

*Bible. N.T. Greek. 1859.*

THE

CRITICAL

GREEK AND ENGLISH  
NEW TESTAMENT.

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CONSISTING OF

THE GREEK TEXT OF SCHOLZ, WITH THE READINGS, BOTH  
TEXTUAL AND MARGINAL, OF GRIESBACH; AND  
THE VARIATIONS OF THE EDITIONS OF  
STEPHENS, 1550; BEZA, 1598; AND  
THE ELZEVIR, 1633:

WITH

The English Authorised Version,

AND ITS

MARGINAL RENDERINGS.

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1859.

## ADVERTISEMENT.

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THIS Edition of the New Testament Scriptures consists of:—

- I. The GREEK TEXT of Dr. M. A. SCHOLZ (*Leipsic*, 1830-6):  
but carefully purged from the typographical inaccuracies found in that edition.
- II. Every variation between Scholz's Text and that of Griesbach's Manual (*Leipsic*, 1805); together with all those readings, of the value of which Griesbach expresses any judgment.
- III. The variations of the Text of the Third Edition of Stephens (folio, 1550).  

The Text of this edition was followed by Dr. MILL, and is usually reprinted in England.
- IV. The variations of the Text of Beza's Fifth Edition (1598).  

From which the Authorised English Translation is said to have been made; it is evident, however, that other editions were likewise consulted.
- V. The variations of the Second of the Elzevir Editions (*Leyden*, 1633).
- VI. The ENGLISH AUTHORISED VERSION, according to the Edition of 1611 (the *Italic* words of which have been carefully followed) with the whole of the marginal renderings.
- VII. The Paragraphs into which the Greek Text is divided, have been regulated, in doubtful cases, by the divisions of Bengel; whose arrangement is adopted by Bishop Lloyd, in his edition of the Greek Testament.



## ABBREVIATIONS.

*Rec.* Signifies that the Texts of Stephens, Beza, and the Elzevir edition agree with the reading to which it is prefixed. If these differ amongst themselves, they are cited thus: St. — Bz. — Elz.

*Om.* *omittit* or *omittunt*.

*Add.* *addit* or *addunt*.

## SIGNS.

*Used by Griesbach as expressive of his judgment of the Value of the different Readings.*

- ⊘ Indicates a probable omission. Griesbach did not, however, remove such from the Text.
- Indicates a less probable omission.
- ↯ Signifies an addition of some *slight* probability.
- ∞ Marks a reading of great value, but which Griesbach did not *prefer* placing in his Text.
- ∞ Marks a reading of somewhat less authority; considered by Griesbach *inferior* to the Text.
- a b c &c. in the Text, indicate the commencement of a passage to which there is a various reading; and the sign (") is placed to mark its close. But the close of a second reading included within the first, is marked by the sign (:).
- ∞.— } If the Text of this Edition (Scholz's) happens to correspond with the reading which Griesbach marks ∞ or ∞, one or other of these signs commences the note; and the reading in which Griesbach and the common text coincide follows after with the proper abbreviation prefixed.

Matt. ix. 5. ἢ εἰπεῖν, ἢ "Εγείρε" καὶ περιπάτει;

1 ∞. — Rec. & Gb. Ἐγείρααι.

*That is*—Scholz's Text agrees with what Griesbach in his margin marks ∞, and Rec. and Gb. give "Εγείρααι.

‘Η

## ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

### ΕΥΑΓΓΕΛΙΟΝ

### ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

#### ΚΕΦΑΛΑΙΟΝ Α΄.

#### CHAPTER I.

**ΒΙΒΛΟΣ** γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Ἀβραάμ.

<sup>2</sup> Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· <sup>3</sup> Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἑσρὼμ· Ἑσρὼμ δὲ ἐγέννησε τὸν Ἀράμ· <sup>4</sup> Ἀράμ δὲ ἐγέννησε τὸν Ἀμναδάβ· Ἀμναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· <sup>5</sup> Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· <sup>6</sup> Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Ὕλομωνα ἐκ τῆς τοῦ Οὐρίου· <sup>7</sup> Ὕλομων δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά· <sup>8</sup> Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν· <sup>9</sup> Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχάζ· Ἀχάζ δὲ ἐγέννησε τὸν Ἐζεκίαν· <sup>10</sup> Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε

**THE BOOK** of the generation of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup> Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. <sup>3</sup> And Judas begat Phares and Zera of Thamar, and Phares begat Esrom, and Esrom begat Aram. <sup>4</sup> And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon. <sup>5</sup> And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse. <sup>6</sup> And Jesse begat David the king,

and David the king begat Solomon of her that had been the wife of Urias. <sup>7</sup> And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa. <sup>8</sup> And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

<sup>9</sup> And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias. <sup>10</sup> And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat

<sup>a</sup> Ηεο ~ Δαβίδ, et sic passim.

<sup>b</sup> Rev. Σολομωνα.

4 Josias. <sup>11</sup> And "Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

<sup>12</sup> And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel. <sup>13</sup> And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. <sup>14</sup> And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. <sup>15</sup> And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob. <sup>16</sup> And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

<sup>17</sup> So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the Holy Ghost. <sup>19</sup> Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. <sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. <sup>22</sup> (Now all this was done, that it might be fulfilled which was spoken of the Lord by the

τὸν Ἰωσὶαν. <sup>11</sup> Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

<sup>12</sup> Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ. <sup>13</sup> Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακίμ. Ἐλιακίμ δὲ ἐγέννησε τὸν Ἀζώρ. <sup>14</sup> Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ. Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν Ἐλιούδ. <sup>15</sup> Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ. <sup>16</sup> Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

<sup>17</sup> Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

<sup>18</sup> Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γεννησις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. <sup>19</sup> Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραβειματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. <sup>20</sup> ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. <sup>21</sup> τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. <sup>22</sup> (Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

the Lord through the prophet.

Κυρίου διὰ τοῦ προφήτου, λέγοντος·  
<sup>23</sup> Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ  
 τέξεται υἱόν, καὶ \* καλέσουσι τὸ ὄνομα  
 αὐτοῦ Ἑμμανουήλ, ὃ ἐστὶ μεθερμη-  
 νευόμενον, Μεθ' ἡμῶν ὁ Θεός.) <sup>24</sup> διεγερ-  
 θείς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν  
 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου·  
 καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, <sup>25</sup> καὶ  
 οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν  
 υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.

2. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθ-  
 λεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου  
 τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν  
 παρεγενόντο εἰς Ἱερουσόλυμα, <sup>2</sup> λέγον-  
 τες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν  
 Ἰουδαίων; εἰδομεν γὰρ αὐτοῦ τὸν ἀστέρα  
 ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι  
 αὐτῷ. <sup>3</sup> Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς  
 ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ'-  
 αὐτοῦ· <sup>4</sup> καὶ συναγαγὼν πάντας τοὺς  
 ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυν-  
 θάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-  
 νᾶται. <sup>5</sup> οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ  
 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ  
 τοῦ προφήτου, <sup>6</sup> Καὶ σὺ, Βηθλεὲμ, γῆ  
 Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς  
 ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται  
 ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου  
 τὸν Ἰσραήλ.

<sup>7</sup> Τότε Ἡρώδης, λάθρα καλέσας τοὺς  
 μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον  
 τοῦ φαινομένου ἀστέρος, <sup>8</sup> καὶ πέμψας  
 αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορευθέντες  
 ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου·  
 ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως  
 καὶ ἐλθὼν προσκυνήσω αὐτῷ. <sup>9</sup> Οἱ δὲ  
 ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν·  
 καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ,  
 προσήγεν αὐτοὺς, ἕως ἐλθὼν <sup>10</sup> ἔστη ἐπάνω  
 οὗ ᾧ τὸ παιδίον. <sup>10</sup> ἰδόντες δὲ τὸν ἀστέρα,

prophet, saying, <sup>23</sup> Behold, a  
 virgin shall be with child, and  
 shall bring forth a son, and  
 \* they shall call his name Em-  
 manuel, which being inter-  
 preted, is, God with us.) <sup>24</sup> Then  
 Joseph, being raised from sleep,  
 did as the angel of the Lord  
 had bidden him, and took unto  
 him his wife: <sup>25</sup> and knew  
 her not, till she had brought  
 forth her firstborn son, and he  
 called his name JESUS.

2. Now when Jesus was born  
 in Bethlehem of Judæa, in the  
 days of Herod the king, behold,  
 there came wise men from the  
 east to Jerusalem, <sup>2</sup> saying,  
 Where is he that is born King  
 of the Jews? for we have seen  
 his star in the east, and are  
 come to worship him. <sup>3</sup> When  
 Herod the king had heard *these*  
*things*, he was troubled, and  
 all Jerusalem with him. <sup>4</sup> And  
 when he had gathered all the  
 chief priests and scribes of the  
 people together, he demanded  
 of them where Christ should  
 be born. <sup>5</sup> And they said unto  
 him, In Bethlehem of Judæa:  
 for thus it is written by the  
 prophet; <sup>6</sup> And thou Bethlehem  
 in the land of Juda, art not the  
 least among the princes of Juda:  
 for out of thee shall come a  
 Governor, that shall <sup>β</sup> rule my  
 people Israel.

<sup>7</sup> Then Herod, when he had  
 privily called the wise men,  
 enquired of them diligently  
 what time the star appeared:  
<sup>8</sup> and he sent them to Bethle-  
 hem, and said, Go, and search  
 diligently for the young child,  
 and when ye have found him,  
 bring me word again, that I  
 may come and worship him  
 also. <sup>9</sup> When they had heard  
 the king, they departed, and  
 lo, the star which they saw in  
 the east, went before them, till  
 it came and stood over where  
 the young child was. <sup>10</sup> When

\* Be. καλέσας.

β Or, search.

\* Or, his name shall be called.

β Or, feed.

they saw the star, they rejoiced with exceeding great joy.

<sup>11</sup> And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they <sup>a</sup> presented unto him gifts, gold, & frankincense, & myrrh.

<sup>12</sup> And being warned (of God) in a dream, that they should not return to Herod, they departed into their own country another way.

<sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him.

<sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt:

<sup>15</sup> and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

<sup>16</sup> Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, & in all the coasts thereof, from two years old and under, according to the time, which he had diligently enquired of the wise men.

<sup>17</sup> Then was fulfilled <sup>y</sup> which was spoken by Jeremy the prophet, saying, <sup>18</sup> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

<sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, <sup>20</sup> saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which

ἐχάρησαν χαρὰν μεγάλην σφόδρα· <sup>11</sup> καὶ ἑλθόντες εἰς τὴν οἰκίαν, <sup>a</sup> εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup> καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>13</sup> Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. <sup>14</sup> Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, <sup>15</sup> καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

<sup>16</sup> Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέειλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. <sup>17</sup> Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος· <sup>18</sup> Φωνὴ ἐν Ῥαμὰ ἠκούσθη, <sup>a</sup> θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολλός, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.

<sup>19</sup> Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, <sup>20</sup> λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθ-

<sup>a</sup> Rec. supor

b →.

c. v. 11a.  
Γινεῖ

d 3.

<sup>a</sup> Or, offered.

νήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. <sup>21</sup> Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. <sup>22</sup> ἀκούσας δὲ ὅτι Ἀρχελαὸς βασιλεύει <sup>a</sup> ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, <sup>23</sup> καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

3. Ἐν <sup>b</sup> δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, <sup>2</sup> καὶ λέγων· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>3</sup> Οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς <sup>c</sup> ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>4</sup> Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

<sup>5</sup> Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· <sup>6</sup> καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>7</sup> Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; <sup>8</sup> ποιήσατε οὖν <sup>d</sup> καρπὸν ἄξιον τῆς μετανοίας· <sup>9</sup> καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. <sup>10</sup> Ἥθη δὲ <sup>e</sup> καὶ ἡ ἄξινη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν

sought the young child's life. <sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned (of God) in a dream, he turned aside into the parts of Galilee: <sup>23</sup> and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken (by) the prophets, He shall be called a Nazarene.

3. In those days came John the Baptist, preaching in the wilderness of Judaea, <sup>2</sup> and saying, Repent ye: for the kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of <sup>f</sup> Lord, make his paths straight.

<sup>4</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

<sup>5</sup> Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, <sup>6</sup> and were baptized of him in Jordan, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from <sup>g</sup> wrath to come? <sup>8</sup> bring forth therefore fruits <sup>h</sup> meet for repentance. <sup>9</sup> And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also the ax is laid unto the root of the trees: therefore

every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. <sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire. <sup>12</sup> Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but will burn up the chaff with unquenchable fire.

<sup>13</sup> Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him: <sup>14</sup> but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> and Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. <sup>17</sup> And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

4. Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. <sup>2</sup> And when he had fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup> And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread. <sup>4</sup> But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

<sup>5</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup> and saith unto him,

οὐν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. <sup>11</sup> ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ<sup>a</sup> καὶ πυρί<sup>b</sup>. <sup>12</sup> οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον<sup>b</sup> αὐτοῦ<sup>c</sup> εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

<sup>13</sup> Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. <sup>14</sup> ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; <sup>15</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν. <sup>16</sup> καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδὼν, ἀνεψύχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὥσει περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. <sup>17</sup> καὶ ἰδὼν, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

4. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. <sup>2</sup> καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε. <sup>3</sup> καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. <sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

<sup>5</sup> Τότε παραλαμβάνει αὐτόν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτόν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, <sup>6</sup> καὶ

λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. <sup>7</sup> Ἐφῆ αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

<sup>8</sup> Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, <sup>9</sup> καὶ λέγει αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. <sup>10</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε· ὀπίσω μου, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. <sup>11</sup> Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διακόνουν αὐτῷ.

<sup>12</sup> Ἀκούσας δὲ <sup>13</sup> ὁ Ἰησοῦς· ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· <sup>14</sup> καὶ καταλιπὼν τὴν Ναζαρετ, ἔλθων κατῴκησεν εἰς ὁ Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· <sup>15</sup> ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· <sup>16</sup> Ἰγὶ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, <sup>17</sup> ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. <sup>18</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

<sup>19</sup> Περιπατῶν δὲ <sup>20</sup> παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληντρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ὁλιεῖς. <sup>21</sup> καὶ λέγει αὐτοῖς· Δεῦτε

If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>7</sup> Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

<sup>8</sup> Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: <sup>9</sup> and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>11</sup> Then the devil leaveth him, and behold, angels came and ministered unto him.

<sup>12</sup> Now when Jesus had heard that John was cast into prison, he departed into Galilee. <sup>13</sup> And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: <sup>14</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles: <sup>16</sup> the people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up. <sup>17</sup> From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

<sup>18</sup> And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea (for they were fishermen) <sup>19</sup> and he saith unto



them, Follow me: and I will make you fishers of men. <sup>20</sup> And they straightway left their nets, and followed him. <sup>21</sup> And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. <sup>22</sup> And they immediately left the ship and their father, and followed him.

<sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. <sup>24</sup> And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and he healed them. <sup>25</sup> And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

5. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. <sup>2</sup> And he opened his mouth, and taught them, saying,

<sup>3</sup> Blessed are the poor in spirit: for their's is the kingdom of heaven. <sup>4</sup> Blessed are they that mourn: for they shall be comforted. <sup>5</sup> Blessed are the meek: for they shall inherit the earth. <sup>6</sup> Blessed are they which do hunger and thirst after righteousness: for they shall be filled. <sup>7</sup> Blessed are the merciful: for they shall obtain mercy. <sup>8</sup> Blessed are the pure in heart: for they shall see God. <sup>9</sup> Blessed are the

ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. <sup>20</sup> Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. <sup>21</sup> καὶ προσβάς ἐκείθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. <sup>22</sup> οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

<sup>23</sup> Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. <sup>24</sup> καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχόμενους, καὶ δαιμονιζόμενους, καὶ σελήνιαζόμενους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. <sup>25</sup> καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

5. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων·

<sup>3</sup> Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>4</sup> μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. <sup>5</sup> μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. <sup>6</sup> μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. <sup>7</sup> μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. <sup>8</sup> μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. <sup>9</sup> μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ

Θεοῦ κληθήσονται. <sup>10</sup> μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>11</sup> μακάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπωσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν \* ψευδόμενοι, ἕνεκεν ἐμοῦ.

<sup>12</sup> χαίrete καὶ ἀγαλλιᾶσθε· ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς, οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

<sup>13</sup> Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

<sup>14</sup> Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· <sup>15</sup> οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup> οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>17</sup> Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. <sup>18</sup> ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. <sup>19</sup> ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>20</sup> λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισέυσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

<sup>21</sup> Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, ἐνοχος

peacemakers: for they shall be called the children of God.

<sup>10</sup> Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. <sup>11</sup> Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you \* falsely for my sake. <sup>12</sup> Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

<sup>13</sup> Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is therefore good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup> Ye are the light of the world. A city that is set on an hill, cannot be hid. <sup>15</sup> Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

<sup>17</sup> Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

<sup>21</sup> Ye have heard, that it was said by them of old time, Thou shalt not kill: and, whosoever shall kill, shall be in

danger of the judgment. <sup>22</sup> But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, *Thou fool*, shall be in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to  $\S$  altar, and there rememberest  $\S$  thy brother hath ought against thee: <sup>24</sup> leave there thy gift before  $\S$  altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

<sup>27</sup> Ye have heard that it was said by them of old time, Thou shalt not commit adultery. <sup>28</sup> But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. <sup>29</sup> And if thy right eye offend thee, pluck it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

<sup>31</sup> It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. <sup>32</sup> But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

ἔσται τῇ κρίσει. <sup>22</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἐνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· Ῥακά, ἐνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· Μωρὲ, ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. <sup>23</sup> ἂν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, <sup>24</sup> ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων προσφέρει τὸ δῶρόν σου. <sup>25</sup> ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ὥς ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇσιν. <sup>26</sup> ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν, ὥς ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

<sup>27</sup> Ἠκούσατε ὅτι ἐρρέθη ᾠ. Οὐ μοιχεύσεις. <sup>28</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι ᾠ αὐτήν· ἥδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup> εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <sup>30</sup> καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

<sup>31</sup> Ἐρρέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <sup>32</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρ' ἐκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχεύσασθαι· καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

\* Rec. add τοις ἀρχαίοις.

b ὡς.— Rec. & Gb. αὐτῇ.

c ὡς πᾶς ὁ ἀπολύων.

\* Or, do cause thee to offend.

<sup>33</sup> Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου· <sup>34</sup> Ἐγὼ δὲ λέγω ὑμῖν· μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· <sup>35</sup> μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλεως· <sup>36</sup> μήτε ἐν τῇ κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. <sup>37</sup> ἔστω δὲ ὁ λόγος ὑμῶν, καὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ ποιηροῦ ἐστίν.

<sup>38</sup> Ἦκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος· <sup>39</sup> Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· <sup>40</sup> καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· <sup>41</sup> καὶ ὅστις σε ἀγαρεύσει μίλιον ἐν, ὑπάγε μετ' αὐτοῦ δύο. <sup>42</sup> τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.

<sup>43</sup> Ἦκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· <sup>44</sup> Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, ὃ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ὀνειδιζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς· <sup>45</sup> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. <sup>46</sup> εἰάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; <sup>47</sup> καὶ εἰάν ἀσπάσησθε τοὺς ἁδελφούς· ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ

<sup>33</sup> Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. <sup>34</sup> But I say unto you, Swear not at all, neither by heaven, for it is God's throne: <sup>35</sup> nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup> But let your communication be Yea, yea: Nay, nay: for whatsoever is more than these, cometh of evil.

<sup>38</sup> Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. <sup>39</sup> But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. <sup>41</sup> And whosoever shall compel thee to go a mile, go with him twain. <sup>42</sup> Give to him that asketh thee: and from him that would borrow of thee, turn not thou away.

<sup>43</sup> Ye have heard, that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: <sup>45</sup> that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. <sup>46</sup> For if ye love them which love you, what reward have ye? do not even the publicans the same? <sup>47</sup> and if ye salute your brethren only, what do you more than others?

do not even the publicans so ?  
<sup>48</sup> Be ye therefore perfect, even as your Father, which is in heaven, is perfect.

6. Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. <sup>2</sup> Therefore, when thou doest thine alms, <sup>3</sup> do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. <sup>3</sup> But when thou doest alms, let not thy left hand know, what thy right doeth : <sup>4</sup> that thine alms may be in secret : and thy Father which seeth in secret, himself shall reward thee openly.

<sup>5</sup> And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup> But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. <sup>7</sup> But when ye pray, use not vain repetitions, as the heathen do. For they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

<sup>9</sup> After this manner therefore pray ye : Our Father which art in heaven, hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done, in earth, as it is in heaven. <sup>11</sup> Give us this

καὶ οἱ ὁ τελῶναι οὕτως ποιοῦσιν ; <sup>48</sup> ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

6. Προσέχετε τὴν ἑλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. <sup>2</sup> ὅταν οὖν ποιῇς ἑλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>3</sup> σοὺ δὲ ποιοῦντος ἑλεημοσύνην, μὴ γνώτω ἡ ἀριστερὰ σου τί ποιεῖ ἡ δεξιὰ σου, <sup>4</sup> ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ <sup>5</sup> αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

<sup>6</sup> Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>6</sup> σὺ δὲ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. <sup>7</sup> προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνηκαί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. <sup>8</sup> μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

<sup>9</sup> Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, <sup>10</sup> ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· <sup>11</sup> τὸν ἄρτον ἡμῶν τὸν

<sup>48</sup> — Gb. εὐνοῖαι. <sup>b</sup> οὐρανοῖς. <sup>c</sup> Bz. & Gb. ἁγιασθήτω. <sup>d</sup> — <sup>e</sup> — <sup>f</sup> — πατρὶ σου ἐν τῷ κρυπτῷ. <sup>g</sup> Or, with. <sup>h</sup> Or, cause not a trumpet to be sounded.

ἐπιούσιον δὸς ἡμῖν σήμερον·<sup>12</sup> καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·<sup>13</sup> καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.<sup>14</sup> Ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·<sup>15</sup> ἐὰν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>16</sup> Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.<sup>17</sup> σὺ δὲ νηστεύων, ἀλειψάι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύχαι·<sup>18</sup> ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι<sup>19</sup>.

<sup>19</sup> Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διорύσσουσιν καὶ κλέπτουσιν·<sup>20</sup> θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διорύσσουσιν οὐδὲ κλέπτουσιν.<sup>21</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.<sup>22</sup> ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·<sup>23</sup> ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον;

<sup>24</sup> Οὐδεὶς δύναται δυοὶ κυρίοις δουλεῦν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ

day our daily bread.<sup>12</sup> And forgive us our debts, as we forgive our debtors.<sup>13</sup> And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, amen.<sup>14</sup> For, if ye forgive men their trespasses, your heavenly Father will also forgive you.<sup>15</sup> But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

<sup>16</sup> Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: verily I say unto you, They have their reward.<sup>17</sup> But thou, when thou fastest, anoint thine head, and wash thy face: <sup>18</sup> that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through, and steal.<sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal.<sup>21</sup> For where your treasure is, there will your heart be also.<sup>22</sup> The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.<sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

<sup>24</sup> No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one,

<sup>12</sup> Rec. add σου ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας ἀμὴν.  
<sup>13</sup> Rec. add ἐν τῷ φανερῷ. <sup>14</sup> Rec. add ἐν τῷ φανερῷ. <sup>15</sup> Rec. add σου bis.

and despise the other. Ye cannot serve God and mammon. <sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on: is not the life more than meat? and the body than raiment? <sup>26</sup> Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? <sup>27</sup> Which of you by taking thought, can add one cubit unto his stature? <sup>28</sup> And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. <sup>29</sup> And yet I say unto you, That even Solomon in all his glory, was not arrayed like one of these. <sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into  $\S$  oven: shall he not much more clothe you, O ye of little faith? <sup>31</sup> Therefore take no thought, saying, What shall we eat? or, what shall we drink? or wherewithal shall we be clothed? <sup>32</sup> (for after all these things do  $\S$  Gentiles seek:) for your heavenly Father knoweth  $\S$  ye have need of all these things. <sup>33</sup> But seek ye first the kingdom of God, & his righteousness, & all these things shall be added unto you. <sup>34</sup> Take therefore no thought for  $\S$  morrow: for  $\S$  morrow shall take thought for  $\S$  things of itself: sufficient unto the day is the evil thereof.

7. Judge not, that ye be not judged. <sup>2</sup> For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. <sup>3</sup> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup> or how wilt thou say to thy brother, Let me pull out the mote out

τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ <sup>a</sup> μαμωνᾷ." <sup>25</sup> διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, <sup>b</sup> καὶ τί πίητε;" μὴ δὲ τῷ σώματι ὑμῶν, καὶ ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; <sup>26</sup> ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; <sup>27</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; <sup>28</sup> καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· <sup>29</sup> λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>30</sup> εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγοπίστοι; <sup>31</sup> μὴ οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί πῖωμεν, ἢ τί περιβαλώμεθα; <sup>32</sup> πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήσετε τούτων ἀπάντων· <sup>33</sup> ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· <sup>34</sup> μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἢ γὰρ αὔριον μεριμνήσει <sup>c</sup> τὰ ἑαυτῆς." ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

7. Μὴ κρίνετε, ἵνα μὴ κριθήτε· <sup>2</sup> ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, <sup>d</sup> μετρηθήσεται ὑμῖν. <sup>3</sup> Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; <sup>4</sup> ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, "Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ

<sup>a</sup> Res. μαμωνᾶ.

<sup>b</sup> ἢ

<sup>c</sup> ὡς αὐτῆς.

<sup>d</sup> Res. ἀντιμετρηθήσεται.

σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <sup>5</sup> ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

<sup>6</sup> Μὴ δώτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ρήξωσιν ὑμᾶς.

<sup>7</sup> Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>8</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. <sup>9</sup> ἡ τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; <sup>10</sup> καὶ ἐὰν ἰχθύν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; <sup>11</sup> εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

<sup>12</sup> Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἔστιν ὁ νόμος καὶ οἱ προφῆται.

<sup>13</sup> Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· <sup>14</sup> <sup>b</sup> τί<sup>a</sup> στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὕρισκοντες αὐτήν.

<sup>15</sup> Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσθωθεν δέ εἰσι λύκοι ἄρπαγες. <sup>16</sup> ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; <sup>17</sup> οὕτως πάντῃ δένδρον ἀγαθὸν καρπὸς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον

of thine eye, and behold, a beam is in thine own eye? <sup>5</sup> Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.

<sup>6</sup> Give not that which is holy unto the dogs, neither cast ye your pearls before swine: lest they trample them under their feet, and turn again and rend you.

<sup>7</sup> Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. <sup>8</sup> For every one that asketh, receiveth: and he that seeketh, findeth: and to him I knocketh, it shall be opened. <sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup> or if he ask a fish, will he give him a serpent? <sup>11</sup> If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?

<sup>12</sup> Therefore all things whatsoever ye would I men should do to you, do ye even so to them: for this is the law and the prophets.

<sup>13</sup> Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> <sup>a</sup> because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

<sup>15</sup> Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? <sup>17</sup> even so, every good tree bringeth forth good fruit: but a corrupt tree



bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit, is hewn down, and cast into  $\gamma$  fire. <sup>20</sup> Wherefore by their fruits ye shall know them.

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? & in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> and then will I profess unto them, I never knew you: depart from me,  $\gamma\epsilon$  that work iniquity.

<sup>24</sup> Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup> and the rain descended, & the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock. <sup>26</sup> And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: <sup>27</sup> And the rain descended, and the floods came, & the winds blew, and beat upon that house, and it fell, and great was the fall of it.

<sup>28</sup> And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. <sup>29</sup> For he taught them as one having authority, and not as the scribes.

8. When he was come down from the mountain, great multitudes followed him.

καρπὸν κακὸν ποιεῖ. <sup>18</sup> οὐ δύναται δένδρον ἀγαθὸν καρποὺς κακοὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. <sup>19</sup> πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <sup>20</sup> ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

<sup>21</sup> Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>22</sup> πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σὺ ὀνόματι προσεφητεύσαμεν, καὶ τῷ σὺ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; <sup>23</sup> καὶ τότε ὁμολογήσω αὐτοῖς· Ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

<sup>24</sup> Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· <sup>25</sup> καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>26</sup> καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· <sup>27</sup> καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

<sup>28</sup> Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· <sup>29</sup> ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

8. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

<sup>2</sup> Καὶ ἰδού, λεπρὸς <sup>α</sup> ἐλθὼν προσε-  
κύνει αὐτῷ λέγων· Κύριε, ἐὰν θέλῃς,  
δύνασαι με καθαρίσαι. <sup>3</sup> Καὶ ἐκτείνας  
τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέ-  
γων· Θέλω, καθαρῖσθτι. Καὶ εὐθέως  
ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. <sup>4</sup> καὶ λέγει  
αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλὰ  
ὑπάγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ  
προσένεγκε τὸ δῶρον ὃ προσέταξε  
<sup>β</sup> Μωσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>5</sup> Εἰσελθόντι δὲ <sup>α</sup> αὐτῷ εἰς Καπερ-  
ναοὺμ, προσῆλθεν αὐτῷ ἐκατόνταρχος  
παρακαλῶν αὐτόν, <sup>6</sup> καὶ λέγων· Κύριε,  
ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παρα-  
λυτικός, δεινῶς βασανιζόμενος. <sup>7</sup> Καὶ  
λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν थे-  
ραπεύσω αὐτόν. <sup>8</sup> Καὶ ἀποκριθεὶς ὁ  
ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκα-  
νὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·  
ἀλλὰ μόνον εἶπε <sup>α</sup> λόγῳ, καὶ ἰαθήσεται  
ὁ παῖς μου. <sup>9</sup> καὶ γὰρ ἐγὼ ἄνθρωπός  
εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν  
στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι,  
καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ  
ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον  
τούτο, καὶ ποιεῖ. <sup>10</sup> Ἀκούσας δὲ ὁ Ἰη-  
σοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολου-  
θοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ  
Ἰσραὴλ τοσαύτην πίστιν εὗρον. <sup>11</sup> λέγω  
δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ  
δυσμῶν ἥξουσιν, καὶ ἀνακλιθήσονται μετὰ  
Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ  
βασιλείᾳ τῶν οὐρανῶν. <sup>12</sup> οἱ δὲ υἱοὶ τῆς  
βασιλείας ἐκβληθήσονται εἰς τὸ σκότος  
τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ  
ὁ βρυγμὸς τῶν ὀδόντων. <sup>13</sup> Καὶ εἶπεν ὁ  
Ἰησοῦς τῷ ἐκατοντάρχῃ· Ὑπάγε, καὶ  
ὡς ἐπίστευσας γεννηθῇ σοι. Καὶ ἰάθη  
ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

<sup>14</sup> Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν  
Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλη-

<sup>2</sup> And behold, there came a  
leper, and worshipped him, say-  
ing, Lord, if thou wilt, thou  
canst make me clean. <sup>3</sup> And  
Jesus put forth his hand, and  
touched him, saying, I will, be  
thou clean. And immediately  
his leprosy was cleansed. <sup>4</sup> And  
Jesus saith unto him, See thou  
tell no man, but go thy way,  
shew thyself to the priest, and  
offer the gift that Moses com-  
manded, for a testimony unto  
them.

<sup>5</sup> And when Jesus was en-  
tered into Capernaum, there  
came unto him a centurion, be-  
seeching him, <sup>6</sup> and saying,  
Lord, my servant lieth at home  
sick of the palsy, grievously tor-  
mented. <sup>7</sup> And Jesus saith unto  
him, I will come, and heal him.  
<sup>8</sup> The centurion answered, and  
said, Lord, I am not worthy that  
thou shouldest come under my  
roof: but speak the word only,  
and my servant shall be healed.  
<sup>9</sup> For I am a man under au-  
thority, having soldiers under  
me: and I say to this man, Go,  
and he goeth: and to another,  
Come, and he cometh: and to  
my servant, Do this, and he  
doeth it. <sup>10</sup> When Jesus heard  
it, he marvelled, and said to  
them that followed, Verily, I say  
unto you, I have not found so  
great faith, no not in Israel.  
<sup>11</sup> And I say unto you, That  
many shall come from the east  
and west, and shall sit down  
with Abraham, and Isaac, and  
Jacob, in the kingdom of hea-  
ven: <sup>12</sup> but the children of the  
kingdom shall be cast out into  
outer darkness: there shall be  
weeping and gnashing of teeth.  
<sup>13</sup> And Jesus said unto the cen-  
turion, Go thy way, and as thou  
hast believed, so be it done unto  
thee. And his servant was heal-  
ed in the selfsame hour.

<sup>14</sup> And when Jesus was come  
into Peter's house, he saw his  
wife's mother laid, and sick of a

<sup>α</sup> ὁ προσελθὼν.

<sup>β</sup> ὁ Μωσῆς.

<sup>α</sup> Rec. τῷ Ἰησοῦ.

<sup>d</sup> Rec. λογόν.

<sup>e</sup> Rec. εκατοντάρχῃ.

fever: <sup>15</sup> and he touched her hand, and the fever left her: & she arose, and ministered unto them.

<sup>16</sup> When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick, <sup>17</sup> that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

<sup>18</sup> Now when Jesus saw great multitudes about him, he gave commandment to depart unto  $\gamma$  other side. <sup>19</sup> And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup> And Jesus saith unto him, The foxes have holes, and the birds of the air have nests: but the son of man hath not where to lay his head. <sup>21</sup> And another of his disciples said unto him, Lord, suffer me first to go, and bury my father. <sup>22</sup> But Jesus said unto him, Follow me, and let the dead bury their dead.

<sup>23</sup> And when he was entered into a ship, his disciples followed him. <sup>24</sup> And behold, there arose a great tempest in  $\gamma$  sea, insomuch  $\gamma$  the ship was covered with the waves: but he was asleep. <sup>25</sup> And his disciples came to him, and awoke him, saying, Lord, save us: we perish. <sup>26</sup> And he saith unto them, Why are ye fearful, O ye of little faith? then he arose, and rebuked the winds and the sea, and there was a great calm. <sup>27</sup> But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

<sup>28</sup> And when he was come to the other side, into the country of the Gergesenes, there met him

μένην καὶ πυρέσσουσαν. <sup>15</sup> καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ὑφέκην αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει <sup>2</sup> αὐτῷ.

<sup>16</sup> Ὅψιās δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· <sup>17</sup> ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ὑσαίου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

<sup>18</sup> Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>19</sup> καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ. <sup>20</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινά τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίῃ. <sup>21</sup> Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. <sup>22</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

<sup>23</sup> Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup> καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. <sup>25</sup> καὶ προσελθόντες οἱ μαθηταὶ <sup>b</sup> ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. <sup>26</sup> Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. <sup>27</sup> οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

<sup>28</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ὑπήντησαν

<sup>a</sup> ∞.—Rec. & Gb. αὐτοῖς.

<sup>b</sup> Rec. add αὐτοῦ.

<sup>c</sup> ∞.—Rec. & Gb. Γαργησηνῶν. ∞ Γαργησηνῶν.

αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνη-  
μείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε  
μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ  
ἐκείνης· <sup>20</sup> καὶ ἰδού, ἐκραζαν, λέγοντες·  
Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ;  
ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;  
<sup>21</sup> Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων  
πολλῶν βοσκομένη. <sup>22</sup> οἱ δὲ δαίμονες  
παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλ-  
λεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν  
εἰς τὴν ἀγέλην τῶν χοίρων. <sup>23</sup> Καὶ εἶπεν  
αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες  
ἀπῆλθον εἰς ὅτην ἀγέλην τῶν χοίρων·  
καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη ὧς  
χοίρων· κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασ-  
σαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. <sup>24</sup> οἱ  
δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς  
τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν  
δαιμονιζομένων. <sup>25</sup> καὶ ἰδού, πᾶσα ἡ  
πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ·  
καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως  
μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

9. Καὶ ἐμβὰς εἰς ὁ τὸ πλοῖον διεπέ-  
ρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.  
<sup>2</sup> καὶ ἰδού, προσέφερον αὐτῷ παραλυτι-  
κὸν ἐπὶ κλίνῃς βεβλημένον· καὶ ἰδὼν ὁ  
Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ πα-  
ραλυτικῷ· Θάρσει, τέκνον, ἀφέωνταί  
σοι αἱ ἁμαρτίαι σου. <sup>3</sup> Καὶ ἰδού, τινὲς  
τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος  
βλασφημεῖ. <sup>4</sup> Καὶ ἰδὼν ὁ Ἰησοῦς τὰς  
ἐνθυμήσεις αὐτῶν εἶπεν· Ἰνατί ὑμεῖς ἐν-  
θυμίσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;  
<sup>5</sup> τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,  
Ἀφέωνται σου αἱ ἁμαρτίαι· ἢ εἰπεῖν,  
<sup>6</sup> Ἐγείρε· καὶ περιπάτει; <sup>7</sup> ἵνα δὲ εἰ-  
δῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώ-  
που ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (τότε  
λέγει τῷ παραλυτικῷ)· Ἐγερθεὶς ἄρῳ  
σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν  
σου. <sup>8</sup> Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν

two possessed with devils, com-  
ing out of the tombs, exceeding  
fierce, so that no man might  
pass by that way. <sup>20</sup> And be-  
hold, they cried out, saying,  
What have we to do with thee,  
Jesus thou son of God? art  
thou come hither to torment us  
before the time? <sup>21</sup> And there  
was a good way off from them,  
an herd of many swine, feeding.  
<sup>22</sup> So the devils besought him,  
saying, If thou cast us out, suf-  
fer us to go away into the herd  
of swine. <sup>23</sup> And he said unto  
them, Go. And when they were  
come out, they went into the  
herd of swine: and behold, the  
whole herd of swine ran vio-  
lently down a steep place into  
the sea, and perished in the wa-  
ters. <sup>24</sup> And they kept them,  
fled, and went their ways into  
the city, and told every thing,  
and what was befallen to the  
possessed of the devils. <sup>25</sup> And  
behold, the whole city came out  
to meet Jesus: and when they  
saw him, they besought him  
he would depart out of their  
coasts.

9. And he entered into a ship,  
and passed over, and came into  
his own city. <sup>2</sup> And behold,  
they brought to him a man sick  
of the palsy, lying on a bed: and  
Jesus seeing their faith, said un-  
to the sick of the palsy, Son,  
be of good cheer, thy sins be  
forgiven thee. <sup>3</sup> And behold,  
certain of the scribes said within  
themselves, This man blasphe-  
meth. <sup>4</sup> And Jesus knowing  
their thoughts, said, Wherefore  
think ye evil in your hearts?  
<sup>5</sup> for whether is easier to say,  
Thy sins be forgiven thee: or to  
say, Arise, and walk? <sup>6</sup> but ye  
may know that the son of  
man hath power on earth to  
forgive sins, (then saith he to  
the sick of the palsy) Arise,  
take up thy bed, and go unto  
thine house. <sup>7</sup> And he arose,

a Gb. om.

b — Gb. αποστειλον ημας.

c Gb. τους χοιρους.

d Gb. om.

e —

f — σου αι αμαρτιας.

g — ειπεις.

h Rec. σοι.

i —.

j — Rec. &amp; Gb. Εγερσαι.

and departed to his house. <sup>9</sup> But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

<sup>9</sup> And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. <sup>10</sup> And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners, came and sat down with him and his disciples. <sup>11</sup> And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? <sup>12</sup> But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. <sup>13</sup> But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

<sup>14</sup> Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? <sup>15</sup> and Jesus said unto them, Can the children of the bridechamber mourn, as long as <sup>†</sup> bridegroom is with them? but the days will come when <sup>‡</sup> bridegroom shall be taken from them, and then shall they fast. <sup>16</sup> No man putteth a piece of a new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse. <sup>17</sup> Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, & the bottles perish: but they put new wine into new bottles, and both are preserved.

<sup>18</sup> While he spake these things unto them, behold, there came a certain ruler and worshipped

οἶκον αὐτοῦ. <sup>9</sup> ἰδόντες δὲ οἱ ὄχλοι <sup>α</sup> ἐθαύμασαν, <sup>β</sup> καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

<sup>9</sup> Καὶ παράγων ὁ Ἰησοῦς ἐκέθειεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup> Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; <sup>12</sup> Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν <sup>γ</sup> αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. <sup>13</sup> πορευθέντες δὲ μάθετε τί ἐστίν· <sup>δ</sup> Ἐλεον <sup>ε</sup> θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς <sup>α</sup> εἰς μετάνοιαν.

<sup>14</sup> Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; <sup>15</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. <sup>16</sup> οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ. αἶρει γὰρ τὸ πῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχῆμα γίνεται. <sup>17</sup> οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιοὺς· εἰ δὲ μήγε, ρήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολύνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ <sup>δ</sup> ἀμφοτέροι <sup>ε</sup> συντηροῦνται.

<sup>18</sup> Ταῦτα αὐτοῦ λαλῶντος αὐτοῖς, ἰδοὺ, ἀρχων <sup>ζ</sup> εἰς ἐλθὼν <sup>η</sup> προσεκύνει

<sup>α</sup> οὐ φοβηθῆσαν.

<sup>β</sup> →

<sup>γ</sup> οὐ ἔλεον.

<sup>δ</sup> Ch. om.

<sup>ε</sup> Rec. ἀμφοτέρω.

<sup>ζ</sup> Rec. ελθων, — οὐ εισελθων.

<sup>η</sup> Or, raw, or unwrought cloth.

αὐτῷ λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. <sup>19</sup> Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

<sup>20</sup> Καὶ ἰδὼν, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὕπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. <sup>21</sup> ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. <sup>22</sup> Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν εἶπε· Θάρσει, θυγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

<sup>23</sup> Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, <sup>24</sup> λέγει αὐτοῖς· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ. <sup>25</sup> Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. <sup>26</sup> καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

<sup>27</sup> Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες Ἐλέησον ἡμᾶς, υἱέ Δαυὶδ. <sup>28</sup> Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ· Ναὶ, Κύριε. <sup>29</sup> Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. <sup>30</sup> Καὶ ἀνέφχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὅρατε μηδεὶς γινωσκέτω. <sup>31</sup> Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

<sup>32</sup> Αὐτῶν δὲ ἐξερχομένων, ἰδὼν, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <sup>33</sup> καὶ ἐκβληθέντος τοῦ

him, saying, My daughter is even now dead : but come, and lay thy hand upon her, and she shall live. <sup>19</sup> And Jesus arose, and followed him, and so did his disciples.

<sup>20</sup> (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. <sup>21</sup> For she said within herself, If I may but touch his garment, I shall be whole. <sup>22</sup> But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.)

<sup>23</sup> And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, <sup>24</sup> he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. <sup>25</sup> But when the people were put forth, he went in, and took her by the hand : and the maid arose. <sup>26</sup> And the fame hereof went abroad into all that land.

<sup>27</sup> And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. <sup>28</sup> And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? they said unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your faith, be it unto you. <sup>30</sup> And their eyes were opened : and Jesus straitly charged them, saying, See that no man know it. <sup>31</sup> But they, when they were departed, spread abroad his fame in all that country.

<sup>32</sup> As they went out, behold, they brought to him a dumb man possessed with a devil. <sup>33</sup> And when the devil was cast

out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel. <sup>24</sup> But the Pharisees said, He casteth out the devils through the prince of the devils.

<sup>25</sup> And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. <sup>26</sup> But when he saw the multitudes, he was moved with compassion on them, because they <sup>a</sup> fainted, and were scattered abroad, as sheep having no shepherd. <sup>27</sup> Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. <sup>28</sup> Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10. And when he had called unto him his twelve disciples, he gave them power <sup>b</sup> against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

<sup>2</sup> Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother: <sup>3</sup> Philip, and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus: <sup>4</sup> Simon the Canaanite, and Judas Iscariot, who also betrayed him.

<sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And as ye go, preach, saying, The kingdom of heaven is at hand: <sup>8</sup> heal the sick, cleanse the

δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· <sup>24</sup> Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. <sup>25</sup> Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>26</sup> Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.<sup>b</sup>

<sup>27</sup> Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν <sup>c</sup> ἐσκυλμένοι· καὶ ἐρριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα. <sup>28</sup> τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργатаὶ ὀλίγοι· <sup>29</sup> δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

10. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

<sup>2</sup> Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· <sup>3</sup> Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ <sup>d</sup> Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· <sup>4</sup> Σίμων ὁ <sup>e</sup> Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

<sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε· <sup>6</sup> πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ· <sup>7</sup> πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup> Ἀσθενοῦντας

<sup>a</sup> Rec. add Ors. <sup>b</sup> Rec. add ἐν τῇ λαῳ. <sup>c</sup> Rec. ἐκκαλυμμένοι <sup>d</sup> → Λεββ. <sup>e</sup> οὐκ ἐλθ. — Allii → οὐκ ἐλθ. θαμ. <sup>f</sup> Ὁ Κανανίτης. <sup>g</sup> St. & Bs. om. <sup>h</sup> Or, were tired and lay down. <sup>i</sup> Or. over.

θεραπεύετε, \* λεπρούς καθαρίζετε, δαίμονια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup> μὴ κτήσησθε χρυσόν, μηδὲ ἀργυρὸν, μηδὲ χαλκὸν εἰς τὰς ζῶνας ὑμῶν, <sup>10</sup> μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ <sup>b</sup> ῥάβδους. <sup>c</sup> ἀξίους γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.

<sup>11</sup> Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἀξίος ἐστὶ κακεῖ μέινετε, ἕως ἂν ἐξέλθῃτε. <sup>12</sup> εἰσέρχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. <sup>13</sup> καὶ ἐὰν μὲν ἡ ἢ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <sup>14</sup> καὶ ὅς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <sup>15</sup> ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ <sup>c</sup> Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

<sup>16</sup> Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστῆραι. <sup>17</sup> προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· <sup>18</sup> καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <sup>19</sup> ὅταν δὲ παραδιδώσιν ὑμᾶς, μὴ μεριμνήσῃτε πῶς ἢ τί λαλήσῃτε· <sup>d</sup> δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· <sup>20</sup> οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. <sup>21</sup> παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσουσι τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. <sup>22</sup> καὶ ἔσεσθε

lepers, raise the dead, cast out devils: freely ye have received, freely give. <sup>9</sup> \* Provide neither gold, nor silver, nor brass in your purses: <sup>10</sup> nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.)

<sup>11</sup> And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. <sup>12</sup> And when ye come into an house, salute it. <sup>13</sup> And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. <sup>14</sup> And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, shake off the dust of your feet. <sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

<sup>16</sup> Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and <sup>e</sup> harmless as doves. <sup>17</sup> But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues, <sup>18</sup> and ye shall be brought before governors and kings for my sake, for a testimony against them, and the Gentiles. <sup>19</sup> But when they deliver you up, take no thought, how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. <sup>20</sup> For it is not ye that speak, but the Spirit of your Father, which speaketh in you. <sup>21</sup> And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, & cause them to be put to death. <sup>22</sup> And ye shall be hated of all

\* Rec. λεπρ., καθαρ., θεραπευ. ἐγκαρτε; Gb. νεκρ., ἐμψυχ., λεπτρ., καθ., — νεκρ., ἐμψυχ., ἡ —. Rec. & Gb. δαβλόν.  
<sup>a</sup> Rec. Γομόρρας. <sup>d</sup> — <sup>e</sup> Or, gent. <sup>β</sup> Or, simple.



men for my name's sake: but he that endureth to the end, shall be saved.

<sup>23</sup> But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not <sup>a</sup> have gone over the cities of Israel, till the Son of man be come. <sup>24</sup> The disciple is not above his master, nor the servant above his lord. <sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household? <sup>26</sup> fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. <sup>27</sup> What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. <sup>30</sup> But the very hairs of your head are all numbered. <sup>31</sup> Fear ye not therefore, ye are of more value than many sparrows. <sup>32</sup> Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. <sup>33</sup> But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

<sup>34</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup> For I am come to set a man

μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου· ὁ δὲ ὑπομένειν εἰς τέλος, οὗτος σωθήσεται.

<sup>23</sup> Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν <sup>a</sup> ἄλλην. ἀμὴν <sup>b</sup> γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ. <sup>25</sup> ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ <sup>c</sup> ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦλ <sup>d</sup> ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; <sup>26</sup> μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. <sup>27</sup> ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

<sup>28</sup> Καὶ μὴ <sup>e</sup> φοβείσθε<sup>f</sup> ἀπὸ τῶν ἀποκτενόντων<sup>g</sup> τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. <sup>29</sup> οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται <sup>h</sup> ἐπὶ τὴν γῆν<sup>i</sup>· ἀνευ τοῦ πατρὸς ὑμῶν· <sup>30</sup> ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. <sup>31</sup> μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. <sup>32</sup> πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>33</sup> ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

<sup>34</sup> Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. <sup>35</sup> ἦλθον γὰρ

<sup>a</sup> Gb. add → στερεῶν· καὶ ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν.  
<sup>d</sup> Rec. ἀκαλεῖται. <sup>e</sup> Rec. φοβήσθε. <sup>f</sup> Rec. ἀποκτενόντων.

<sup>g</sup> → <sup>h</sup> Bz. τῇ ἐκκλησίᾳ.  
<sup>i</sup> Or. end, or, ἐπὶ τῇ.

διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐ-  
τοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς,  
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·  
<sup>36</sup> καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ  
αὐτοῦ. <sup>37</sup> ὁ φιλῶν πατέρα ἢ μητέρα  
ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φι-  
λῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι  
μου ἄξιος· <sup>38</sup> καὶ ὁς οὐ λαμβάνει τὸν  
σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω  
μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup> ὁ εὐρὼν  
τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ  
ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν  
ἐμοῦ εὐρήσει αὐτήν. <sup>40</sup> ὁ δεχόμενος  
ὕμᾱς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος  
δέχεται τὸν ἀποστείλαντά με. <sup>41</sup> ὁ δε-  
χόμενος προφῆτην εἰς ὄνομα προφῆτου  
μισθὸν προφῆτου λήψεται· καὶ ὁ δεχό-  
μενος δίκαιον εἰς ὄνομα δικαίου μισθὸν  
δικαίου λήψεται· <sup>42</sup> καὶ ὁς ἐὰν ποτίσῃ  
ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ  
μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω  
ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

11. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰη-  
σοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς  
αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ  
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δε-  
σμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας  
<sup>3</sup> δύο τῶν μαθητῶν αὐτοῦ, <sup>4</sup> εἶπεν  
αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσ-  
δοκῶμεν; <sup>5</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε  
Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· <sup>6</sup> τυφλοὶ  
ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι·  
λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούου-  
σι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγ-  
γελίζονται· <sup>7</sup> καὶ μακάριός ἐστιν, ὁς ἐὰν  
μὴ σκανδαλισθῇ ἐν ἐμοί.

<sup>7</sup> Τούτων δὲ πορευομένων, ἤρξατο ὁ  
Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου·  
Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι;

at variance against his father,  
and the daughter against her  
mother, and the daughter in  
law against her mother in law.  
<sup>36</sup> And a man's foes shall be  
they of his own household. <sup>37</sup> He  
that loveth father or mother  
more than me, is not worthy of  
me: and he that loveth son or  
daughter more than me, is not  
worthy of me. <sup>38</sup> And he that  
taketh not his cross, and follow-  
eth after me, is not worthy of  
me. <sup>39</sup> He that findeth his life,  
shall lose it: and he that loseth  
his life for my sake, shall find it.  
<sup>40</sup> He that receiveth you, re-  
ceiveth me: and he that receiveth  
me, receiveth him that sent me.  
<sup>41</sup> He that receiveth a prophet in  
the name of a prophet, shall  
receive a prophet's reward: and  
he that receiveth a righteous  
man, in the name of a righteous  
man, shall receive a righteous  
man's reward. <sup>42</sup> And whoso-  
ever shall give to drink unto  
one of these little ones, a cup of  
cold water only, in the name of  
a disciple, verily I say unto you,  
he shall in no wise lose his re-  
ward.

11. And it came to pass, when  
Jesus had made an end of com-  
manding his twelve disciples,  
he departed thence to teach and  
to preach in their cities.

<sup>2</sup> Now when John had heard  
in prison the works of Christ,  
he sent two of his disciples,  
and said unto him, Art thou  
he that should come? or do we  
look for another? <sup>4</sup> Jesus an-  
swered and said unto them, Go  
& shew John again those things  
which ye do hear and see: <sup>6</sup> the  
blind receive their sight, and the  
lame walk, the lepers are clean-  
sed, and the deaf hear, the dead  
are raised up, and the poor have  
the gospel preached to them.  
<sup>7</sup> And blessed is he, whosoever  
shall not be offended in me.

<sup>7</sup> And as they departed, Jesus  
began to say unto the multitudes  
concerning John, What went ye  
out into the wilderness to see?

a reed shaken with the wind? <sup>8</sup> But what went ye out for to see? a man clothed in soft raiment? behold, they wear soft clothing, are in kings' houses. <sup>9</sup> But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. <sup>10</sup> For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>11</sup> Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

<sup>12</sup> And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force. <sup>13</sup> For all the prophets, and the law prophesied until John. <sup>14</sup> And if ye will receive it, this is Elias which was for to come. <sup>15</sup> He that hath ears to hear, let him hear. <sup>16</sup> But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented. <sup>17</sup> For John came neither eating nor drinking, and they say, He hath a devil. <sup>18</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners: but wisdom is justified of her children.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. <sup>21</sup> Woe unto thee Chorazin, woe unto thee Bethsaida: for if thy mighty works which were done in you, had been done in Tyre & Sidon, they would have repented long

καλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>8</sup> ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσὶν. <sup>9</sup> ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>10</sup> οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>11</sup> Ἀμὴν λέγω ὑμῖν, οὐκ ἐγγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.

<sup>12</sup> Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιάσται ἀρπάσσουσιν αὐτήν. <sup>13</sup> πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. <sup>14</sup> καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. <sup>15</sup> ὁ ἔχων ὄτα ἀκούειν, ἀκουέτω. <sup>16</sup> τίνι δὲ ὅμοιωσω τὴν γενεάν ταύτην; ὅμοια ἐστὶν παιδίῳ· <sup>17</sup> ἐν ἀγοραῖς καθήμενος, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν· Ὑλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνησαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. <sup>18</sup> Ἦλθε γὰρ Ἰωάννης μῆτε ἐσθίῳν μῆτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει. <sup>19</sup> ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίῳν καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ εἰδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

<sup>20</sup> Τότε ἤρξατο οὐκ εὐδοχεῖν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείους δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. <sup>21</sup> Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαῖδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ

α. — Rec & Gb. βασιλευν. b. Rec. παιδαίους. c. καὶ ἐν ἀγορῇ, α προσφωνοῦντα τοῖς ἐταίροις (ἀεταίροις).  
d. ~ Βηθσαῖδα. e. Or. is gotten by force, and they that thrust men

καὶ σποδῶ μετενόησαν. <sup>23</sup> πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. <sup>25</sup> καὶ σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. <sup>24</sup> πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοὶ.

<sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυσας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. <sup>26</sup> ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. <sup>27</sup> πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

<sup>28</sup> Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. <sup>29</sup> ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶὺς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. <sup>30</sup> ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

12. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. <sup>2</sup> οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. <sup>3</sup> Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπείνασε·<sup>4</sup> καὶ οἱ μετ' αὐτοῦ; <sup>4</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς

ago in sackcloth and ashes. <sup>23</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. <sup>25</sup> And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

<sup>25</sup> At the time Jesus answered, & said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father, for so it seemed good in thy sight. <sup>27</sup> All things are delivered unto me of my father: and no man knoweth the son but the father: neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him.

<sup>28</sup> Come unto me all ye that labour, and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke is easy, and my burden is light.

12. At that time, Jesus went on the sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat. <sup>2</sup> But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. <sup>3</sup> But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him, how he entered into the house of God, and did eat the shewbread, which

was not lawful for him to eat, neither for them which were with him, but only for  $\S$  priests?  $\S$  or have ye not read in the law, how that on  $\S$  sabbath days the priests in  $\S$  temple profane  $\S$  sabbath, and are blameless?  $\S$  but I say unto you, That in this place is *one* greater than  $\S$  temple.  $\S$  But if ye had known what this meaneth, I will have mercy, & not sacrifice, ye would not have condemned the guiltless.  $\S$  For the Son of man is Lord even of the sabbath day.

$\S$  And when he was departed thence, he went into their synagogue.  $\S$  And, behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.  $\S$  And he said unto them, What man shall there be among you, that shall have one sheep: and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?  $\S$  how much then is a man better than a sheep? wherefore it is lawful to do well on  $\S$  sabbath days.  $\S$  Then saith he to  $\S$  man, Stretch forth thine hand: and he stretched it forth, and it was restored whole, like as  $\S$  other.  $\S$  Then the Pharisees went out, and  $\S$  held a council against him, how they might destroy him.

$\S$  But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all,  $\S$  and charged them that they should not make him known:  $\S$  that it might be fulfilled which was spoken by Esaias  $\S$  prophet, saying,  $\S$  Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.  $\S$  He shall not strive, nor cry, neither shall any man hear his voice in  $\S$  streets.  $\S$  A bruised reed shall he not break, and

οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;  $\S$  ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάβ- βασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί ἐσι;  $\S$  λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ  $\S$  μείζον' ἐστὶν ὧδε.  $\S$  εἰ δὲ ἐγνώκετε τί ἐστὶν Ἐλε- ον θέλω καὶ οὐ θυσίαν οὐκ ἂν κατεδι- κάσατε τοὺς ἀναίτιους.  $\S$  κύριος γάρ ἐστι  $\S$  τοῦ σαββάτου ὁ υἱὸς τοῦ ἀν- θρώπου.

$\S$  Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.  $\S$  καὶ ἰδοὺ, ἄνθρω- πος  $\S$  ἦν τὴν<sup>9</sup> χεῖρα ἔχων ξηράν<sup>9</sup> καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγο- ρήσωσιν αὐτοῦ.  $\S$  ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπίεση τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;  $\S$  πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.  $\S$  Τότε λέγει τῷ ἀνθρώπῳ· Ἐκτενον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ  $\S$  ἀπεκατεστάθη<sup>9</sup> ὑγιής ὡς ἡ ἄλλη.  $\S$  οἱ δὲ Φαρισαῖοι συμ- βούλιον ἔλαβον κατ' αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν ἀπολέσωσιν.

$\S$  ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας·  $\S$  καὶ ἐπέτιμήσεν αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν·  $\S$  ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέ- γοντος·  $\S$  Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέ- τισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεύ- σαι·  $\S$  οὐκ ἐρίσει, οὐδὲ κραυγάζει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.  $\S$  κάλαμον συνττριμμένον οὐ

$\S$  Rec. & Gb. μετ' αὐτ.

$\S$  Rec. add καὶ.

$\S$  →

$\S$  Rec. & Gb ἀποκατεστάθη.

$\S$  Or, took counsel.

κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει·  
ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

<sup>21</sup> καὶ ὁ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

<sup>22</sup> Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. <sup>23</sup> καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μῆτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; <sup>24</sup> Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. <sup>25</sup> Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. <sup>26</sup> καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; <sup>27</sup> καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. <sup>28</sup> εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>29</sup> ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, εἰ μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; <sup>30</sup> ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστὶ· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.

<sup>31</sup> Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. <sup>32</sup> καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι. <sup>33</sup> ἢ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ

smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup> And in his name shall the Gentiles trust.

<sup>22</sup> Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is this the son of David? <sup>24</sup> but when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup> And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand. <sup>26</sup> And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? <sup>27</sup> and if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. <sup>29</sup> Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house. <sup>30</sup> He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

<sup>31</sup> Wherefore I say unto you, All manner of sin & blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost, shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. <sup>33</sup> Either make the tree good, and his fruit good: or

else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. <sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of  $\gamma$  good treasure of  $\gamma$  heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things. <sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

<sup>38</sup> Then certain of  $\gamma$  scribes, and of the Pharisees, answered, saying, Master, we would see a sign from thee. <sup>39</sup> But he answered, and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. <sup>40</sup> For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of  $\gamma$  earth. <sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. <sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

<sup>43</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. <sup>44</sup> Then he saith, I will return into my house from whence I came out;

καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. <sup>34</sup> Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. <sup>35</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ <sup>a</sup> ἐκβάλλει <sup>b</sup> ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. <sup>36</sup> λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. <sup>37</sup> ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>38</sup> Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. <sup>39</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. <sup>40</sup> ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. <sup>41</sup> ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε. <sup>42</sup> βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλείον Σολομῶνος ὧδε.

<sup>43</sup> Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει. <sup>44</sup> τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ

<sup>a</sup> Rec. add τῆς καρδίας.

<sup>b</sup> Rec. & Gb. → add ra.

ἐλθὼν εὐρίσκει σχολάζοντα, σεσαρω-  
μένον καὶ κεκοσμημένον. <sup>46</sup> τότε πορεύ-  
εται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ  
ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ  
εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ  
ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα  
τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ  
ταύτῃ τῇ πονηρᾷ.

<sup>46</sup> Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις,  
ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰ-  
στηκείμενοι ἔξω, ζητοῦντες αὐτῷ λαλήσαι.

<sup>47</sup> εἶπε δὲ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ  
οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζητοῦν-  
τές σοι λαλήσαι. <sup>48</sup> Ὁ δὲ ἀποκριθεὶς εἶπε  
τῷ εἰπόντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου;  
καὶ τίνας εἰσὶν οἱ ἀδελφοί μου; <sup>49</sup> Καὶ  
ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μα-  
θητὰς αὐτοῦ εἶπεν· Ἰδοὺ, ἡ μήτηρ μου  
καὶ οἱ ἀδελφοί μου. <sup>50</sup> ὅστις γὰρ ἂν  
ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ  
ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς καὶ  
ἀδελφὴ καὶ μήτηρ ἐστίν.

13. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν  
ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ  
τὴν θάλασσαν· <sup>2</sup> καὶ συνήχθησαν πρὸς  
αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ  
πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ  
ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

<sup>3</sup> Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν πα-  
ραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ σπεί-  
ρων τοῦ σπείρειν. <sup>4</sup> καὶ ἐν τῷ σπείρειν  
αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ  
ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά.  
<sup>5</sup> ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου  
οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέ-  
τειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup> ἡλίου  
δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ  
τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. <sup>7</sup> ἄλλα δὲ  
ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν  
αἱ ἀκάνθαι, καὶ ἀπέπνιξαν αὐτά. <sup>8</sup> ἄλλα  
δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ  
ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξή-

and when he is come, he findeth  
it empty, swept, and garnished.  
<sup>45</sup> Then goeth he, and taketh  
with himself seven other spirits  
more wicked than himself, and  
they enter in and dwell there:  
and the last state of that man  
is worse than the first. Even so  
shall it be also unto this wicked  
generation.

<sup>46</sup> While he yet talked to the  
people, behold, his mother and  
his brethren stood without,  
desiring to speak with him.  
<sup>47</sup> Then one said unto him, Be-  
hold, thy mother and thy bre-  
thren stand without, desiring to  
speak with thee. <sup>48</sup> But he  
answered, and said unto him  
that told him, Who is my mo-  
ther? and who are my bre-  
thren? <sup>49</sup> and he stretched  
forth his hand toward his dis-  
ciples, and said, Behold my  
mother and my brethren. <sup>50</sup> For  
whosoever shall do the will of  
my Father which is in heaven,  
the same is my brother, and  
sister, and mother.

13. The same day went  
Jesus out of the house, and sat  
by the sea side. <sup>2</sup> And great  
multitudes were gathered to-  
gether unto him, so that he went  
into a ship, and sat, and the  
whole multitude stood on the  
shore. <sup>3</sup> And he spake many  
things unto them in parables,  
saying, Behold, a sower went  
forth to sow. <sup>4</sup> And when he  
sowed, some seeds fell by the  
way side, and the fowls came,  
and devoured them up. <sup>5</sup> Some  
fell upon stony places, where  
they had not much earth: and  
forthwith they sprung up, be-  
cause they had no deepness of  
earth. <sup>6</sup> And when the sun  
was up, they were scorched:  
and because they had not root,  
they withered away. <sup>7</sup> And  
some fell among thorns: and  
the thorns sprung up, & choked  
them. <sup>8</sup> But other fell into good  
ground, and brought forth fruit,  
some an hundredfold, some six-



tyfold, some thirtyfold. <sup>9</sup> Who hath ears to hear, let him hear.

<sup>10</sup> And the disciples came, & said unto him, Why speakest thou unto them in parables?

<sup>11</sup> he answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even  $\gamma$  he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing, see not: & hearing, they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, & shall not perceive. <sup>15</sup> For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. <sup>16</sup> But blessed are your eyes, for they see: and your ears, for they hear. <sup>17</sup> For verily I say unto you, that many prophets, and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

<sup>18</sup> Hear ye therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side. <sup>20</sup> But he  $\gamma$  received the seed into stony places, the same is he  $\gamma$  heareth the word, and anon with joy receiveth it: <sup>21</sup> yet hath he not root in himself, but dureth for a while: for when tribulation

κοιτα,  $\delta$  δὲ τριάκοντα. <sup>9</sup>  $\delta$  ἔχων ὦτα ἀκούειν ἀκούετω.

<sup>10</sup> Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; <sup>11</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας <sup>α</sup> τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. <sup>12</sup> Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ  $\delta$  ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. <sup>13</sup> διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι. <sup>14</sup> καὶ ἀναπληροῦται <sup>β</sup> αὐτοῖς ἡ προφητεία Ἡσαίου, ἣ λέγουσα· Ἀκοῇ ἀκούετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέπετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup> ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡς ἡ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡς ἡ ἀκούσωσι, καὶ τῇ καρδίᾳ <sup>ο</sup> συνιῶσι, καὶ ἐπιστρέψωσι, καὶ <sup>α</sup> ἰάσωμαι αὐτούς. <sup>16</sup> Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει. <sup>17</sup> ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν  $\alpha$  βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι  $\alpha$  ἀκούετε, καὶ οὐκ ἤκουσαν.

<sup>18</sup> Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος. <sup>19</sup> Παντός ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἀρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. <sup>20</sup> ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· <sup>21</sup> οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν

λόγον, εὐθὺς σκανδαλίζεται. <sup>23</sup> ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. <sup>24</sup> ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὲ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.

<sup>24</sup> Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· <sup>25</sup> ἐν δὲ τῷ καθευδεῖν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. <sup>26</sup> ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. <sup>27</sup> προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει <sup>28</sup> ζιζάνια; <sup>29</sup> ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἀνθρώπου τούτου ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες <sup>30</sup> συλλέξωμεν αὐτά; <sup>31</sup> ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριώσῃτε ἅμα αὐτοῖς τὸν σῖτον. <sup>32</sup> ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν <sup>33</sup> καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ <sup>34</sup> εἰς <sup>35</sup> δεσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

<sup>31</sup> Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἀνθρώπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· <sup>32</sup> ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον,

or persecution ariseth because of the word, by and by he is offended. <sup>23</sup> He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. <sup>24</sup> But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable put he forth unto them, saying; The kingdom of heaven is likened unto a man which sowed good seed in his field; <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> he said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> but he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field. <sup>32</sup> Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so

that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

<sup>34</sup> All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them: <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

<sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered, and said unto them, He that soweth the good seed, is the Son of man. <sup>38</sup> The field is the world. The good seed, are the children of the kingdom: but the tares are the children of the wicked one. <sup>39</sup> The enemy that sowed them, is the devil. The harvest, is the end of the world. And the reapers are the angels. <sup>40</sup> As therefore the tares are gathered and burnt in the fire: so shall it be in the end of this world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun, in the kingdom of their father. Who hath ears to hear, let him hear.

<sup>44</sup> Again, the kingdom of heaven is like unto treasure hid in a field: the which when a

ᾧστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

<sup>33</sup> Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἑνέκρυσεν· εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

<sup>34</sup> Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· <sup>35</sup> ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

<sup>36</sup> Τότε ἀφῆκε τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν· <sup>37</sup> ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. <sup>37</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· <sup>38</sup> ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα οὗτοί ἐσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· <sup>39</sup> ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἐστὶν· οἱ δὲ θεριστὰι ἄγγελοί ἐσιν. <sup>40</sup> Ὅσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ ὁ καίεται, οὕτως ἔσται ἐν τῇ συντέλειᾳ τοῦ αἰῶνος· <sup>41</sup> τοῦτου· ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, <sup>42</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>43</sup> Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.

<sup>44</sup> Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ

ἢ ἐκρυσεν.

ἢ ἱ

ἢ ἑσθ. κατακαίεται.

δ →

ἢ Or, soundless.

ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκείνον.

man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup> Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· <sup>46</sup> εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

<sup>45</sup> Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: <sup>46</sup> who when he had found one pearl of great price, he went and sold all that he had, and bought it.

<sup>47</sup> Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· <sup>48</sup> ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup> οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριούσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων. <sup>50</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>47</sup> Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, <sup>48</sup> which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. <sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, <sup>50</sup> and shall cast them into the furnace of fire: there shall be wailing, and gnashing of teeth.

<sup>51</sup> ὁ Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί, κύριε.· <sup>52</sup> Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

<sup>51</sup> Jesus saith unto them, Have ye understood all these things? they say unto him, Yea, Lord. <sup>52</sup> Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

<sup>53</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκείθεν· <sup>54</sup> καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; <sup>55</sup> οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας;

<sup>53</sup> And it came to pass, that when Jesus had finished these parables, he departed thence. <sup>54</sup> And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? <sup>55</sup> Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

<sup>56</sup> and his sisters, are they not all with us? whence then hath this man all these things? <sup>57</sup> and they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. <sup>58</sup> And he did not many mighty works there, because of their unbelief.

14. At that time Herod the tetrarch heard of the fame of Jesus, <sup>2</sup> and said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

<sup>3</sup> For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. <sup>4</sup> For John said unto him, It is not lawful for thee to have her. <sup>5</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet. <sup>6</sup> But when Herod's birthday was kept, the daughter of Herodias danced before them, & pleased Herod. <sup>7</sup> Whereupon he promised with an oath, to give her whatsoever she would ask. <sup>8</sup> And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. <sup>9</sup> And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her: <sup>10</sup> and he sent, and beheaded John in the prison. <sup>11</sup> And his head was brought in a charger, and given to the damsel: and she brought it to her mother. <sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

<sup>13</sup> When Jesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof,

<sup>56</sup> καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τοῦτ' αὐτὰ πάντα; <sup>57</sup> Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup> Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

14. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, <sup>2</sup> καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

<sup>3</sup> Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. <sup>5</sup> Καὶ θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. <sup>6</sup> γενεσίῳ δὲ ἄγομένων<sup>α</sup> τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· <sup>7</sup> ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ εἰάν αἰτήσῃται. <sup>8</sup> Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ἰδοὺ ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>9</sup> Καὶ ἐλνπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι· <sup>10</sup> καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. <sup>11</sup> καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. <sup>12</sup> καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ<sup>β</sup> σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

<sup>13</sup> Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι

<sup>α</sup> ὡς γενόμενον.

<sup>β</sup> ὡς πτώμα.

<sup>γ</sup> Or, are wrought by him.

ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

<sup>14</sup> Καὶ ἐξελθὼν <sup>a</sup> ὁ Ἰησοῦς <sup>b</sup> εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη <sup>c</sup> ἐπ' αὐτοίς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.

<sup>15</sup> Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρεληθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. <sup>16</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρειάν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς ὑμεῖς φαγεῖν. <sup>17</sup> Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. <sup>18</sup> Ὁ δὲ εἶπε· Φερέτέ μοι αὐτοὺς ὧδε. <sup>19</sup> Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, <sup>20</sup> λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. <sup>21</sup> καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσεύον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. <sup>22</sup> οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσπερ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

<sup>23</sup> Καὶ εὐθέως ἠνάγκασεν <sup>a</sup> τοὺς μαθητὰς <sup>b</sup> ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. <sup>24</sup> καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. <sup>25</sup> τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.

<sup>26</sup> Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς <sup>c</sup> ἀπῆλθε <sup>d</sup> πρὸς αὐτοὺς <sup>e</sup> περιπατῶν ἐπὶ τῆς θαλάσσης. <sup>27</sup> καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες· Ὅτι φάντασμα

they followed him on foot, out of the cities.

<sup>14</sup> And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

<sup>15</sup> And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. <sup>16</sup> But Jesus said unto them, They need not depart; give ye them to eat. <sup>17</sup> And they say unto him, We have here but five loaves, and two fishes. <sup>18</sup> He said, Bring them hither to me. <sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. <sup>20</sup> And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. <sup>21</sup> And they that had eaten, were about five thousand men, beside women and children.

<sup>22</sup> And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. <sup>23</sup> And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone: <sup>24</sup> but the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

<sup>25</sup> And in the fourth watch of the night, Jesus went unto them, walking on the sea. <sup>26</sup> And when the disciples saw him walking on the sea, they were troubled,

saying, It is a spirit: & they cried out for fear. <sup>27</sup> But straightway Jesus spake unto them, saying, Be of good cheer: it is I, be not afraid. <sup>28</sup> And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. <sup>29</sup> And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. <sup>30</sup> But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord save me. <sup>31</sup> And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? <sup>32</sup> and when they were come into the ship, the wind ceased. <sup>33</sup> Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the son of God.

<sup>34</sup> And when they were gone over, they came into the land of Gennesaret. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, <sup>36</sup> and besought him, that they might only touch the hem of his garment; and as many as touched, were made perfectly whole.

15. Then came to Jesus scribes & Pharisees, which were of Jerusalem, saying, <sup>1</sup> Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. <sup>2</sup> But he answered, and said unto them, Why do you also transgress the commandment of God by your tradition? <sup>3</sup> for God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall

ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. <sup>27</sup> εὐ-  
θέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς,  
λέγων· Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖ-  
σθε. <sup>28</sup> Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος  
εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς  
σε ἔλθειν ἐπὶ τὰ ὕδατα. <sup>29</sup> Ὁ δὲ εἶπεν·  
Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου  
ὁ Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα,  
ἐλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> βλέπων δὲ  
τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρ-  
ξάμενος καταποντίζεσθαι ἔκραξε, λέ-  
γων· Κύριε, σῶσόν με. <sup>31</sup> Εὐθέως δὲ ὁ  
Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο  
αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγόπιστε,  
εἰς τί ἐδίστασας; <sup>32</sup> Καὶ ἐμβάντων  
αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος·  
<sup>33</sup> οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσε-  
κύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ  
υἱὸς εἶ.

<sup>34</sup> Καὶ διαπεράσαντες ἦλθον εἰς τὴν  
γῆν Γεννησαρέτ. <sup>35</sup> καὶ ἐπυνθόντες αὐτὸν  
οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν  
εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ  
προσηνεγκαν αὐτῷ πάντας τοὺς κακῶς  
ἔχοντας· <sup>36</sup> καὶ παρεκάλουν αὐτὸν, ἵνα  
μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱμα-  
τίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώ-  
θησαν.

15. Τότε προσέρχονται τῷ Ἰησοῦ οἱ  
ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φα-  
ρισαῖοι, λέγοντες· <sup>1</sup> Διὰ τί οἱ μαθηταί  
σου παραβαίνουν τὴν παράδοσιν τῶν  
πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς  
χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>2</sup> Ὁ  
δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ  
ὕμεις παραβαίνετε τὴν ἐντολὴν τοῦ  
Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; <sup>3</sup> ὁ γὰρ  
Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν  
πατέρα <sup>b</sup> καὶ τὴν μητέρα· καὶ· Ὁ κα-  
κολογῶν πατέρα ἢ μητέρα θανάτῳ  
τελευτάτω· <sup>5</sup> Ὑμεῖς δὲ λέγετε, Ὅς ἂν

<sup>a</sup> Ὡς εἶπε· Τίμα.

<sup>b</sup> Rec. add om.

<sup>c</sup> Or, strong.

εἶπεν τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθης, <sup>2</sup> καὶ οὐ μὴ <sup>3</sup> τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. <sup>4</sup> καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παραδόσιν ὑμῶν. <sup>5</sup> ὑποκριταί, καλῶς προσεφώνησεν περὶ ὑμῶν Ἡσαΐας, λέγων· <sup>6</sup> Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσιν με τιμᾷ· ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. <sup>7</sup> μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

<sup>10</sup> Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε· <sup>11</sup> οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

<sup>12</sup> Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; <sup>13</sup> Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. <sup>14</sup> ἄφετε αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. <sup>15</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. <sup>16</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; <sup>17</sup> οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφαιρῶνα ἐκβάλλεται; <sup>18</sup> τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεια κοινοῖ τὸν ἄνθρωπον. <sup>19</sup> ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεύαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. <sup>20</sup> ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

<sup>21</sup> Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς

say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines, the commandments of men.

<sup>10</sup> And he called the multitude, and said unto them, Hear and understand. <sup>11</sup> Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

<sup>12</sup> Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? <sup>13</sup> but he answered, and said, Every plant which my heavenly father hath not planted, shall be rooted up. <sup>14</sup> Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. <sup>15</sup> Then answered Peter, and said unto him, Declare unto us this parable. <sup>16</sup> And Jesus said, Are ye also yet without understanding? <sup>17</sup> do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught? <sup>18</sup> but those things which proceed out of the mouth, come forth from the heart, and they defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. <sup>20</sup> These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

<sup>21</sup> Then Jesus went thence,



and departed into the coasts of Tyre and Sidon. <sup>22</sup> And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word. And his disciples came, and besought him, saying, Send her away, for she crieth after us. <sup>24</sup> But he answered, and said, I am not sent, but unto the lost sheep of the house of Israel. <sup>25</sup> Then came she, and worshipped him, saying, Lord, help me. <sup>26</sup> But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs. <sup>27</sup> And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup> Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

<sup>29</sup> And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

<sup>30</sup> And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them: <sup>31</sup> insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

<sup>32</sup> Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they

ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶ-  
νος. <sup>22</sup> καὶ ἰδοὺ, γυνὴ Χανααῖα ἀπὸ τῶν  
ὀρίων ἐκείνων ἐξελθοῦσα ἐκράυγασεν  
αὐτῷ, λέγουσα· Ἐλέησόν με, κύριε, νιὲ  
Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζε-  
ται. <sup>23</sup> Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.  
καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ  
ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον  
αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. <sup>24</sup> Ὁ  
δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ  
μὴ εἰς τὰ πρόβατα τὰ ἀπολωλὸτα οἴκου  
Ἰσραὴλ. <sup>25</sup> Ἡ δὲ ἐλθοῦσα ἠ προσεκύ-  
νει αὐτῷ λέγουσα· Κύριε, βοήθει μοι.  
<sup>26</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστι κα-  
λὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ  
βαλεῖν τοῖς κυναρίοις. <sup>27</sup> Ἡ δὲ εἶπε·  
Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει  
ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς  
τραπέζης τῶν κυρίων αὐτῶν. <sup>28</sup> Τότε  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ  
γύναι, μεγάλη σου ἡ πίστις· γενηθήτω  
σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ  
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>29</sup> Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἦλθε  
παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ  
ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. <sup>30</sup> καὶ  
προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες  
μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς,  
कुल्लούς, καὶ ἐτέρους πολλοὺς, καὶ ἔρ-  
ρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰη-  
σοῦ, καὶ ἐθεράπευσεν αὐτούς. <sup>31</sup> ὥστε  
τοὺς ὄχλους θαυμάσαι, βλέποντας κω-  
φοὺς λαλοῦντας, कुल्लούς ὑγιεῖς, χωλοὺς  
περιπατοῦντας, καὶ τυφλοὺς βλέποντας·  
καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

<sup>32</sup> Ὁ δὲ Ἰησοῦς προσκαλεσάμενος  
τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζο-  
μαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ὁ ἡμέραι  
τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσι  
τί φάγωσι. καὶ ἀπολῦσαι αὐτοὺς νηστεῖς  
οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

<sup>23</sup> Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον; <sup>24</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. <sup>25</sup> Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· <sup>26</sup> καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἐκλάσας, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. <sup>27</sup> καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. <sup>28</sup> οἱ δὲ ἐσθίνοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδιῶν. <sup>29</sup> καὶ ἀπολύσας τοὺς ὄχλους· <sup>30</sup> ἐνέβη· εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

16. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. <sup>2</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός. <sup>3</sup> Καὶ πρωὶ Σήμερον χειμῶν· πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός. <sup>4</sup> Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; <sup>5</sup> γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· τοῦ προφήτου.· Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.

<sup>6</sup> Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. <sup>7</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>8</sup> Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. <sup>9</sup> Γινούς δὲ ὁ Ἰησοῦς εἶπεν· Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; <sup>10</sup> οὐπὼ νοεῖτε,

faint in the way. <sup>23</sup> And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? <sup>24</sup> and Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes. <sup>25</sup> And he commanded the multitude to sit down on y ground. <sup>26</sup> And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. <sup>27</sup> And they did all eat, and were filled: & they took up of y broken meat that was left, seven baskets full. <sup>28</sup> And they that did eat, were four thousand men, beside women and children. <sup>29</sup> And he sent away the multitude, & took ship, and came into the coasts of Magdala.

16. The Pharisees also, with the Sadducees, came, & tempting, desired him that he would shew them a sign from heaven. <sup>2</sup> He answered, and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. <sup>3</sup> And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? <sup>4</sup> A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

<sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread. <sup>6</sup> Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees. <sup>7</sup> And they reasoned among themselves, saying, It is because we have taken no bread. <sup>8</sup> Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? <sup>9</sup> do

ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> neither the seven loaves of the four thousand, and how many baskets ye took up? <sup>11</sup> how is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees? <sup>12</sup> Then understood they how that he bade them not beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sadducees.

<sup>13</sup> When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? <sup>14</sup> and they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. <sup>15</sup> He saith unto them, But whom say ye that I am? <sup>16</sup> and Simon Peter answered, and said, Thou art Christ the son of the living God. <sup>17</sup> And Jesus answered, and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. <sup>18</sup> And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. <sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. <sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.

<sup>21</sup> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and

οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; <sup>10</sup> οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; <sup>11</sup> πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτων· <sup>12</sup> εἶπον ὑμῶν προσέchein ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>13</sup> Τότε συνήκαν, ὅτι οὐκ εἶπε προσέchein ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>14</sup> Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα ὁ μετ' ἐμοῦ εἰσὶν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; <sup>15</sup> Οἱ δὲ εἶπον· Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερემίαν, ἢ ἓνα τῶν προφητῶν. <sup>16</sup> Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; <sup>17</sup> Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. <sup>18</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων βάρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. <sup>19</sup> καὶ γὰρ ἐγὼ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς. <sup>20</sup> καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. <sup>21</sup> Τότε <sup>22</sup> διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτὸς ἐστὶν ὁ Χριστὸς.

<sup>22</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,

<sup>a</sup> Rec. & Gb. ἄρτων.

<sup>b</sup> εἶπον ὑμῶν· προσέχετε ὡς εἶπον ὑμῶν; προσέχετε ὡς ἐπεμύνησαν.

<sup>c</sup> Rec. add Ἰησοῦς.

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καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. <sup>22</sup> καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. <sup>23</sup> Ὁ δὲ στραφείς εἶπε τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

<sup>24</sup> Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. <sup>25</sup> ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησκει αὐτήν. <sup>26</sup> τί γὰρ ὠφελεῖται ἄνθρωπος, εἰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>27</sup> μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. <sup>28</sup> ἀμὴν λέγω ὑμῖν, εἰσὶ τινες ἃ ὧδε ἐστῶτες,<sup>a</sup> οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

17. Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. <sup>2</sup> καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup> καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες. <sup>4</sup> ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ ἰὼν Ἠλίᾳ. <sup>5</sup> Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλῃ<sup>b</sup> φωτεινῇ<sup>c</sup> ἐπεσκίασεν

be raised again the third day. <sup>22</sup> Then Peter took him, and began to rebuke him, saying, Be it far from thee Lord: this shall not be unto thee. <sup>23</sup> But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

<sup>24</sup> Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it. <sup>26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? <sup>27</sup> For the Son of man shall come in the glory of his father, with his angels: and then he shall reward every man according to his works. <sup>28</sup> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

17. And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup> And behold, there appeared unto them Moses, and Elias, talking with him. <sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. <sup>5</sup> While he yet spake, behold, a bright cloud over-

<sup>a</sup> Hoc. τῶν αὐτῶν ἁγίων, Gb. τῶν αὐτῶν ἁγίων.

<sup>b</sup> c.,—Gb. φάτος.

shadowed them: and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased: hear ye him. <sup>6</sup> And when the disciples heard it, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Jesus only.

<sup>9</sup> And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. <sup>10</sup> And his disciples asked him, saying, Why then say the scribes that Elias must first come? <sup>11</sup> and Jesus answered, and said unto them, Elias truly shall first come, and restore all things: <sup>12</sup> but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. <sup>13</sup> Then the disciples understood that he spake unto them of John the Baptist.

αὐτοὺς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. <sup>6</sup> Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. <sup>7</sup> καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν· Ὑγέρθητε καὶ μὴ φοβεῖσθε. <sup>8</sup> Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

<sup>9</sup> Καὶ καταβαινόντων αὐτῶν <sup>a</sup> ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. <sup>10</sup> Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἔλθειν πρῶτον; <sup>11</sup> Ὁ δὲ <sup>b</sup> Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται <sup>c</sup> πρῶτον, καὶ ἀποκαταστήσει πάντα· <sup>12</sup> λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. <sup>13</sup> Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup> Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν <sup>a</sup> αὐτόν, <sup>15</sup> καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. <sup>16</sup> καὶ προσήνεγκα αὐτόν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτόν θεραπεῦσαι. <sup>17</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὁ γενεὰ ἄπιστος καὶ διστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτόν ὧδε. <sup>18</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξηλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>14</sup> And when they were come to the multitude, there came to him a certain man, kneeling down to him, & saying, <sup>15</sup> Lord, have mercy on my son, for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they could not cure him. <sup>17</sup> Then Jesus answered, and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. <sup>18</sup> And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very

<sup>19</sup> Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· Διατί ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; <sup>20</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. <sup>21</sup> τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

<sup>22</sup> Ἀραστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλ-  
λει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδο-  
σθαι εἰς χεῖρας ἀνθρώπων, <sup>23</sup> καὶ ἀπο-  
κτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ  
ἐγερθήσεται. Καὶ ἐλυπήθησαν σφό-  
δρα.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερ-  
ναοὺμ, προσῆλθον οἱ τὰ δίδραγμα λαμ-  
βάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ δι-  
δάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραγμα;  
<sup>25</sup> Λέγει· Ναί. Καὶ ὅτε εἰσῆλθεν εἰς  
τὴν οἰκίαν, προέφθασεν αὐτόν ὁ Ἰησοῦς,  
λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασι-  
λεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι  
τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν,  
ἢ ἀπὸ τῶν ἀλλοτρίων; <sup>26</sup> Λέγει αὐτῷ ὁ  
Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἐφῆ  
αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί εἰσιν  
οἱ υἱοί. <sup>27</sup> ἵνα δὲ μὴ σκανδαλίσωμεν  
αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν  
βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶ-  
τον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα  
αὐτοῦ, εὐρήσεις στατήρα· ἐκείνον λαβὼν  
δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

18. Ἐν ἐκείνῃ τῇ ὥρᾳ<sup>α</sup> προσῆλθον  
οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς  
ἄρα μέζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν  
οὐρανῶν; <sup>2</sup> Καὶ προσκαλεσάμενος ὁ  
Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ  
αὐτῶν, <sup>3</sup> καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν,

hour. <sup>19</sup> Then came the dis-  
ciples to Jesus apart, and said,  
Why could not we cast him  
out? <sup>20</sup> and Jesus said unto  
them, Because of your unbelief:  
for verily I say unto you, If ye  
have faith as a grain of mustard  
seed, ye shall say unto this  
mountain; Remove hence to  
yonder place: and it shall re-  
move, and nothing shall be im-  
possible unto you. <sup>21</sup> Howbeit,  
this kind goeth not out, but by  
prayer and fasting.

<sup>22</sup> And while they abode in  
Galilee, Jesus said unto them,  
The Son of man shall be be-  
trayed into the hands of men:  
<sup>23</sup> and they shall kill him, and  
the third day he shall be raised  
again: and they were exceeding  
sorry.

<sup>24</sup> And when they were come  
to Capernaum, they that re-  
ceived tribute money, came to  
Peter, and said, Doth not your  
master pay tribute? <sup>25</sup> he  
saith, Yes. And when he was  
come into the house, Jesus pre-  
vented him, saying, What think-  
est thou, Simon? of whom do  
the kings of the earth take cus-  
tom or tribute? of their own  
children, or of strangers? <sup>26</sup> Pe-  
ter saith unto him, Of strangers.  
Jesus saith unto him, Then are  
the children free. <sup>27</sup> Notwith-  
standing, lest we should offend  
them, go thou to the sea, and  
cast an hook, and take up the  
fish that first cometh up: and  
when thou hast opened his  
mouth, thou shalt find a piece  
of money: that take, and give  
unto them for me, and thee.

18. At the same time came  
the disciples unto Jesus, saying,  
Who is the greatest in the king-  
dom of heaven? <sup>2</sup> and Jesus  
called a little child unto him,  
and set him in the midst of  
them, <sup>3</sup> and said, Verily I say

unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. <sup>4</sup> Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. <sup>5</sup> And whoso shall receive one such little child in my name, receiveth me. <sup>6</sup> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

<sup>7</sup> Woe unto the world because of offences : for it must needs be that offences come : but woe to that man by whom <sup>†</sup> offence cometh. <sup>8</sup> Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. <sup>9</sup> And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

<sup>10</sup> Take heed that ye despise not one of these little ones : for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. <sup>11</sup> For the Son of man is come to save that which was lost. <sup>12</sup> How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ? <sup>13</sup> and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety

ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup> ὅστις οὖν ταπεινώσει<sup>†</sup> ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>5</sup> καὶ ὃς ἐὰν δέξηται παιδίον τοιούτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. <sup>6</sup> ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς εἰς<sup>†</sup> τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

<sup>7</sup> Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἔλθῃν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται. <sup>8</sup> εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰῶνιου. <sup>9</sup> καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

<sup>10</sup> Ὁρᾶτε μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>11</sup> ἤλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. <sup>12</sup> τί ὑμῖν δοκεῖ ; ἐὰν γένηται τιμὴ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον ; <sup>13</sup> καὶ ἐὰν γένηται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκοντα-

εννέα τοῖς μὴ πεπλανημένοις. <sup>14</sup> οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται <sup>15</sup> εἷς τῶν μικρῶν τούτων.

<sup>15</sup> Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὑπάγε <sup>16</sup> καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. <sup>16</sup> ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. <sup>17</sup> ἐὰν δὲ παρακούσῃ αὐτὸν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης.

<sup>18</sup> Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. <sup>19</sup> πάλιν <sup>20</sup> λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντός πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>20</sup> οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἔμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

<sup>21</sup> Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; <sup>22</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. <sup>23</sup> διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. <sup>24</sup> ἀρξαμένου δὲ αὐτοῦ συναῖρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. <sup>25</sup> μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. <sup>26</sup> πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ, λέγων· Κύριε,

and nine which went not astray. <sup>14</sup> Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

<sup>15</sup> Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup> But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.

<sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. <sup>19</sup> Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

<sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven. <sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. <sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, & payment to be made. <sup>26</sup> The servant therefore fell down, and worshipped him,



saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup> Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

<sup>28</sup> But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. <sup>29</sup> And his fellow-servant fell down at his feet, & besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellow-servants saw what was done, they were very sorry, and came, and told unto their lord all that was done. <sup>32</sup> Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: <sup>33</sup> shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. <sup>35</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

19. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa, beyond Jordan: <sup>2</sup> and great multitudes followed him, and he healed them there.

<sup>3</sup> The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup> and he answered and said unto them, Have ye not read, that

μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω. <sup>27</sup> Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.

<sup>28</sup> Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὔρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὀφείλειεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγε, λέγων· Ἀπόδος μοι <sup>b</sup> εἴ τι <sup>c</sup> ὀφείλεις. <sup>29</sup> Πесὼν οὖν ὁ σύνδουλος αὐτοῦ <sup>c</sup> εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοὶ, καὶ <sup>d</sup> ἀποδώσω σοι. <sup>30</sup> Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. <sup>31</sup> Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. <sup>32</sup> Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε ποιηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾰ σοι, ἐπεὶ παρεκάλεσάς με· <sup>33</sup> οὐκ ἔδει καὶ σὲ ἐλῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠέλησα; <sup>34</sup> Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. <sup>35</sup> οὕτω καὶ ὁ πατήρ μου ὁ <sup>e</sup> ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν <sup>f</sup> τὰ παραπτώματα αὐτῶν.

19. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρεν ἀπὸ <sup>g</sup> τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup> καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

<sup>3</sup> Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες <sup>h</sup> αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; <sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε

<sup>a</sup> 2

<sup>b</sup> Rec. c vi.

<sup>c</sup> Gb. om.

<sup>f</sup> Gb. om.

<sup>d</sup> Rec. & Gb. add πάντα. Gb. →

<sup>g</sup> Eix. om.

<sup>h</sup> 2

<sup>e</sup> ~ ουρανιος

ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, <sup>4</sup> καὶ εἶπεν· Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ <sup>5</sup> κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; <sup>6</sup> Ὅστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζετω.

<sup>7</sup> Λέγουσιν αὐτῷ· Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν; <sup>8</sup> Λέγει αὐτοῖς· Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. <sup>9</sup> Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, <sup>10</sup> εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμῇσθαι ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

<sup>11</sup> Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμῆσαι. <sup>12</sup> Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτον, ἀλλ' οἷς δέδοται. <sup>13</sup> εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

<sup>14</sup> Τότε προσηνέχθη αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς· <sup>15</sup> ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>16</sup> Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

<sup>17</sup> Καὶ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε ὁ ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν

he which made them at the beginning, made them male and female? <sup>5</sup> and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. <sup>6</sup> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

<sup>7</sup> They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? <sup>8</sup> he saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. <sup>9</sup> And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

<sup>10</sup> His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. <sup>11</sup> But he said unto them, All men cannot receive this saying, save they to whom it is given. <sup>12</sup> For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

<sup>13</sup> Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven. <sup>15</sup> And he laid his hands on them, and departed thence.

<sup>16</sup> And behold, one came and said unto him, Good master, what good thing shall I do, that

I may have eternal life? <sup>17</sup> And he said unto him, Why callest thou me good? there is none good but one, *that is God*: but if thou wilt enter into life, keep <sup>†</sup> commandments. <sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honour thy father & thy mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come & follow me. <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.

<sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

<sup>27</sup> Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore? <sup>28</sup> And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters,

αὐτῷ· <sup>17</sup> ἂν τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. <sup>18</sup> Λέγει αὐτῷ· Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· <sup>19</sup> τίμα τὸν πατέρα <sup>b</sup> καὶ τὴν μητέρα· καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>20</sup> Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυλαξάμην <sup>c</sup> ἐκ νεότητός μου· τί ἔτι ὑστερῶ; <sup>21</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησον σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. <sup>22</sup> Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

<sup>23</sup> Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>24</sup> Πάλιν δὲ λέγω ὑμῖν, εὐκώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφίδος <sup>d</sup> εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>25</sup> Ἀκούσαντες δὲ οἱ μαθηταὶ <sup>e</sup> ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι; <sup>26</sup> Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά·.

<sup>27</sup> Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθησάμεν σοι· τί ἄρα ἔσται ἡμῖν; <sup>28</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>29</sup> καὶ πᾶς ὃς <sup>f</sup> ἀφῆκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ

a. c. — τίς με ἀγαθός; εἰς ὅστις ὁ ἀγαθός. b Rec. add σου. c → d Rec. ἐφύλαξα. e Rec add αὐτοῖς. f Rec. add σου. g ἡ τῆς.

μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροῦνς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

<sup>30</sup> Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. 20. ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup> συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ διηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> Καὶ ἐξελθὼν περὶ <sup>4</sup> τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργοῦς. <sup>4</sup> κακείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. <sup>5</sup> Οἱ δὲ ἀπήλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ <sup>6</sup> ἐνάτην ὥραν, ἐποίησεν ὡσαύτως. <sup>6</sup> περὶ δὲ τὴν ἐνδεκάτην ὥραν<sup>a</sup> ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας<sup>b</sup> ἀργοῦς, καὶ λέγει αὐτοῖς· Τί ὧδε ἐσθῆκατε ὅλην τὴν ἡμέραν ἀργοί; <sup>7</sup> Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, <sup>8</sup> καὶ ὁ ἐὰν ᾖ δίκαιον λήψεσθε.<sup>c</sup>

<sup>8</sup> Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. <sup>9</sup> Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ διηνάριον. <sup>10</sup> ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεόνα λήψονται<sup>d</sup> καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ διηνάριον. <sup>11</sup> λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, <sup>12</sup> λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. <sup>13</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν

or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

<sup>30</sup> But many ὃ are first, shall be last, and the last shall be first. 20. For the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. <sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup> and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive.

<sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last, unto the first. <sup>9</sup> And when they came that were hired about the eleventh hour, they received every man a penny. <sup>10</sup> But when the first came, they supposed that they should have received more, & they likewise received every man a penny. <sup>11</sup> And when they had received it, they murmured against the goodman of ὃ house, <sup>12</sup> saying, These last ὃ have wrought but one hour, and thou hast made them equal unto us, which have borne the burden, and heat of ὃ day. <sup>13</sup> But he answered one of

<sup>a</sup> Rec. add τῇ. <sup>b</sup> Rec. ἐστῶτες. <sup>c</sup> Rec. <sup>d</sup> (1b. om. <sup>e</sup> Rec. <sup>f</sup> Or, have continued one hour ou. y.

them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? <sup>14</sup> Take that thine is, and go thy way, I will give unto this <sup>15</sup> last, even as unto thee. <sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? <sup>16</sup> So the last shall be first, and the first last: for many be called, but few chosen.

<sup>17</sup> And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, <sup>18</sup> Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, <sup>19</sup> and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

<sup>20</sup> Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. <sup>21</sup> And he said unto her, What wilt thou? she saith unto him, Grant, that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. <sup>22</sup> But Jesus answered, and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. <sup>23</sup> And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them for whom it is prepared of my Father.*

<sup>24</sup> And when the ten heard it, they were moved with indignation against the two brethren. <sup>25</sup> But Jesus called them unto him, and said, Ye know that the princes of the Gentiles

ἑταίρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίον συνεφώνησάς μοι; <sup>14</sup> ἄρον τὸ σὸν καὶ ὑπαγε· θέλω δὲ τοῦτῳ τὸ ἔσχατῳ δοῦναι ὡς καὶ σοι. <sup>15</sup> ἢ οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup> οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

<sup>17</sup> Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς <sup>18</sup> Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν θανάτῳ, <sup>19</sup> καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

<sup>20</sup> Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτούσα τὰ παρ' αὐτοῦ. <sup>21</sup> ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; Λέγει αὐτῷ· Εἰπέ ἵνα καθίσωμεν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ εὐωνύμων σου· ἐν τῇ βασιλείᾳ σου. <sup>22</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἰτείσθε. δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μελλῶ πίνειν, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ· Δυνάμεθα. <sup>23</sup> Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.

<sup>24</sup> Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. <sup>25</sup> ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν

κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup> οὐχ οὕτως<sup>α</sup> ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, <sup>27</sup> ἔστω<sup>β</sup> ὑμῶν διάκονος· καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, <sup>28</sup> ἔστω<sup>γ</sup> ὑμῶν δούλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>29</sup> Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς. <sup>30</sup> καὶ ἰδού, δύο τυφλοὶ καθημενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες· Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ. <sup>31</sup> Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον' ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ. <sup>32</sup> Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιῆσω ὑμῖν; <sup>33</sup> Λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. <sup>34</sup> Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

<sup>21</sup> Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, <sup>2</sup> λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. <sup>3</sup> καὶ ἐάν τις ὑμῖν εἴπῃ τί, εἰρεῖτε· Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ <sup>4</sup> ἀποστέλλει αὐτούς. <sup>5</sup> Τοῦτο δὲ ὅλον· γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· <sup>6</sup> Εἰπάτε τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι, πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.

<sup>6</sup> Πορευθέντες δὲ οἱ μαθηταί, καὶ

exercise dominion over them, & they that are great, exercise authority upon them. <sup>26</sup> But it shall not be so among you: but whosoever will be great among you, let him be your minister. <sup>27</sup> And whosoever will be chief among you, let him be your servant. <sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>29</sup> And as they departed from Jericho, a great multitude followed him. <sup>30</sup> And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. <sup>31</sup> And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. <sup>32</sup> And Jesus stood still, and called them, and said, What will ye do unto me? <sup>33</sup> they say unto him, Lord, that our eyes may be opened. <sup>34</sup> So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

<sup>21</sup> And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, <sup>2</sup> saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. <sup>3</sup> And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them. <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophet, saying, <sup>5</sup> Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

<sup>6</sup> And the disciples went, and

<sup>α</sup> Rec. add. δε.

<sup>β</sup> Rec. εστις.

<sup>γ</sup> Rec. εστις.

<sup>δ</sup> Rec. αποσταλεις.

<sup>ε</sup> Rec.

did as Jesus commanded them, <sup>7</sup> and brought the ass, and the colt, and put on them their clothes, and they set him thereon. <sup>8</sup> And a very great multitude spread their garments in <sup>γ</sup> way, others cut down branches from the trees, and strawed them in the way. <sup>9</sup> And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

<sup>10</sup> And when he was come into Jerusalem, all the city was moved, saying, Who is this? <sup>11</sup> And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

<sup>12</sup> And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, <sup>13</sup> and said unto them, It is written, My house shall be called <sup>γ</sup> house of prayer, but ye have made it a den of thieves. <sup>14</sup> And the blind and the lame came to him in the temple, and he healed them. <sup>15</sup> And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased, <sup>16</sup> and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? <sup>17</sup> And he left them, and went out of the city into Bethany, and he lodged there.

<sup>18</sup> Now in the morning, as he returned into <sup>γ</sup> city, he hungered. <sup>19</sup> And when he saw a fig

ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, <sup>7</sup> ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ <sup>8</sup> ἐπεκάθισεν ἐπάνω αὐτῶν. <sup>9</sup> ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώνον ἐν τῇ ὁδῷ. <sup>9</sup> οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὥσαννὰ ἐν τοῖς ὑψίστοις.

<sup>10</sup> Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστὶν οὗτος; <sup>11</sup> Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.

<sup>12</sup> Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν <sup>β</sup> τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς· <sup>13</sup> καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. <sup>14</sup> Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς. <sup>15</sup> ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἤγανάκτησαν, <sup>16</sup> καὶ εἶπον αὐτῷ· Ἀκουεῖς τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Naί· οὐδέποτε ἀνέγνωτε· Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; <sup>17</sup> Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.

<sup>18</sup> Πρωίας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπεῖνπσε· <sup>19</sup> καὶ ἰδὼν συκὴν μίαν

ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. <sup>20</sup> καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; <sup>21</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει ὅρει τῷ ὄρει εἴπητε· Ἀρῇται καὶ ἁλῆθῃται εἰς τὴν θάλασσαν· γενήσεται· <sup>22</sup> καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.

<sup>23</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; <sup>24</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· <sup>25</sup> τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>26</sup> Ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. <sup>27</sup> Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. Ἐφ' ἧν αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

<sup>28</sup> Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε· Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελώνι μου. <sup>29</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε. <sup>30</sup> καὶ προσελθὼν τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ

tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. <sup>20</sup> And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away. <sup>21</sup> Jesus answered, and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. <sup>22</sup> And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

<sup>23</sup> And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? & who gave thee this authority? <sup>24</sup> And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

<sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him? <sup>26</sup> But if we shall say, Of men, we fear the people, for all hold John as a prophet. <sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

<sup>28</sup> But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard. <sup>29</sup> He answered, and said, I will not: but afterward he repented, and went. <sup>30</sup> And he came to the second, and said



likewise: and he answered, and said, I go sir, and went not.<sup>31</sup> Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.<sup>32</sup> For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.

<sup>33</sup> Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.<sup>34</sup> And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.<sup>35</sup> And the husbandmen took his servants, and beat one, & killed another, and stoned another.<sup>36</sup> Again he sent other servants, more than the first, and they did unto them likewise.<sup>37</sup> But last of all, he sent unto them his son, saying, They will reverence my son.<sup>38</sup> But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.<sup>39</sup> And they caught him, and cast him out of the vineyard, and slew him.<sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? <sup>41</sup> They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

ἀποκριθεὶς εἶπεν· Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. <sup>31</sup> τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>32</sup> ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

<sup>33</sup> Ἄλλην παραβολὴν ἀκούσατε· ἄνθρωπος <sup>a</sup> ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδημυσεν. <sup>34</sup> ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν τοὺς καρποὺς αὐτοῦ· <sup>35</sup> καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβολήσαν. <sup>36</sup> πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. <sup>37</sup> ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν μου. <sup>38</sup> Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ <sup>b</sup> κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ. <sup>39</sup> Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. <sup>40</sup> ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; <sup>41</sup> Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα <sup>c</sup> ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

<sup>a</sup> Rec. add τῆς.

<sup>b</sup> ~ σχῶμας.

<sup>c</sup> ~ ἐκδ. & ὑβ. ἐκδοσεται.

<sup>43</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν· <sup>44</sup> Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>45</sup> καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τούτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

<sup>46</sup> Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>47</sup> καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὥς προφῆτην αὐτὸν εἶχον.

22. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων· <sup>2</sup> Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῇ νύφει αὐτοῦ· <sup>3</sup> καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον εἰλθεῖν. <sup>4</sup> πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἅριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. <sup>5</sup> Οἱ δὲ ἀμελήσαντες ἀπηλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· <sup>6</sup> οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

<sup>7</sup> Καὶ ἀκούσας ὁ βασιλεὺς ἐκείνος· ὀργισθῇ, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. <sup>8</sup> τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἔσαν ἄξιοι. <sup>9</sup> πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε,

<sup>43</sup> Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become y head of the corner? this is the Lord's doing, and it is marvellous in our eyes. <sup>44</sup> Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. <sup>45</sup> And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

<sup>46</sup> And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. <sup>47</sup> But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

22. And Jesus answered, and spake unto them again by parables, and said, <sup>2</sup> The kingdom of heaven is like unto a certain king, which made a marriage for his son, <sup>3</sup> and sent forth his servants to call them that were bidden to the wedding, & they would not come. <sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen, and my fallings are killed, & all things are ready: come unto the marriage. <sup>5</sup> But they made light of it, and went their ways, one to his farm, another to his merchandise: <sup>6</sup> and the remnant took his servants, and entreated them spitefully, and slew them.

<sup>7</sup> But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city. <sup>8</sup> Then saith he to his servants, The wedding is ready, but they which were bidden, were not worthy. <sup>9</sup> Go ye therefore into the highways, and as many as

ye shall find, bid to the marriage. <sup>10</sup> So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. <sup>11</sup> And when the king came in to see the guests, he saw there a man, which had not on a wedding garment, <sup>12</sup> and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. <sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. <sup>14</sup> For many are called, but few are chosen.

<sup>15</sup> Then went the Pharisees, & took counsel, how they might entangle him in his talk. <sup>16</sup> And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. <sup>17</sup> Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? <sup>18</sup> But Jesus perceived their wickedness, & said, Why tempt ye me, ye hypocrites? <sup>19</sup> Shew me the tribute money. And they brought unto him a penny. <sup>20</sup> And he saith unto them, Whose is this image and superscription? <sup>21</sup> They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's: and unto God, the things that are God's. <sup>22</sup> When they had heard these words, they marvelled, and left him, and went their way.

<sup>23</sup> The same day came to him the Sadducees, which say that there is no resurrection, and asked him, <sup>24</sup> saying, Master,

καλέσατε εἰς τοὺς γάμους. <sup>10</sup> Καὶ ἐλθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. <sup>11</sup> εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου <sup>12</sup> καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη. <sup>13</sup> τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Ἀθήνατες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκοτὸς τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>14</sup> πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

<sup>15</sup> Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδέυσωσιν ἐν λόγῳ. <sup>16</sup> καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες· Διδάσκαλε, οἵδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup> εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; <sup>18</sup> Γινὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; <sup>19</sup> ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. <sup>20</sup> καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup> Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>22</sup> Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>23</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπρώτησαν αὐτὸν, <sup>24</sup> λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν·

\* Ὁ ἀνακατεῖ αὐτοῦ τοὺς καὶ χεῖρας.

\* Or, inscription.

Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>25</sup> Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. <sup>27</sup> Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

<sup>29</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. <sup>30</sup> ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἔκγαμίζονται,<sup>a</sup> ἀλλ' ὡς ἄγγελοι<sup>b</sup> τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. <sup>31</sup> περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· <sup>32</sup> Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. <sup>33</sup> Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. <sup>35</sup> καὶ ἐπηρώτησεν εἰς ἑξ' αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ λέγων· <sup>36</sup> Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ<sup>c</sup> σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup> Αὕτη ἐστὶ ἡ πρώτη καὶ μεγάλη ἐντολὴ. <sup>39</sup> δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.<sup>d</sup> <sup>40</sup> Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμνται.

<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων,

Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. <sup>25</sup> Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother. <sup>26</sup> Likewise the second also, and the third, unto the seventh. <sup>27</sup> And last of all the woman died also. <sup>28</sup> Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

<sup>29</sup> Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. <sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. <sup>33</sup> And when the multitude heard this, they were astonished at his doctrine.

<sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>35</sup> Then one of them, which was a lawyer, asked him a question, tempting him, and saying, <sup>36</sup> Master, which is the great commandment in the law? <sup>37</sup> Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second is like unto it, Thou shalt love thy neighbour as thyself. <sup>40</sup> On these two commandments hang all the law and the prophets.

<sup>41</sup> While the Pharisees were

<sup>a</sup> ὡς γαμίζονται.

<sup>b</sup> →

<sup>c</sup> Rec. αὐτῶν.

<sup>d</sup> ὡς αὐτῶν.

<sup>e</sup> ὡς αὐτῶν.

<sup>f</sup> ὡς μεγάλη καὶ πρώτη.

gathered together, Jesus asked them, <sup>42</sup> saying, What think ye of Christ? whose son is he? They say unto him, The son of David. <sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying, <sup>44</sup> The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? <sup>45</sup> If David then call him Lord, how is he his son? <sup>46</sup> And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

23. Then spake Jesus to the multitude, and to his disciples, <sup>2</sup> saying, The scribes and the Pharisees sit in Moses' seat: <sup>3</sup> all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say, and do not. <sup>4</sup> For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but *they themselves* will not move them with *one* of their fingers. <sup>5</sup> But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup> and love the uppermost rooms at feasts, and the chief seats in the synagogues, <sup>7</sup> and greetings in the markets, and to be called of men, Rabbi, Rabbi.

<sup>8</sup> But be not ye called Rabbi: for one is your Master, *even* Christ, and all ye are brethren. <sup>9</sup> And call no man your father upon the earth: for one is your father which is in heaven. <sup>10</sup> Neither be ye called masters: for one is your master, *even* Christ. <sup>11</sup> But he that is greatest

ἐπὶ ἠρώτησεν αὐτοὺς ὁ Ἰησοῦς, <sup>42</sup> λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνας υἱὸς ἐστι; λέγουσιν αὐτῷ· Τοῦ Δαυὶδ. <sup>43</sup> λέγει αὐτοῖς· Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων· <sup>44</sup> Εἰπεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>45</sup> Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι; <sup>46</sup> Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup> λέγων· Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· <sup>3</sup> πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν <sup>b</sup> τηρεῖν, <sup>c</sup> τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι. <sup>4</sup> δεσμεύουσι <sup>c</sup> γὰρ φορτία βαρέα <sup>d</sup> καὶ δυσβάστακτα, <sup>e</sup> καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. <sup>5</sup> πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι <sup>6</sup> δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· <sup>7</sup> φιλοῦσιν τε τὴν πρωτοκλισίαν ἐν τοῖς δειπνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, <sup>7</sup> καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, <sup>8</sup> ῥαββί.

<sup>8</sup> Ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ <sup>b</sup> καθηγητής, <sup>c</sup> ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. <sup>9</sup> καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. <sup>10</sup> μηδὲ κληθῆτε καθηγηταί· <sup>d</sup> εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, <sup>e</sup> ὁ Χριστός. <sup>11</sup> ὁ δὲ μείζων ὑμῶν

a ~ υποκατω

b →

c ~ δε.

i Gb om.

d →

e ~ γαρ.

f →

g →

h ~ διδασκαλος.

k ~ οτι καθηγητης

ἔσται ὑμῶν διάκονος. <sup>12</sup> ὅστις δὲ ὑψώσῃ ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσῃ ἑαυτὸν, ὑψωθήσεται.

<sup>14</sup> Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· <sup>b</sup> ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. <sup>13</sup> οὐαὶ ὑμῖν, ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. <sup>15</sup> οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν νιὸν γεέννης διπλοτέρου ὑμῶν.

<sup>16</sup> Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, ὅς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν· ὅς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. <sup>17</sup> Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; <sup>18</sup> καὶ ὅς ἂν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν· ὅς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. <sup>19</sup> Μωροὶ καὶ τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; <sup>20</sup> ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· <sup>21</sup> καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν· <sup>22</sup> καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

<sup>23</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κυμνον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν·

among you, shall be your servant. <sup>12</sup> And whosoever shall exalt himself, shall be abased: and he that shall humble himself, shall be exalted.

<sup>13</sup> But woe unto you, scribes and Pharisees, hypocrites; for ye shut up  $\ddagger$  kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

<sup>14</sup> Woe unto you scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. <sup>15</sup> Woe unto you scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

<sup>16</sup> Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of  $\ddagger$  temple, he is a debtor. <sup>17</sup> Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? <sup>18</sup> and Whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is  $\alpha$  guilty. <sup>19</sup> Ye fools and blind: for whether is greater, the gift, or the altar  $\ddagger$  sanctifieth the gift? <sup>20</sup> Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And whoso shall swear by  $\ddagger$  temple, sweareth by it, and by him that dwelleth therein. <sup>22</sup> And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

<sup>23</sup> Woe unto you scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy & faith: these ought ye to have done,

<sup>a</sup> 14 pool 13 Bz. & Elz.

<sup>b</sup>  $\ddagger$  ἐν ταῖς κατεσθίετε ad υποκριταις.

<sup>a</sup> Or, a debtor, or, bound.

<sup>c</sup> —

<sup>d</sup> Bz. κατοικούντι.

and not to leave the other undone. <sup>24</sup> Ye blind guides, which strain at a gnat, and swallow a camel. <sup>25</sup> Woe unto you scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. <sup>26</sup> Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

<sup>27</sup> Woe unto you scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. <sup>28</sup> Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. <sup>29</sup> Woe unto you scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, <sup>30</sup> and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. <sup>32</sup> Fill ye up then the measure of your fathers. <sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

<sup>34</sup> Wherefore behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: <sup>35</sup> that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias,

ταῦτα <sup>24</sup> ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφίεναι. <sup>24</sup> ὀδηγοὶ τυφλοί· οἱ διῦλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. <sup>25</sup> οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ <sup>b</sup> ἀδικίας. <sup>26</sup> Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου <sup>c</sup> καὶ τῆς παροψίδος, <sup>d</sup> ἵνα γένηται καὶ τὸ ἐκτὸς <sup>a</sup> αὐτῶν καθάρων.

<sup>27</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. <sup>28</sup> οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἔστε ὑποκρίσεως καὶ ἀνομίας. <sup>29</sup> οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup> καὶ λέγετε· Εἰ <sup>e</sup> ἡμεθα <sup>f</sup> ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν <sup>g</sup> ἡμεθα <sup>h</sup> κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. <sup>31</sup> Ὅστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφῆτας· <sup>32</sup> καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. <sup>33</sup> ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης;

<sup>34</sup> Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· <sup>35</sup> ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ

<sup>a</sup> Uo add — de,

<sup>b</sup> Rec. ~ μαρτυρίαις,

<sup>c</sup> ~

<sup>d</sup> ~ αὐτοῦ,

<sup>e</sup> Rec. ἡμεῖς δὲ.

ναοῦ καὶ τοῦ θυσιαστηρίου. <sup>26</sup> ἀμὴν λέγω ὑμῖν, "ὅτι" ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

<sup>27</sup> Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἁποκτείνουσα τούς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; <sup>28</sup> ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. <sup>29</sup> λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

24. Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· "Οὐ" βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ <sup>3</sup> καταλυθῇσεται.

<sup>4</sup> Καθήμενοι δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος; <sup>5</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. <sup>6</sup> πολλοὶ γὰρ ἐλευσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι. <sup>7</sup> μελλήσετε δὲ ἀκοῦειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ "πάντα" γενέσθαι· ἀλλ' οὕτως ἔστι τὸ τέλος. <sup>8</sup> ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. <sup>9</sup> πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. <sup>10</sup> τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνων

whom ye slew between the temple and the altar. <sup>26</sup> Verily I say unto you, All these things shall come upon this generation.

<sup>27</sup> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. <sup>28</sup> Behold, your house is left unto you desolate. <sup>29</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24. And Jesus went out, and departed from the temple, and his disciples came to him, for to shew him the buildings of the temple. <sup>2</sup> And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? <sup>4</sup> and Jesus answered, and said unto them, Take heed that no man deceive you. <sup>5</sup> For many shall come in my name, saying, I am Christ: and shall deceive many. <sup>6</sup> And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. <sup>7</sup> For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. <sup>8</sup> All these are the beginning of sorrows. <sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations



for my name's sake. <sup>10</sup> And then shall many be offended, and shall betray one another, & shall hate one another. <sup>11</sup> And many false prophets shall rise, and shall deceive many. <sup>12</sup> And because iniquity shall abound, the love of many shall wax cold. <sup>13</sup> But he that shall endure unto the end, the same shall be saved. <sup>14</sup> And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

<sup>15</sup> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) <sup>16</sup> Then let them which be in Judea, flee into the mountains. <sup>17</sup> Let him which is on the housetop, not come down, to take any thing out of his house: <sup>18</sup> neither let him which is in the field, return back to take his clothes. <sup>19</sup> And woe unto them that are with child, and to them that give suck in those days. <sup>20</sup> But pray ye that your flight be not in the winter, neither on the sabbath day: <sup>21</sup> for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. <sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened.

<sup>23</sup> Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. <sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that (if it were possible,) they shall deceive the very elect. <sup>25</sup> Behold, I have told you before. <sup>26</sup> Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. <sup>27</sup> For as the lightning cometh out of

διά τὸ ὄνομά μου. <sup>10</sup> καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· <sup>11</sup> καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλοὺς· <sup>12</sup> καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυχγίσται ἡ ἀγάπη τῶν πολλῶν· <sup>13</sup> ὁ δὲ ἐπιμείνας εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος.

<sup>15</sup> Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρμώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἡ ἑστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·) <sup>16</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· <sup>17</sup> ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι· <sup>18</sup> τὰ ἐκ τῆς οἰκίας αὐτοῦ· <sup>19</sup> καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεφάτω ὀπίσω ἄραι· <sup>20</sup> τὰ ἱμάτια αὐτοῦ· <sup>21</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· <sup>22</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ <sup>a</sup> σαββάτω· <sup>23</sup> ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται· <sup>24</sup> καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι.

<sup>25</sup> Τότε ἂν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὦδε ὁ Χριστὸς, ἡ ὦδε· μὴ πιστεύσητε· <sup>26</sup> ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς· <sup>27</sup> ἰδοὺ, προεῖρηκα ὑμῖν· <sup>28</sup> ἂν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμεῖοις· μὴ πιστεύσητε· <sup>29</sup> ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ

ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται <sup>28</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>28</sup> ὅπου <sup>28</sup> γὰρ <sup>28</sup> ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί.

<sup>29</sup> Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>30</sup> καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κύνονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

<sup>32</sup> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα <sup>33</sup> ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· <sup>33</sup> οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>34</sup> ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. <sup>35</sup> ὁ οὐρανὸς καὶ ἡ γῆ <sup>35</sup> παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

<sup>36</sup> Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ <sup>36</sup> ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ <sup>37</sup> μου· μόνος. <sup>37</sup> ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup> ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις <sup>38</sup> ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμουῦντες καὶ ἐγκαμίζοντες, ἀχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,

the east, and shineth even unto the west: so shall also the coming of the Son of man be. <sup>28</sup> For wheresoever the carcass is, there will the eagles be gathered together.

<sup>29</sup> Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. <sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. <sup>31</sup> And he shall send his angels with <sup>31</sup> a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

<sup>32</sup> Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: <sup>33</sup> so likewise ye, when ye shall see all these things, know that it is near, <sup>33</sup> even at the doors. <sup>34</sup> Verily I say unto you, this generation shall not pass, till all these things be fulfilled. <sup>35</sup> Heaven and earth shall pass away, but my words shall not pass away.

<sup>36</sup> But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. <sup>37</sup> But as the days of Noe were, so shall also the coming of the Son of man be. <sup>38</sup> For as in the days that were before the flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark,

<sup>a</sup> Rec. & Gb. add καὶ. Gb. ἔστιν. <sup>b</sup> ἔστιν. <sup>c</sup> ἔστιν.

<sup>d</sup> ἔστιν.

<sup>e</sup> Or, with a trumpet and a great voice.

<sup>f</sup> Rec. add τῶν.

<sup>39</sup> and knew not until the flood came, & took them all away: so shall also the coming of the Son of man be. <sup>40</sup> Then shall two be in the field, the one shall be taken, and the other left. <sup>41</sup> Two women shall be grinding at the mill: the one shall be taken, and the other left.

<sup>42</sup> Watch therefore, for ye know not what hour your Lord doth come. <sup>43</sup> But know this, that if the goodman of  $\frac{1}{2}$  house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. <sup>44</sup> Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh. <sup>45</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? <sup>46</sup> Blessed is that servant, whom his lord when he cometh, shall find so doing. <sup>47</sup> Verily I say unto you, that he shall make him ruler over all his goods.

<sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming, <sup>49</sup> and shall begin to smite his fellow-servants, and to eat and drink with the drunken: <sup>50</sup> the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of: <sup>51</sup> and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup> And five of them were wise, and five were foolish. <sup>3</sup> They that were foolish took their lamps, and took no

<sup>39</sup> καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>40</sup> τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. <sup>41</sup> δύο ἀλθόουσai ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

<sup>42</sup> Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται. <sup>43</sup> ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα φυλακὴ ἢ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἔιασε διορνηγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup> διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. <sup>45</sup> τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; <sup>46</sup> μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. <sup>47</sup> ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

<sup>48</sup> Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν· <sup>49</sup> καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων, <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, <sup>51</sup> καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

25. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. <sup>2</sup> πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί. <sup>3</sup> αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ

a → δίσ.

b ~~~~~, Gb. δοῦλος.

c ~~~~~, Rec. & Gb. om.

d Rec. αὐτῶν καὶ καὶ πέντε.

e St. ~~~~~, Bz. & Ets. & Gb. om.

f Rec. αὐτῶν.

\* Or, cut him off.

ἔλαβον μεθ' ἑαυτῶν ἔλαιον· <sup>4</sup> αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. <sup>5</sup> χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. <sup>6</sup> μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδού, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup> Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. <sup>8</sup> αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. <sup>9</sup> Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε <sup>10</sup> οὐ μὴ ἄρκῃ ἡμῖν καὶ ὑμῖν πορεύεσθε· <sup>11</sup> μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. <sup>12</sup> Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. <sup>13</sup> ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, κύριε, ἀνρίξον ἡμῖν. <sup>14</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. <sup>15</sup> Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν<sup>d</sup>.

<sup>14</sup> Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· <sup>15</sup> καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθὺς. <sup>16</sup> πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν ἐργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. <sup>17</sup> ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε· καὶ αὐτὸς ἄλλα δύο. <sup>18</sup> ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ἄρουξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

<sup>19</sup> Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. <sup>20</sup> καὶ προσελθὼν

oil with them: <sup>4</sup> but the wise took oil in their vessels with their lamps. <sup>5</sup> While <sup>6</sup> bridegroom tarried, they all slumbered and slept. <sup>7</sup> And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. <sup>8</sup> Then all those virgins arose, & trimmed their lamps. <sup>9</sup> And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. <sup>10</sup> But the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves. <sup>11</sup> And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. <sup>12</sup> Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>13</sup> But he answered, and said, Verily I say unto you, I know you not. <sup>14</sup> Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

<sup>14</sup> For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods: <sup>15</sup> and unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey. <sup>16</sup> Then he that had received the five talents, went and traded with the same, and made *them* other five talents. <sup>17</sup> And likewise he that had received two, he also gained other two. <sup>18</sup> But he that had received one, went and digged in the earth, and hid his lord's money.

<sup>19</sup> After a long time, the lord of those servants cometh, and reckoneth with them. <sup>20</sup> And

<sup>a</sup> 22 b Rom. & Gb. α. α. c Rom add ἴα. d Rec, add ἄρ π ο υ ν ο ς τ ο υ ε ρ θ ρ ο κ ο ν ε ρ γ α σ α ι.

e Rec add ἴα. f →

g →

h Or, going out.

so he that had received five talents, came and brought other five talents, saying, Lord, thou deliverdest unto me five talents, behold, I have gained besides them, five talents more. <sup>21</sup> His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>22</sup> He also that had received two talents, came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents besides them. <sup>23</sup> His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

<sup>24</sup> Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup> and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. <sup>26</sup> His lord answered, & said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup> thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. <sup>28</sup> Take therefore the talent from him, and give it unto him which hath ten talents. <sup>29</sup> For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath. <sup>30</sup> And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then

ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἂ ἐπ' αὐτοῖς'. <sup>21</sup> Ἐφ' ἡ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>22</sup> Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν· εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἂ ἐπ' αὐτοῖς'. <sup>23</sup> Ἐφ' ἡ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

<sup>24</sup> Προσελθὼν δὲ καὶ ὁ τὰ ἓν τάλαντον εἰληφώς· εἶπε· Κύριε, ἔγνων σε ὅτι σκληρὸς εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup> καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. <sup>26</sup> Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Ποιηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; <sup>27</sup> ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup> Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup> τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. <sup>30</sup> καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>31</sup> Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθί-

σει ἐπὶ θρόνον δόξης αὐτοῦ, <sup>32</sup> καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, <sup>33</sup> καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

<sup>34</sup> Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. <sup>35</sup> ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· <sup>36</sup> γυμνός, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκεύασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. <sup>37</sup> Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; <sup>38</sup> πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; <sup>39</sup> πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; <sup>40</sup> Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

<sup>41</sup> Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ, οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, <sup>42</sup> τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>43</sup> ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· <sup>44</sup> ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκεύασθέ με. <sup>45</sup> Τότε ἀποκριθήσονται· καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ

shall he sit upon the throne of his glory: <sup>32</sup> and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. <sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? <sup>38</sup> when saw we thee a stranger, and took thee in? or naked, and clothed thee? <sup>39</sup> or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. <sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister

unto thee? <sup>45</sup> Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

26. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, <sup>2</sup> Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

<sup>3</sup> Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, <sup>4</sup> and consulted that they might take Jesus by subtilty, and kill him. <sup>5</sup> But they said, Not on the feast day, lest there be an uproar among the people.

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup> there came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. <sup>8</sup> But when his disciples saw it, they had indignation, saying, To what purpose is this waste? <sup>9</sup> For this ointment might have been sold for much, and given to the poor. <sup>10</sup> When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. <sup>11</sup> For ye have the poor always with you, but me ye have not always. <sup>12</sup> For in that she hath poured this ointment on my body, she did it for my burial. <sup>13</sup> Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

οὐ διηκονήσαμέν σοι; <sup>45</sup> Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup> καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

26. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· <sup>2</sup> Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

<sup>3</sup> Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ· εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα· <sup>4</sup> καὶ συνεβούλευσαντο ἵνα τὸν Ἰησοῦν <sup>5</sup> δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν. <sup>6</sup> ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

<sup>6</sup> Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, <sup>7</sup> προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. <sup>8</sup> ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη; <sup>9</sup> ἡδύνατο γὰρ τοῦτο <sup>10</sup> πρᾶξῃν πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. <sup>10</sup> Γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. <sup>11</sup> πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμέ δὲ οὐ πάντοτε ἔχετε. <sup>12</sup> βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. <sup>13</sup> ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

<sup>14</sup> Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, <sup>15</sup> εἶπε· Τί θελετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔσθησαν αὐτῷ τριάκοντα ἀργύρια· <sup>16</sup> καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

<sup>17</sup> Τῇ δὲ πρώτῃ τῶν ἁζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Πού θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; <sup>18</sup> Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δάνα, καὶ εἰπάτε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. <sup>19</sup> Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

<sup>20</sup> Ὥψιας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. <sup>21</sup> καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. <sup>22</sup> Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ, ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, κύριε; <sup>23</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. <sup>24</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος. <sup>25</sup> Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε· Μήτι ἐγὼ εἰμι, ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας.

<sup>26</sup> Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, καὶ εὐχαριστήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. <sup>27</sup> Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chief priests, <sup>15</sup> and said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to betray him.

<sup>17</sup> Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? <sup>18</sup> And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the passover at thy house with my disciples. <sup>19</sup> And the disciples did, as Jesus had appointed them, and they made ready the passover.

<sup>20</sup> Now when the even was come, he sat down with the twelve. <sup>21</sup> And as they did eat, he said, Verily I say unto you, that one of you shall betray me. <sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I? <sup>23</sup> And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. <sup>24</sup> The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born. <sup>25</sup> Then Judas, which betrayed him, answered, and said, Master, Is it I? He said unto him, Thou hast said.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. <sup>27</sup> And he took the cup, and gave thanks,



and gave it to them, saying, Drink ye all of it: <sup>28</sup> for this is my blood of the new testament, which is shed for many for the remission of sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

<sup>30</sup> And when they had sung an hymn, they went out into the mount of Olives. <sup>31</sup> Then saith Jesus unto them, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. <sup>32</sup> But after I am risen again, I will go before you into Galilee. <sup>33</sup> Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended. <sup>34</sup> Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice. <sup>35</sup> Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

<sup>36</sup> Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. <sup>37</sup> And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy. <sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. <sup>39</sup> And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but

αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες· <sup>28</sup> τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. <sup>29</sup> λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ' αὐτοῦ τούτου τοῦ γεννηήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

<sup>30</sup> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἑλαιῶν. <sup>31</sup> τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς. <sup>32</sup> Μετὰ δὲ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>33</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ ὅτι πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ δ' οὐδέποτε σκανδαλισθήσομαι. <sup>34</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. <sup>35</sup> Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως ὁ δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.

<sup>36</sup> Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Ἐθθησημανεῖ, καὶ λέγει τοῖς μαθηταῖς· Καθίσате αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. <sup>37</sup> Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδηναιεῖν. <sup>38</sup> τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup> Καὶ προσελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ

<sup>a</sup> Rec. add καὶ.

<sup>b</sup> ἡ δὲ.

<sup>c</sup> Rec. & Gb. om. Gb. ἡ

<sup>d</sup> Rec. & Gb. om.—Gb. ἡ

<sup>e</sup> Rec. & Gb. προσελθὼν

<sup>d</sup> Rec. & Gb. Ἐθθησημανεῖ.

<sup>a</sup> Or. πρὸς.

θέλω, ἀλλ' ὡς σύ. <sup>40</sup> Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι μετ' ἐμοῦ; <sup>41</sup> γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

<sup>42</sup> Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-  
ῆνξάτο, λέγων· Πάτερ μου, εἰ οὐ  
δύναται τοῦτο <sup>a</sup>τὸ ποτήριον παρελθεῖν  
<sup>b</sup>ἀπ' ἐμοῦ, <sup>c</sup>ἐὰν μὴ αὐτὸ πῶ, γενηθήτω  
τὸ θέλημά σου. <sup>43</sup> Καὶ <sup>c</sup>ἐλθὼν εὐρίσκει  
αὐτοὺς πάλιν <sup>d</sup>καθεύδοντας· ἦσαν γὰρ  
αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. <sup>44</sup> καὶ  
ἀφείλ αὐτοὺς, ἀπελθὼν πάλιν, προσή-  
νξάτο <sup>d</sup>ἐκ τρίτου, <sup>e</sup>τὸν αὐτὸν λόγον  
εἰπών. <sup>45</sup> τότε ἔρχεται πρὸς τοὺς μα-  
θητάς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύ-  
δετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ,  
ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
παράδοται εἰς χεῖρας ἁμαρτωλῶν.  
<sup>46</sup> ἐγείρεσθε, ἀγῶμεν· ἰδοὺ, ἤγγικεν ὁ  
παραδιδούς με.

<sup>47</sup> Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ,  
<sup>f</sup>Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ'  
αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ  
ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρε-  
σβυτέρων τοῦ λαοῦ. <sup>48</sup> ὁ δὲ παραδιδούς  
αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων·  
<sup>g</sup>Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε  
αὐτόν. <sup>49</sup> Καὶ εὐθέως προσελθὼν τῷ  
Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κα-  
τεφίλησεν αὐτόν. <sup>50</sup> ὁ δὲ Ἰησοὺς  
εἶπεν αὐτῷ· Ἐταῖρε, <sup>h</sup>ἐφ' ὃ <sup>i</sup>πάρει;  
Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας  
ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

<sup>51</sup> Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ,  
ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν  
μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦ-  
λον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ

as thou wilt. <sup>40</sup> And he cometh  
unto the disciples, and find-  
eth them asleep, and saith  
unto Peter, What, could ye  
not watch with me one hour?  
<sup>41</sup> Watch and pray, that ye  
enter not into temptation:  
the spirit indeed is willing,  
but the flesh is weak.

<sup>42</sup> He went away again the  
second time, and prayed, say-  
ing, O my father, if this cup  
may not pass away from me,  
except I drink it, thy will be  
done. <sup>43</sup> And he came and  
found them asleep again: for  
their eyes were heavy. <sup>44</sup> And  
he left them, and went away  
again, and prayed the third  
time, saying the same words.

<sup>45</sup> Then cometh he to his disci-  
ples, and saith unto them, Sleep  
on now, and take your rest,  
behold, the hour is at hand,  
and the Son of man is betray-  
ed into the hands of sinners.  
<sup>46</sup> Rise, let us be going: be-  
hold, he is at hand that doth  
betray me.

<sup>47</sup> And while he yet spake,  
lo, Judas one of the twelve  
came, and with him a great mul-  
titude with swords and staves  
from the chief priests and el-  
ders of the people. <sup>48</sup> Now  
he that betrayed him, gave  
them a sign, saying, Whom-  
soever I shall kiss, that same  
is he, hold him fast. <sup>49</sup> And  
forthwith he came to Jesus,  
and said, Hail master, and  
kissed him. <sup>50</sup> And Jesus  
said unto him, Friend, where-  
fore art thou come? Then  
came they, and laid hands on  
Jesus, and took him.

<sup>51</sup> And behold, one of them  
which were with Jesus, stretch-  
ed out his hand, and drew his  
sword, and struck a servant of  
the high priest's, and smote off

bound him, they led him away, and delivered him to Pontius Pilate the governor.

<sup>3</sup> Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, <sup>4</sup> saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. <sup>5</sup> And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. <sup>6</sup> And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. <sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup> Wherefore that field was called, The field of blood unto this day. <sup>9</sup> (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, <sup>10</sup> whom they of the children of Israel did value: <sup>11</sup> and gave them for the potter's field, as the Lord appointed me.)

<sup>11</sup> And Jesus stood before the governor, and the governor asked him, saying; Art thou the King of the Jews? And Jesus said unto him, Thou sayest. <sup>12</sup> And when he was accused of the chief priests and elders, he answered nothing. <sup>13</sup> Then saith Pilate unto him, Heardest thou not how many things they witness against thee? <sup>14</sup> And he answered him to never a word: insomuch that the governor marvelled greatly.

<sup>15</sup> Now at that feast the governor was wont to release unto the people a prisoner, whom they would. <sup>16</sup> And they had then a notable prisoner, called Barabbas. <sup>17</sup> Therefore when they were gathered together, Pilate said unto them,

αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

<sup>3</sup> Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, <sup>4</sup> λέγων· Ἡμαρτον παραδούς αἷμα <sup>5</sup> ἀθῶον· Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ <sup>6</sup> ὤψη· <sup>7</sup> Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγγαστο. <sup>8</sup> Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι. <sup>9</sup> Συμβούλιον δὲ λαβόντες, ἡγόρευσαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. <sup>10</sup> διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος, ἕως τῆς σήμερον. <sup>11</sup> τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἱερემίου τοῦ προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τιμημένου, ὃν ἐτιμήσαντο, ἀπὸ υἱῶν Ἰσραὴλ, <sup>12</sup> καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

<sup>11</sup> Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup> Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. <sup>13</sup> τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; <sup>14</sup> Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

<sup>15</sup> Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον. <sup>16</sup> εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. <sup>17</sup> συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέτε ἀπολύσω ὑμῖν;

α ὡς λέγουσιν.

β Rec. & Gb. οφεί.

γ Or, whom they bought of the children of Israel.

Βαραββᾶν, ἡ Ἰησοῦν τὸν λεγόμενον Χριστόν; <sup>18</sup> Ἦδει γὰρ ὅτι διὰ φθόνου παρέδωκεν αὐτόν.

<sup>19</sup> Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

<sup>20</sup> Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. <sup>21</sup> ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον· Βαραββᾶν.

<sup>22</sup> Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες· Σταυρωθήτω.

<sup>23</sup> Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. <sup>24</sup> Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μάλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίστατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου· τούτου ὑμεῖς ὀψεσθε.

<sup>25</sup> Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup> Τότε ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

<sup>27</sup> Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπείραν. <sup>28</sup> καὶ ἐκδύσαντες αὐτόν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. <sup>29</sup> καὶ πλέξαντες στέφανον ἐξ ἁκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ὁ ἐπὶ τὴν δεξιάν αὐτοῦ καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιον αὐτῷ, λέγοντες· Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>30</sup> Καὶ ἐμπτύσαντες

Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? <sup>18</sup> For he knew that for envy they had delivered him.

<sup>19</sup> When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

<sup>20</sup> But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. <sup>21</sup> The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. <sup>22</sup> Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified.

<sup>23</sup> And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. <sup>24</sup> When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. <sup>25</sup> Then answered all the people, and said, His blood be on us, and on our children. <sup>26</sup> Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. <sup>28</sup> And they stripped him, and put on him a scarlet robe. <sup>29</sup> And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and said, Hail king of the Jews. <sup>30</sup> And

they spit upon him, and took the reed, and smote him on the head. <sup>31</sup> And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

<sup>a</sup> <sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. <sup>33</sup> And when they were come unto a place called Golgotha, that is to say, a place of a skull, <sup>34</sup> they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. <sup>35</sup> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. <sup>36</sup> And sitting down, they watched him there: <sup>37</sup> and set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS. <sup>38</sup> Then were there two thieves crucified with him: one on the right hand, and another on the left.

<sup>f</sup> <sup>39</sup> And they that passed by, reviled him, wagging their heads, <sup>40</sup> and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the son of God, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking him, with the scribes and elders, said, <sup>42</sup> He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. <sup>43</sup> He trusted in God, let him deliver him now if he will have him: for he said, I am the son of God. <sup>44</sup> The thieves also which were crucified with him, cast the same in his teeth.

<sup>δ</sup> <sup>45</sup> Now from the sixth hour there was darkness over all

εἰς αὐτόν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ. <sup>31</sup> καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

<sup>32</sup> Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον ἁ Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἡγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>33</sup> καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, <sup>a</sup> ὅ ἐστι <sup>b</sup> λεγόμενος· Κρανίου τόπος, <sup>34</sup> ἔδωκαν αὐτῷ πίνειν <sup>c</sup> ὄξος· μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πίνειν. <sup>35</sup> σταυρῶσαντες δὲ αὐτόν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον. <sup>36</sup> καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. <sup>37</sup> καὶ ἐπέθηκαν ἄνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>38</sup> Τότε αὐταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐναντίων.

<sup>39</sup> Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινῶντες τὰς κεφαλὰς αὐτῶν, <sup>40</sup> καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατὰβηθι ἀπὸ τοῦ σταυροῦ. <sup>41</sup> Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον· <sup>42</sup> Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.· εἰ βασιλεὺς Ἰσραὴλ ἐστὶ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ. <sup>43</sup> πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν. εἶπε γάρ· Ὅτι Θεοῦ εἰμι υἱός. <sup>44</sup> Τὸ δ' αὐτὸ καὶ οἱ λησταί οἱ βυσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν.

<sup>45</sup> Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο β

<sup>a</sup> Rec. es.

<sup>b</sup> →

<sup>c</sup> ὡς οἱ εἰρη.

<sup>d</sup> Rec. add ἵνα πληρωθῇ τὸ ρητὸν υπο τοῦ προφήτου· Διμερίσαντο τὰ ἱμάτια μου αὐτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἐβάλον κλῆρον.

<sup>e</sup> →

<sup>f</sup> ὡς. — Rec. & Gb. om.

<sup>g</sup> Rec. αὐτῶν.

ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης·  
<sup>48</sup> περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν  
 ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἥλι,  
 Ἥλι, λαμὰ σαβαχθανί; τοῦτ' ἐστὶ Θεέ  
 μου, Θεέ μου, ἵνατί με ἐγκατέλιπες;  
<sup>47</sup> Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαν-  
 τες ἔλεγον· Ὅτι Ἠλίαν φωνεῖ οὗτος.  
<sup>48</sup> Καὶ εὐθέως δραμὼν εἰς ἓξ αὐτῶν, καὶ  
 λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ  
 περιβέλις καλάμῳ ἐπότιζεν αὐτόν. <sup>49</sup> οἱ  
 δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν εἰ  
 ἔρχεται Ἠλίας σῶσων αὐτόν.

<sup>50</sup> Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ  
 ἰμεγάλῃ ἀφῆκε τὸ πνεῦμα. <sup>51</sup> καὶ ἰδού,  
 τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς  
 δύο ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ  
 ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν·  
<sup>52</sup> καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ  
 σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη,  
<sup>53</sup> καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ  
 τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν  
 ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολ-  
 λοῖς.

<sup>54</sup> Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐ-  
 τοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν  
 σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν  
 σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς  
 ἦν οὗτος.

<sup>55</sup> Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ  
 μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθη-  
 σαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, δια-  
 κονοῦσαι αὐτῷ· <sup>56</sup> ἐν αἷς ἦν Μαρία ἡ  
 Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου  
 καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν  
 Ζεβεδαίου.

<sup>57</sup> Ὁψίας δὲ γενομένης, ἦλθεν ἄν-  
 θρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦ-  
 νομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε  
 τῷ Ἰησοῦ· <sup>58</sup> οὗτος προσελθὼν τῷ Πι-  
 λάτῳ, ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε  
 ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ  
 σῶμα. <sup>59</sup> καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ

the land unto the ninth hour.

<sup>48</sup> And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? <sup>47</sup> Some of them that stood there, when they heard that, said, This man calleth for Elias. <sup>48</sup> And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. <sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him.

<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost. <sup>51</sup> And behold, the veil of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent. <sup>52</sup> And the graves were opened, and many bodies of saints which slept arose, <sup>53</sup> and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

<sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the son of God.

<sup>55</sup> And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him. <sup>56</sup> Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

<sup>57</sup> When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: <sup>58</sup> He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered. <sup>59</sup> And when Joseph had taken the body, he wrapped

it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. <sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

<sup>62</sup> Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, <sup>63</sup> saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. <sup>64</sup> Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. <sup>65</sup> Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. <sup>66</sup> So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28. In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. <sup>2</sup> And behold, there <sup>a</sup> was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup> His countenance was like lightning, and his raiment white as snow. <sup>4</sup> And for fear of him, the keepers did shake, and became as dead men. <sup>5</sup> And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. <sup>6</sup> He is not here: for he is risen, as he said: come, see the place where the Lord lay. <sup>7</sup> And go quickly, and tell his disciples

ἐνετύλιξεν αὐτὸ σινδόνι καθαρῇ, <sup>60</sup> καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπήλθεν. <sup>61</sup> ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

<sup>62</sup> Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, <sup>63</sup> λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup> Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ <sup>a</sup> κλέψωσιν αὐτὸν, καὶ εἰπῶσι τῷ λαῷ· Ὑγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. <sup>65</sup> Ἐφη <sup>b</sup> αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδίας· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. <sup>66</sup> Οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28. Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. <sup>2</sup> καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπέκυλισε τὸν λίθον <sup>c</sup> ἀπὸ τῆς θύρας, <sup>d</sup> καὶ ἐκάθητο ἐπάνω αὐτοῦ. <sup>3</sup> ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιῶν. <sup>4</sup> ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθήσαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσει νεκροί. <sup>5</sup> ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. <sup>6</sup> οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. <sup>7</sup> καὶ ταχὺ πορευθεῖσαι εἰπάτε τοῖς μαθηταῖς

<sup>a</sup> Rec. add *he*.

<sup>b</sup> Rec. add *he*.

<sup>c</sup> —.

<sup>d</sup> Or, had been.

αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· αὐτὸν ἰδοῦ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοῦ, εἶπον ὑμῖν.

<sup>8</sup> Καὶ ἐξεληθῶσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. <sup>9</sup> ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπῆντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. <sup>10</sup> τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλαι τοῖς ἀδελφοῖς μου, ἵνα ἀπελθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

<sup>11</sup> Πορευομένων δὲ αὐτῶν, ἰδοῦ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. <sup>12</sup> καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίῳ τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, <sup>13</sup> λέγοντες· Εἰπάτε· Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων, <sup>14</sup> Καὶ εἰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. <sup>15</sup> Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

<sup>16</sup> Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup> καὶ ἰδόντες αὐτὸν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. <sup>18</sup> καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. <sup>19</sup> πορευθέντες <sup>b</sup> μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου

that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: lo, I have told you.

<sup>8</sup> And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. <sup>9</sup> And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. <sup>10</sup> Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

<sup>11</sup> Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>13</sup> saying, Say ye, His disciples came by night, and stole him away while we slept. <sup>14</sup> And if this come to the governor's ears, we will persuade him, and secure you. <sup>15</sup> So they took the money, and did as they were taught. And this saying is commonly reported among the Jews until this day.

<sup>16</sup> Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some doubted. <sup>18</sup> And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and



of the Holy Ghost: <sup>20</sup> teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

Πνεύματος, <sup>20</sup> διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. ἁμήν."

## ΕΥΑΓΓΕΛΙΟΝ

### ΚΑΤΑ ΜΑΡΚΟΝ.

THE beginning of the gospel of Jesus Christ, the son of God, <sup>2</sup> as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance, <sup>a</sup> for the remission of sins. <sup>5</sup> And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

<sup>6</sup> And John was clothed with camel's hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey, <sup>7</sup> and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down, and unloose. <sup>8</sup> I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup> And straightway coming up out of the water, he saw the heavens

ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. <sup>2</sup> ὥς γέγραπται ἐν Ἡσαΐα τῷ προφήτῃ· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου. <sup>3</sup> φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>4</sup> ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. <sup>5</sup> καὶ <sup>d</sup> ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται. <sup>e</sup> καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

<sup>6</sup> Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. <sup>7</sup> καὶ ἐκήρυσσε, λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμι ἱκανὸς κύψας λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ. <sup>8</sup> ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

<sup>9</sup> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. <sup>10</sup> καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς

<sup>a</sup> Gb. om.

<sup>b</sup> Rec. ὡς ἐν τοῖς προφήταις.

<sup>c</sup> Gb. πάντες· καὶ ἐβαπτίζοντο.

<sup>d</sup> Rec. add εμπροσθεν σου.

<sup>e</sup> ὡς ἐκ.

<sup>f</sup> Or, unto.

οὐρανὸν, καὶ τὸ Πνεῦμα ὡς<sup>a</sup> περιστε-  
ρὰν καταβαίνον ἐπ' αὐτόν·<sup>11</sup> καὶ φωνὴ  
ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός  
μου ὁ ἀγαπητός,<sup>b</sup> ἐν ᾧ<sup>c</sup> εὐδόκησα.

<sup>12</sup> Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλ-  
λει εἰς τὴν ἔρημον.<sup>13</sup> καὶ ἦν ἐκεῖ<sup>d</sup> ἐν τῇ  
ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζό-  
μενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν  
θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάν-  
νην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν,  
κηρύσσων τὸ εὐαγγέλιον<sup>e</sup> τῆς βασιλείας<sup>f</sup>  
τοῦ Θεοῦ,<sup>15</sup> καὶ λέγων· Ὅτι πεπλή-  
ρωτα ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία  
τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν  
τῷ εὐαγγελίῳ.<sup>16</sup> Ἐ περιπατῶν δὲ<sup>g</sup> παρὰ  
τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σί-  
μωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ  
τοῦ Σίμωνος,<sup>h</sup> ἀμφιβάλλοντας<sup>i</sup> ἀμφί-  
βληττον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ  
ἀλιεῖς.<sup>17</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γε-  
νεῖσθαι ἀλιεῖς ἀνθρώπων.<sup>18</sup> Καὶ εὐθέως  
ἀφέντες τὰ δίκτυα αὐτῶν,<sup>j</sup> ἠκολούθη-  
σαν αὐτῷ.

<sup>19</sup> Καὶ προβάς<sup>k</sup> ἐκεῖθεν ὀλίγον, εἶδεν  
Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάν-  
νην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν  
τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.  
<sup>20</sup> καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀ-  
φέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν  
τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον  
ὀπίσω αὐτοῦ.

<sup>21</sup> Καὶ εἰσπορεύονται εἰς Καπερναούμ·  
καὶ εὐθέως τοῖς σάββασιν<sup>l</sup> εἰσελθὼν<sup>m</sup>  
εἰς τὴν<sup>n</sup> συναγωγὴν, ἐδίδασκε.<sup>22</sup> καὶ  
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν  
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,  
καὶ οὐχ ὡς οἱ γραμματεῖς.<sup>23</sup> καὶ ἦν ἐν  
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύ-  
ματι ἀκαθάρτῳ, καὶ ἀνέκραξε,<sup>24</sup> λέγων·

“opened, and the Spirit like a  
dove descending upon him.

<sup>11</sup> And there came a voice from  
heaven, saying, Thou art my  
beloved Son, in whom I am  
well pleased.

<sup>12</sup> And immediately the spirit  
driveth him into the wilderness.  
<sup>13</sup> And he was there in the wil-  
derness forty days tempted of  
Satan, and was with the wild  
beasts, and the angels minis-  
tered unto him.

<sup>14</sup> Now after that John was  
put in prison, Jesus came  
into Galilee, preaching the  
gospel of the kingdom of  
God,<sup>15</sup> and saying, The time  
is fulfilled, and the kingdom  
of God is at hand: repent  
ye, and believe the gospel.

<sup>16</sup> Now as he walked by the sea  
of Galilee, he saw Simon, and  
Andrew his brother, casting a  
net into the sea (for they were  
fishers.)<sup>17</sup> And Jesus said unto  
them, Come ye after me; and  
I will make you to become fish-  
ers of men.<sup>18</sup> And straightway  
they forsook their nets, and fol-  
lowed him.

<sup>19</sup> And when he had gone a  
little farther thence, he saw  
James the son of Zebedee, and  
John his brother, who also were  
in the ship mending their nets.  
<sup>20</sup> And straightway he called  
them: and they left their father  
Zebedee in the ship with the  
hired servants, and went after  
him.

<sup>21</sup> And they went into Caper-  
naum, and straightway on the  
sabbath day he entered into the  
synagogue, and taught.<sup>22</sup> And  
they were astonished at his doc-  
trine: for he taught them as one  
that had authority, and not as  
the scribes.<sup>23</sup> And there was  
in their synagogue a man with  
an unclean spirit, and he cried

<sup>a</sup> Rec. αὐτῷ. <sup>b</sup> ἐν σοὶ. <sup>c</sup> Gh. om. <sup>d</sup> ἔ. <sup>e</sup> ἔ. <sup>f</sup> ἔ. <sup>g</sup> Καὶ παραγν. <sup>h</sup> ἀδελφὸν τοῦ Σίμωνος.  
<sup>i</sup> Rec. ἔ. Gh. om. τοῦ Σίμ. <sup>j</sup> Rec. ἔ. βαλλοντας. <sup>k</sup> ἔ. <sup>l</sup> ἔ. <sup>m</sup> Eiz. om. <sup>n</sup> Or, eleven, or, rent.

out, <sup>24</sup> saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>25</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. <sup>26</sup> And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. <sup>27</sup> And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. <sup>28</sup> And immediately his fame spread abroad throughout all the region round about Galilee.

<sup>29</sup> And forthwith, when they were come out of the synagogue, they entered into the house of Simon, and Andrew, with James and John. <sup>30</sup> But Simon's wife's mother lay sick of a fever: and anon they tell him of her. <sup>31</sup> And he came and took her by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them.

<sup>32</sup> And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils: <sup>33</sup> and all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

<sup>35</sup> And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. <sup>36</sup> And Simon, and they that were with him, followed after him: <sup>37</sup> and when they had found him, they said unto him, All men seek for thee. <sup>38</sup> And he said unto them, Let us go into the next towns, that I may preach there also: for

<sup>a</sup> "Εα," τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οὐδὰ σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>25</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. <sup>26</sup> Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἔξῃλθεν ἐξ αὐτοῦ. <sup>27</sup> καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας· Τί ἐστί τούτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι· κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; <sup>28</sup> Ἐξήλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περὶχωρον τῆς Γαλιλαίας.

<sup>29</sup> Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. <sup>30</sup> ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>31</sup> καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.

<sup>32</sup> Ὁψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· <sup>33</sup> καὶ ἡ πόλις ὅλη ἐπισυναγμένη ἦν πρὸς τὴν θύραν. <sup>34</sup> καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

<sup>35</sup> Καὶ πρωὶ ἐννυχον· λίαν ἀναστὰς ἐξήλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήχητο. <sup>36</sup> καὶ κατεδιώξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· <sup>37</sup> καὶ εὐρόντες αὐτὸν, λέγουσιν αὐτῷ· Ὅτι πάντες ἰσεζητοῦσι. <sup>38</sup> Καὶ λέγει αὐτοῖς· Ἀγωμεν εἰς τὰς ἐχομένας κωμοπολεις, ἵνα ἔκαὶ ἐκεῖ κηρύξω εἰς τούτο

<sup>a</sup> → <sup>b</sup> αὐτ'. <sup>c</sup> λέγοντας· Τίς ἡ διδαχὴ ἡ καινὴ; <sup>d</sup> ἐξελθὼν, ἦλθεν. <sup>e</sup> συνεζήτησαν. <sup>f</sup> Rec. & Gb. ζήτησαν· σε. <sup>g</sup> Rec. κακεῖ. <sup>h</sup> Or. to say that they know him.

γὰρ ἔξελέλυθα.<sup>39</sup> Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

<sup>40</sup> Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ· Ὅτι, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.<sup>41</sup> Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω, καθαρίσθητι.<sup>42</sup> Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθυρίσθη.<sup>43</sup> καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, καὶ λέγει αὐτῷ· Ὅρα, μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὡς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.<sup>44</sup> Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

2. Καὶ ἐισηγήθη πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι· καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.

Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.<sup>4</sup> καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.<sup>5</sup> ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέωνται σοὶ αἱ ἁμαρτίαι σου.<sup>6</sup> Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·<sup>7</sup> Τί οὗτος οὕτω λαλεῖ

therefore came I forth.<sup>39</sup> And he preached in their synagogues throughout all Galilee, and cast out devils.

<sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.<sup>41</sup> And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.<sup>42</sup> And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.<sup>43</sup> And he straitly charged him, and forthwith sent him away, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.<sup>44</sup> But he went out, and began to publish it much, and to blaze abroad the matter: insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

2. And again he entered into Capernaum after some days, and it was noised that he was in the house.<sup>2</sup> And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them.

<sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four.<sup>4</sup> And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed where-in the sick of the palsy lay.<sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.<sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts,<sup>7</sup> Why

<sup>a</sup> ἢ ἐληλυθα.

<sup>b</sup> ὁ, εἰς τὰς συναγωγὰς.

<sup>c</sup> →

<sup>d</sup> ὡς —, ῥεο. & ὁ. πανταχοῦ.

<sup>e</sup> ῥεο. & ὁ. πάλιν ἐισηγήθη.

<sup>f</sup> ὅπου.

<sup>g</sup> ὡς —, ὁ. σου αἱ ἁμαρτίαι.

doth this man thus speak blasphemies? who can forgive sins but God only? <sup>8</sup> And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? <sup>9</sup> Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk? <sup>10</sup> but that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <sup>11</sup> I say unto thee, Arise, and take up thy bed, and go thy way into thine house. <sup>12</sup> And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

<sup>13</sup> And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them. <sup>14</sup> And as he passed by, he saw Levi the son of Alphæus sitting <sup>a</sup> at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. <sup>15</sup> And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? <sup>17</sup> When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

<sup>18</sup> And the disciples of John, and of the Pharisees used to fast; and they come, and say

βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς, ὁ Θεός; <sup>8</sup> Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ <sup>b</sup> διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>9</sup> τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφένωνταί <sup>b</sup> σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· <sup>c</sup> Ἐγείρε, ἄρῳν σου τὸν κράββατον, καὶ περιπάτει; <sup>10</sup> ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου <sup>d</sup> ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει τῷ παραλυτικῷ). <sup>11</sup> Σοὶ λέγω· <sup>e</sup> Ἐγείρε, ἄρῳν τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. <sup>12</sup> Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.

<sup>13</sup> Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. <sup>14</sup> καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ λέγει αὐτῷ· Ἀκολουθε μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>15</sup> καὶ ἐγένετο ἐν τῷ κατακείσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. <sup>16</sup> καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτόν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; <sup>17</sup> Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς·".

<sup>18</sup> Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι ἡσθεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ

<sup>a</sup> Rec. → <sup>b</sup> Rec. σοι <sup>c</sup> Rec. ἔγειραι, καὶ ἄρῳν. <sup>d</sup> Rec. ἀφίεναι σοὶ τὰς ἁμαρτίας. <sup>e</sup> Rec. ἔγειραι καὶ ἄρῳν· <sup>f</sup> Rec. ἀλλὰ οὐκ ἔστιν ἡμεῖς. <sup>g</sup> Rec. οἱ τοὺς Φαρισαίους. <sup>h</sup> Or, at the place where the custom was received.

Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

<sup>19</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶ, νηστεύειν; <sup>20</sup> ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· <sup>21</sup> ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἑκείνῃ τῇ ἡμέρᾳ. <sup>22</sup> οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλῆρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. <sup>23</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος· τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

<sup>24</sup> Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν. <sup>25</sup> καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι; <sup>26</sup> Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπεινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; <sup>27</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; <sup>28</sup> Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. <sup>29</sup> ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

3. Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· <sup>4</sup> καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν,

unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

<sup>19</sup> And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>21</sup> No man also seweth a piece of a new cloth on an old garment; else the new piece that filled it up, taketh away from the old, and the rent is made worse. <sup>22</sup> And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

<sup>23</sup> And it came to pass, that he went through the corn fields on the sabbath day, and his disciples began as they went, to pluck the ears of corn. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? <sup>25</sup> And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? <sup>26</sup> How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat, but for the priests, and gave also to them which were with him? <sup>27</sup> And he said unto them, The sabbath was made for man, and not man for the sabbath: <sup>28</sup> therefore the Son of man is Lord also of the sabbath.

3. And he entered again into the synagogue, and there was a man there which had a withered hand: and they watched him, whether he would heal him on the sabbath day,

that they might accuse him. <sup>3</sup> And he saith unto the man which had the withered hand, Stand forth. <sup>4</sup> And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? but they held their peace. <sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. <sup>6</sup> And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

<sup>7</sup> But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, <sup>8</sup> and from Jerusalem, and from Idumæa, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. <sup>9</sup> And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him. <sup>10</sup> For he had healed many, insomuch that they pressed upon him, for to touch him, as many as had plagues. <sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. <sup>12</sup> And he straitly charged them, that they should not make him known.

<sup>13</sup> And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. <sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach: <sup>15</sup> and to have power to heal sicknesses, and to cast out devils. <sup>16</sup> And Simon he surnamed

ἵνα κατηγορήσωσιν αὐτοῦ. <sup>3</sup> καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα· <sup>4</sup> Ἐγείρε· εἰς τὸ μέσον. <sup>4</sup> Καὶ λέγει αὐτοῖς· Ἐξέσπι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σώσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. <sup>5</sup> καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ <sup>6</sup> ἀπεκατεστάθη· ἡ χεὶρ αὐτοῦ. <sup>6</sup> καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

<sup>7</sup> Καὶ ὁ Ἰησοῦς <sup>7</sup> ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ· <sup>8</sup> πρὸς τὴν θύλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας <sup>8</sup> ἠκολούθησαν· <sup>9</sup> αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, <sup>9</sup> καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. <sup>10</sup> καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. <sup>10</sup> πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας· <sup>11</sup> καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. <sup>12</sup> Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ <sup>12</sup> φανερὸν αὐτόν ποιήσωσι.

<sup>13</sup> Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. <sup>14</sup> καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστείλῃ αὐτοὺς κηρύσσειν, <sup>15</sup> καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια· <sup>16</sup> καὶ ἐπέθηκε τῷ Σίμωνι

a Rec. Κυριας. b Rec. ὁ ἀπεκατεστάθη. c Rec. add ὅτι, ὡς ἡ ἀλλῃ. d Gb. μετὰ τῶν μαθ. αὐτ. περιεπαρῶν. e Rec. εἰς. f Rec. ἠκολούθησαν. g Rec. αὐτῷ. h Rec. ἀποστελλῶν αὐτῷ.

i Rec. αὐτὸν φανερόν. j ὁ πρῶτος Σίμων. k Or, blindness. l Or, rushed.

ὄνομα Πέτρον<sup>17</sup> καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἔστιν, υἱοὶ βροντῆς·<sup>18</sup> καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην,<sup>19</sup> καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον<sup>20</sup> καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.<sup>21</sup> καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· Ὅτι ἐξέστη.<sup>22</sup> Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον· Ὅτι Βεελζεβούλ ἔχει· καὶ· Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.<sup>23</sup> Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; <sup>24</sup> καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· <sup>25</sup> καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη·

<sup>26</sup> Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.<sup>27</sup> ὁ οὐδεὶς δύναται τὰ σκευὴ τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.<sup>28</sup> ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται<sup>b</sup> τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ<sup>c</sup> αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· <sup>29</sup> ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν<sup>d</sup> εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰῶνίου<sup>e</sup> κρίσεως·

<sup>30</sup> Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.  
<sup>31</sup> Ἐρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ

Peter. <sup>17</sup> And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder.) <sup>18</sup> And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, <sup>19</sup> and Judas Iscariot, which also betrayed him:

And they went into an house. <sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himself. <sup>22</sup> And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils, casteth he out devils. <sup>23</sup> And he called them unto him, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand.

<sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup> No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house. <sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, & blasphemies, wherewith soever they shall blaspheme: <sup>29</sup> but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. <sup>30</sup> Because they said, He hath an unclean spirit.

<sup>31</sup> There came then his

<sup>a</sup> Rec. ου δυναται ουδεις.

<sup>b</sup> Gb. τ. υι. τ. ανθρ. τα αμαρ.

<sup>c</sup> Rec. → δ → ε αμαρτηματος.

<sup>d</sup> Rec. οι αδελφοι και η μητηρ αυτου.

<sup>e</sup> Or, home.

<sup>f</sup> Or, kinsmen.



brethren, and his mother, and standing without, sent unto him, calling him. <sup>22</sup> And the multitude sat about him and they said unto him, Behold, thy mother and thy brethren without seek for thee. <sup>23</sup> And he answered them, saying, Who is my mother, or my brethren? <sup>24</sup> And he looked round about on them which sat about him, and said, Behold my mother and my brethren. <sup>25</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

4. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea: and the whole multitude was by the sea on the land. <sup>2</sup> And he taught them many things by parables, and said unto them in his doctrine, <sup>3</sup> Hearken, Behold, there went out a sower to sow: <sup>4</sup> and it came to pass as he sowed, some fell by the way side, and the fowls of the air came, and devoured it up. <sup>5</sup> And some fell on stony ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth. <sup>6</sup> But when the sun was up, it was scorched, and because it had no root, it withered away. <sup>7</sup> And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. <sup>8</sup> And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred. <sup>9</sup> And he said unto them, He that hath ears to hear, let him hear.

<sup>10</sup> And when he was alone, they that were about him, with the twelve, asked of him the parable. <sup>11</sup> And he said unto

οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. <sup>22</sup> καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἴδου, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου· καὶ αἱ ἀδελφαί σου· ἔξω ζητοῦσί σε. <sup>23</sup> Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; <sup>24</sup> Καὶ περιβλεψάμενος κύκλῳ τοὺς <sup>25</sup> περὶ αὐτόν καθημένους, λέγει· Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>25</sup> ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.

4. Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτόν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. <sup>2</sup> καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· <sup>3</sup> Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείραι· <sup>4</sup> καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπασσε παρὰ τὴν ὁδὸν, καὶ ἤλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτό. <sup>5</sup> ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup> ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. <sup>7</sup> καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε. <sup>8</sup> καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἕν· τριάκοντα, καὶ ἕν· ἑξήκοντα, καὶ ἕν· ἑκατόν. <sup>9</sup> Καὶ ἔλεγεν· Ὁ ἔχων ὦτα ἀκούει ἀκουέτω.

<sup>10</sup> Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτόν οἱ περὶ αὐτόν σὺν τοῖς δώδεκα τὴν παραβολήν. <sup>11</sup> καὶ ἔλεγεν

a + b Rec. & Gb. om. — Gb. φ

g ~ αυξανόμενος.

c ~ τους αυταυ. d ~

h ~ ἀν τερ.

e Rec. add του ευανθυ.

f Gb om

i Rec. add αυτου.



heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given. <sup>25</sup> For he that hath, to him shall be given: and he that hath not, from him shall be taken, even that which he hath.

<sup>26</sup> And he said, So is the kingdom of God, as if a man should cast seed into the ground, <sup>27</sup> and should sleep, and rise night and day, and the seed should spring, and grow up, he knoweth not how. <sup>28</sup> For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. <sup>29</sup> But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

<sup>30</sup> And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? <sup>31</sup> It is like a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that be in the earth. <sup>32</sup> But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

<sup>33</sup> And with many such parables spake he the word unto them, as they were able to hear it. <sup>34</sup> But without a parable spake he not unto them, and when they were alone, he expounded all things to his disciples.

<sup>35</sup> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. <sup>36</sup> And when they had sent away the multitude, they took him, even as he was in the ship, and there were also with him other little ships. <sup>37</sup> And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. <sup>38</sup> And he was in the hinder part of the

ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, <sup>a</sup> καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. <sup>25</sup> ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

<sup>26</sup> Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἂν ἄνθρωπος βάλῃ τὸν σπóρον ἐπὶ τῆς γῆς, <sup>27</sup> καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ <sup>b</sup> μηκύνῃται ὡς οὐκ οἶδεν αὐτός. <sup>28</sup> αὐτομάτῃ γὰρ <sup>c</sup> ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἰτα στάχυν, εἰτα πλήρη σίτον ἐν τῷ στάχυν. <sup>29</sup> ὅταν δὲ παραδῶ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

<sup>30</sup> Καὶ ἔλεγεν· <sup>c</sup> Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν; <sup>31</sup> ὡς <sup>d</sup> κόκκον σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, <sup>e</sup> μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· <sup>32</sup> καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων <sup>f</sup> μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

<sup>33</sup> Καὶ τοιαύταις παραβολαῖς <sup>g</sup> πολλαῖς ἔλαλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν. <sup>34</sup> χωρὶς δὲ παραβολῆς οὐκ ἔλαλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

<sup>35</sup> Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· Διέλθωμεν εἰς τὸ πέραν. <sup>36</sup> Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ <sup>h</sup> πλοῖάρια <sup>i</sup> ἦν μετ' αὐτοῦ. <sup>37</sup> καὶ γίνεται λαίλαψ ἀνέμου μεγάλης· τὰ δὲ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε <sup>j</sup> αὐτὸ ἡδὴ γεμίζεσθαι. <sup>38</sup> καὶ ἦν αὐτὸς <sup>k</sup> ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσ-

<sup>a</sup> Gb, om. <sup>b</sup> ὡς μηκύνεται. <sup>c</sup> ὃς οὐκ οἶδεν αὐτός, αὐτομάτῃ. <sup>d</sup> ὡς Πασ. <sup>e</sup> ὡς Ραβ. <sup>f</sup> σαπφ. <sup>g</sup> ὡς μικρότερον. <sup>h</sup> ὡς μείζων. <sup>i</sup> ὡς Gb. πλοῖα. <sup>j</sup> ὡς ἡδὴ γεμίζεσθαι τὸ πλοῖον. <sup>k</sup> ὡς Gb. <sup>l</sup> ὡς ὦρ, Gb. <sup>m</sup> ὡς ὦρ, Gb. <sup>n</sup> ὡς ὦρ, Gb.

κεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; <sup>39</sup> Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup> καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε· οὕτω; πῶς οὐκ ἔχετε πίστιν; <sup>41</sup> Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

5. Καὶ ὁ ἄλλος<sup>5</sup> εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.<sup>6</sup> καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρ-<sup>7</sup> τω, <sup>8</sup> ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι·<sup>9</sup> καὶ οὔτε ἀλύσεις οὐδεὶς ἠδύνατο αὐτὸν δεῖσαι, <sup>4</sup> διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι·<sup>5</sup> καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν<sup>6</sup> ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.

<sup>6</sup> Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, <sup>7</sup> καὶ κράζας φωνῇ μεγάλῃ <sup>8</sup> εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μή με βασανίσῃς. <sup>9</sup> (Ἐλεγε γὰρ αὐτῷ· Ἐξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.) <sup>9</sup> Καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; Καὶ ἡ λέγει αὐτῷ· Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. <sup>10</sup> Καὶ παρεκάλεε αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

<sup>11</sup> Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἄγελῃ χοίρων<sup>12</sup> μεγάλην<sup>13</sup> βοσκομένην· <sup>12</sup> καὶ

ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not, that we perish? <sup>39</sup> And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm. <sup>40</sup> And he said unto them, Why are ye so fearful? how is it that you have no faith? <sup>41</sup> And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

5. And they came over unto the other side of the sea, into the country of the Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit, <sup>3</sup> who had his dwelling among the tombs, and no man could bind him, no not with chains: <sup>4</sup> because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. <sup>5</sup> And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

<sup>6</sup> But when he saw Jesus afar off, he came & worshipped him, <sup>7</sup> and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. <sup>8</sup> (For he said unto him, Come out of the man, thou unclean spirit.) <sup>9</sup> And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. <sup>10</sup> And he besought him much, that he would not send them away out of the country.

<sup>11</sup> Now there was there nigh unto the mountains a great herd of swine, feeding. <sup>12</sup> And all

<sup>5</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>6</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>7</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>8</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>9</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>10</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>11</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>12</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.) <sup>13</sup> ὁ ἄλλος.—(ὁ ἄλλος οὗτος.)

the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>12</sup> And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea. <sup>14</sup> And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. <sup>16</sup> And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

<sup>16</sup> And they that saw it, told them how it befell to him that was possessed with the devil, and also concerning the swine. <sup>17</sup> And they began to pray him to depart out of their coasts. <sup>18</sup> And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. <sup>19</sup> Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

<sup>21</sup> And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea. <sup>22</sup> And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, <sup>23</sup> and besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that she may be healed, and she shall live. <sup>24</sup> And Jesus went with

παρεκάλεσαν αὐτὸν· <sup>a</sup> οἱ δαίμονες, <sup>b</sup> λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. <sup>12</sup> Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως <sup>c</sup> ὁ Ἰησοῦς. <sup>d</sup> καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· <sup>e</sup> ᾗσαν δὲ <sup>f</sup> ὡς δισχιλίοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. <sup>14</sup> οἱ δὲ βόσκοντες <sup>g</sup> αὐτοὺς <sup>h</sup> ἔφυγον, καὶ ἀπήγγελλον <sup>i</sup> εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ <sup>j</sup> ἐξῆλθον <sup>k</sup> ἰδεῖν τί ἐστὶ τὸ γεγονός· <sup>15</sup> καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον <sup>l</sup> καὶ <sup>m</sup> ἱματισμένον καὶ σωφρονουῦντα, <sup>n</sup> τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν.

<sup>16</sup> Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. <sup>17</sup> καὶ ᾗρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. <sup>18</sup> καὶ <sup>o</sup> ἐμβάντος <sup>p</sup> αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ. <sup>19</sup> <sup>q</sup> καὶ οὐκ <sup>r</sup> ἀφήκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀναγγεῖλον αὐτοῖς ὅσα σοὶ ὁ Κύριος <sup>s</sup> πεποίηκε, <sup>t</sup> καὶ ἡλέησέ σε. <sup>20</sup> Καὶ ἀπῆλθε καὶ ᾗρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

<sup>21</sup> Καὶ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. <sup>22</sup> καὶ <sup>u</sup> ἰδού, <sup>v</sup> ἔρχεται εἰς τὸν ἀρχισυναγώγαν, <sup>w</sup> ὀνόματι Ἰάϊρος, <sup>x</sup> καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. <sup>23</sup> καὶ παρεκάλει αὐτόν πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, <sup>y</sup> ὅπως <sup>z</sup> σαθῇ καὶ ζήσεται. <sup>24</sup> Καὶ

<sup>a</sup> Rec. add παντες. <sup>b</sup> 12 <sup>c</sup> 12 <sup>d</sup> 12 <sup>e</sup> Rec. τοις χοιροις. <sup>f</sup> Rec. απηγγελλον. <sup>g</sup> 12 <sup>h</sup> 12 <sup>i</sup> 12 <sup>j</sup> 12 <sup>k</sup> 12 <sup>l</sup> 12 <sup>m</sup> 12 <sup>n</sup> 12 <sup>o</sup> 12 <sup>p</sup> 12 <sup>q</sup> 12 <sup>r</sup> 12 <sup>s</sup> 12 <sup>t</sup> 12 <sup>u</sup> 12 <sup>v</sup> 12 <sup>w</sup> 12 <sup>x</sup> 12 <sup>y</sup> 12 <sup>z</sup> 12

ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

<sup>25</sup> Καὶ γυνή <sup>a</sup> τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, <sup>26</sup> καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἱατρῶν, καὶ δαπανήσασα <sup>b</sup> τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφελθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, <sup>27</sup> ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ· <sup>28</sup> ἔλεγε γάρ· Ὅτι, κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. <sup>29</sup> Καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴσται ἀπὸ τῆς μαστίγος. <sup>30</sup> καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἤψατο τῶν ἱματίων; <sup>31</sup> Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἤψατο;

<sup>32</sup> Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαν. <sup>33</sup> ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πάντα τὴν ἀλήθειαν. <sup>34</sup> ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μαστίγος σου.

<sup>35</sup> Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; <sup>36</sup> Ὁ δὲ Ἰησοῦς <sup>c</sup> εὐθὺς ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ, μόνον πιστεue. <sup>37</sup> Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθήσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφόν <sup>d</sup> Ἰακώβου. <sup>38</sup> καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, <sup>e</sup> καὶ κλαίοντας καὶ ἀλαλάοντας πολλὰ. <sup>39</sup> καὶ εἰσελθὼν λέγει αὐτοῖς·

him, and much people followed him, and thronged him.

<sup>25</sup> And a certain woman which had an issue of blood twelve years, <sup>26</sup> and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, <sup>27</sup> when she had heard of Jesus, came in the press behind, and touched his garment. <sup>28</sup> For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup> And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague. <sup>30</sup> And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? <sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this thing. <sup>33</sup> But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

<sup>35</sup> While he yet spake, there came from the ruler of the synagogue's house, certain which said, Thy daughter is dead, why troublest thou the Master any further? <sup>36</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. <sup>37</sup> And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup> And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. <sup>39</sup> And when he was come in, he saith unto them,

Why make ye this ado, and weep? the damsel is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. <sup>41</sup> And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee) arise. <sup>42</sup> And straightway the damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment. <sup>43</sup> And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

6. And he went out from thence, and came into his own country, and his disciples follow him. <sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? <sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. <sup>4</sup> But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. <sup>5</sup> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. <sup>6</sup> And he marvelled because of their unbelief.

And he went round about the villages, teaching. <sup>7</sup> And he calleth unto him the twelve, and began to send them forth, by two and two, and gave them power over unclean spirits, <sup>8</sup> and commanded them that they

Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>40</sup> Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν <sup>a</sup> "πάντας," παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον <sup>b</sup> ἀνακείμενον, <sup>41</sup> καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ· Ταλιθά, κούμι· ὃ ἐστὶ μεθερμηνευόμενον· Τὸ κοράσιον, (σοὶ λέγω,) <sup>c</sup> "ἐγείρε." <sup>42</sup> Καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἣν γὰρ ἑτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. <sup>43</sup> καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

6. Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ <sup>d</sup> πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τοῦτω ταῦτα; καὶ τίς ἡ σοφία ἡ δοθείσα αὐτῷ, <sup>e</sup> καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; <sup>f</sup> οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ὁ ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσή καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. <sup>4</sup> ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup> Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε. <sup>6</sup> καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.

Καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων. <sup>7</sup> καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστελλεῖν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. <sup>8</sup> καὶ παρήγγειλεν

<sup>a</sup> Rec. πάντας. <sup>b</sup> Gb. am. <sup>c</sup> Rec. ἐγείρας. <sup>d</sup> ψ 6. <sup>e</sup> Rec. add. etc. <sup>f</sup> καὶ αὐτῶν ἀδελφῶν.

αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώην χαλκόν·<sup>9</sup> ἀλλ' ὑποδεσμένους στανδάλια· καὶ μὴ<sup>10</sup> ἐνδύσθητε<sup>11</sup> δυο χιτῶνας.<sup>12</sup> καὶ ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκείθεν.<sup>13</sup> καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.<sup>14</sup> ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται σοδομοῖς ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.<sup>15</sup> Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι·<sup>16</sup> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

<sup>14</sup> Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.<sup>15</sup> Ἄλλοι δὲ ἔλεγον· Ὅτι Ἡλίας ἐστίν. Ἄλλοι δὲ ἔλεγον· Ὅτι προφήτης ἐστίν, ὡς εἰστῶν προφητῶν.<sup>16</sup> Ἀκουσας δὲ ὁ Ἡρώδης εἶπεν· Ὅτι ὃν ἐγὼ ἀπεκεφάλισα ἔστι Ἰωάννην,<sup>17</sup> ὁ οὗτος ἠγέρθη ἐκ νεκρῶν.

<sup>17</sup> Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔθηκεν αὐτὸν ἐν<sup>18</sup> φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.<sup>19</sup> ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.<sup>20</sup> Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο.<sup>21</sup> ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει· καὶ ἠδέως αὐτοῦ ἤκουε.

should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse: <sup>9</sup> but be shod with sandals: and not put on two coats. <sup>10</sup> And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. <sup>11</sup> And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them: verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. <sup>12</sup> And they went out, and preached that men should repent. <sup>13</sup> And they cast out many devils, and anointed with oil many, that were sick, and healed them.

<sup>14</sup> And king Herod heard of him (for his name was spread abroad:) and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. <sup>15</sup> Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. <sup>16</sup> But when Herod heard thereof, he said, It is John, whom I beheaded, he is risen from the dead.

<sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. <sup>18</sup> For John had said unto Herod, It is not lawful for thee to have thy brother's wife. <sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him, but she could not. <sup>20</sup> For Herod feared John, knowing that he was a just man, and an holy, and observed him: and when he heard him, he did many things, and heard him gladly.

<sup>9</sup> Bz. & Eln. ἐνδύσασθαι. <sup>10</sup> Gb. om. <sup>11</sup> C & D ελεγε. <sup>12</sup> Rec. & Gb. om. Gb. C<sup>h</sup> <sup>13</sup> Rec. add η. <sup>14</sup> f. & g. <sup>15</sup> Rec. ουτος ουτος, ουτος. C ουτος. <sup>16</sup> Rec. add η. <sup>17</sup> Or, an inward grudge. <sup>18</sup> Or, kept him on, saved him.



<sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee: <sup>22</sup> and when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. <sup>23</sup> And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

<sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. <sup>25</sup> And she came in straightway with haste, unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist. <sup>26</sup> And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her. <sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought, and he went, and beheaded him in the prison, <sup>28</sup> and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

<sup>30</sup> And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. <sup>31</sup> And he said unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. <sup>32</sup> And they departed into a desert place by ship privately.

<sup>21</sup> Καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>22</sup> καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνακακείμενοις, εἶπεν ὁ βασιλεὺς τῇ κορασίῳ· Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· <sup>23</sup> Καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐὰν <sup>a</sup> με αἰτήσῃς, δώσω σοί, ὥς ἡμίους τῆς βασιλείας μου.

<sup>24</sup> Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>25</sup> Καὶ εἰσελθούσα <sup>b</sup> εὐθέως<sup>c</sup> μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο, λέγουσα· Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>26</sup> Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνακακείμενους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. <sup>27</sup> καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σκευολάτῳ<sup>a</sup> ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. <sup>28</sup> ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ᾗνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. <sup>29</sup> καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

<sup>30</sup> Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγεῖλαν αὐτῷ πάντα, <sup>c</sup> καὶ<sup>d</sup> ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. <sup>31</sup> καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠκαίρουν. <sup>32</sup> καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

<sup>33</sup> Καὶ εἶδον αὐτοὺς ὑπάγοντας<sup>a</sup>, καὶ ἐπέγνωσαν<sup>b</sup> αὐτὸν πολλοί· καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον<sup>c</sup> ἐκεῖ<sup>d</sup>· καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν.<sup>e</sup> <sup>34</sup> καὶ ἐξελθὼν εἶδεν<sup>f</sup> ὁ Ἰησοῦς πολλὴν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.

<sup>35</sup> Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· <sup>36</sup> ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν<sup>g</sup> ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.<sup>h</sup> <sup>37</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν<sup>i</sup> δηναρίων διακοσίων<sup>j</sup> ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; <sup>38</sup> Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε<sup>k</sup> καὶ<sup>l</sup> ἴδετε. Καὶ γνόντες λέγουσι· Πέντε, καὶ δύο ἰχθύας.<sup>m</sup> <sup>39</sup> Καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.<sup>n</sup> <sup>40</sup> καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα.<sup>o</sup> <sup>41</sup> καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε<sup>p</sup> καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραβῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε<sup>q</sup> πᾶσι.<sup>r</sup> <sup>42</sup> καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν.<sup>s</sup> <sup>43</sup> καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.<sup>t</sup> <sup>44</sup> καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους<sup>u</sup> πεντακισχίλιοι ἄνδρες.

<sup>45</sup> Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαῖδαν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.<sup>v</sup> καὶ

<sup>33</sup> And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. <sup>34</sup> And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

<sup>35</sup> And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed, <sup>36</sup> Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. <sup>37</sup> He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? <sup>38</sup> He saith unto them, How many loaves have ye? go, and see. And when they knew, they say, Five, and two fishes. <sup>39</sup> And he commanded them to make all sit down by companies upon the green grass. <sup>40</sup> And they sat down in ranks by hundreds, and by fifties. <sup>41</sup> And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. <sup>42</sup> And they did all eat, and were filled. <sup>43</sup> And they took up twelve baskets full of the fragments, and of the fishes. <sup>44</sup> And they that did eat of the loaves, were about five thousand men.

<sup>45</sup> And straightway he constrained his disciples to get into the ship, and to go to the other side before<sup>w</sup> unto Bethsaida, while he sent away the people. <sup>46</sup> And when he had sent them

<sup>a</sup> Rec. add ut oclioi. <sup>b</sup> Gb. om. <sup>c</sup> Rec. add πληθον εκει. <sup>d</sup> Gb. om. <sup>e</sup> Gb. om. <sup>f</sup> Rec. αυτους <sup>g</sup> φαγωσιν. <sup>h</sup> Rec. διακοσιων δηναριων, h 1. <sup>i</sup> Rec. add οτι. <sup>j</sup> Or, over against Bethsaida.

away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing (for the wind was contrary unto them:) and about the fourth watch of the night, he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out. 50 (For they all saw him, and were troubled) and immediately he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid. 51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves, for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 and ran through that whole region round about, and began to carry about in beds, those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched <sup>a</sup> him, were made whole.

7. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with <sup>b</sup> defiled (that is to say, with unwashen) hands, they found fault. 3 For the Pharisees and all the Jews, except they wash their hands <sup>c</sup> oft, eat

ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνει· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. 49 οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραζαν· 50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσείτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ ἡ λία· <sup>b</sup> ἐκ περισσοῦ· ἐν ἑαυτοῖς ἐξίσταντο, <sup>c</sup> καὶ ἐθαύμαζον. 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ <sup>d</sup> αὐτῶν ἡ καρδιά· πεπωρωμένη.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωρμίσθησαν. 54 καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγινόντες αὐτὸν, 55 περιδραμόντες ὅλην τὴν περὶχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ. 56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

7. Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· <sup>2</sup> καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους· <sup>3</sup> (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, εἰ μὴ πυγμὴ νίψωνται τὰς χεῖρας,

<sup>a</sup> a → b → c → d Rec. & Gb. η καρ. αυρ. <sup>e</sup> Rec. add εμαψαντο. <sup>f</sup> Or, lit. βορ, common. <sup>g</sup> Or, diligently.

οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· <sup>4</sup> καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν)· <sup>5</sup> ἔπειτα ἔπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· Διατί οἱ μαθηταὶ σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἡ ἀντίποις· χερσὶν ἐσθίουσι τὸν ἄρτον;· <sup>6</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι καλῶς προσεφίτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται· Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. <sup>7</sup> μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. <sup>8</sup> Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

<sup>9</sup> Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν ὁ τηρήσητε.· <sup>10</sup> Μωσῆς γὰρ εἶπε· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτᾷ.· <sup>11</sup> Ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κορβάν, (ὃ ἐστὶ, δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· <sup>12</sup> καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, <sup>13</sup> ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

<sup>14</sup> Καὶ προσκαλεσάμενος ἅπαντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε μου πάντες, καὶ συνίετε.· <sup>15</sup> οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ

not, holding the tradition of the elders. <sup>4</sup> And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brassen vessels, and of tables.

<sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching for doctrines, the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots, and cups: and many other such like things ye do.

<sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, Honour thy father and thy mother: and whoso curseth father or mother, let him die the death. <sup>11</sup> But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free. <sup>12</sup> And ye suffer him no more to do ought for his father, or his mother: <sup>13</sup> making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

<sup>14</sup> And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand. <sup>15</sup> There is nothing from without a man that entering into him, can defile him: but

<sup>1</sup> ὁ λαός. <sup>2</sup> ὁ λαός. <sup>3</sup> ὁ λαός. <sup>4</sup> ὁ λαός. <sup>5</sup> ὁ λαός. <sup>6</sup> ὁ λαός. <sup>7</sup> ὁ λαός. <sup>8</sup> ὁ λαός. <sup>9</sup> ὁ λαός. <sup>10</sup> ὁ λαός. <sup>11</sup> ὁ λαός. <sup>12</sup> ὁ λαός. <sup>13</sup> ὁ λαός. <sup>14</sup> ὁ λαός. <sup>15</sup> ὁ λαός.

the things which come out of him, those are they that defile the man. <sup>16</sup> If any man have ears to hear, let him hear.

ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούντα τὸν ἄνθρωπον. <sup>16</sup> εἰ τις ἔχει ὦτα ἀκούειν, ἀκούτω.

<sup>17</sup> And when he was entered into the house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, <sup>19</sup> because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? <sup>20</sup> And he said, That which cometh out of the man, that defileth the man. <sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup> all these evil things come from within, and defile the man.

<sup>17</sup> Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ ἃ περὶ τῆς παραβολῆς. <sup>18</sup> καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἐξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; <sup>19</sup> ὅτι οὐκ εἰσπορεύεται ἡ αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφεδρώναν ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. <sup>20</sup> Ἐλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινὸν τὸν ἄνθρωπον. <sup>21</sup> Ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορνεῖαι, φόνοι, <sup>22</sup> κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. <sup>23</sup> πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται, καὶ κοινὸν τὸν ἄνθρωπον.

<sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it, but he could not be hid. <sup>25</sup> For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. <sup>26</sup> (The woman was a Greek, a Syrophenician by nation:) and she besought him that he would cast forth the devil out of her daughter. <sup>27</sup> But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. <sup>28</sup> And she answered and said unto him, Yes Lord, yet the dogs under the table eat of the children's crumbs.

<sup>24</sup> Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς ἁ οἰκίαν, οὐδένα ἤθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. <sup>25</sup> ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προπέπεσε πρὸς τοὺς πόδας αὐτοῦ. <sup>26</sup> (ἦν δὲ ἡ γυνὴ Ἑλληνὶς ὁ Συροφονίκισσα τῷ γένει) καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. <sup>28</sup> Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν

<sup>a</sup> ὡς τὴν παραβολὴν.

<sup>b</sup> Εξ. αἱ γ. κ. κ. οὐκ.

<sup>c</sup> ὡς.

<sup>d</sup> Εξ. & Gb. add τὴν. —Gb. 22

<sup>e</sup> Εξ. Συροφονίκισσα. Gb. Συροφονικισσα

<sup>f</sup> Εξ. κυνάρια

<sup>g</sup> 22

<sup>h</sup> Or, Gentle.

ψυχῶν τῶν παιδιῶν. <sup>29</sup> Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον, ὑπάγε· ἐξελήλυθε τὸ δαμόνονον ἐκ τῆς θυγατρὸς σου. <sup>30</sup> Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαμόνονον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου <sup>a</sup> καὶ Σιδῶνος, ἦλθε <sup>b</sup> πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. <sup>32</sup> καὶ φέρουσιν αὐτῷ κωφὸν <sup>c</sup> μογιλάον, <sup>d</sup> καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup> καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὅχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, <sup>34</sup> καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἑστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθά· ὃ ἐστὶ, διανοίχῃτι. <sup>35</sup> καὶ εὐθὺς διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. <sup>36</sup> καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν ὅσον δὲ αὐτὸς αὐτοῖς διεστελλετο, μᾶλλον περισσώτερον ἐκήρυσσον. <sup>37</sup> καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

8. Ἐν ἐκείναις ταῖς ἡμέραις, <sup>a</sup> πᾶν πολλόν <sup>b</sup> ὄχλον ὄντος, καὶ μὴ ἔχόντων τί φάγωσι, προσκαλεσάμενος <sup>c</sup> τοὺς μαθητάς· αὐτοῦ <sup>d</sup> λέγει αὐτοῖς· <sup>e</sup> Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέραι τρεῖς <sup>f</sup> προσμένονσι μοι, καὶ οὐκ ἔχουσι τί φάγωσι· <sup>g</sup> καὶ εἰάν ἀπολύσω αὐτοὺς νήστετε εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἦκουσι. <sup>h</sup> <sup>i</sup> Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνήσεται τις ὧδε χορτάσσαι ἄρτων ἐπ' ἐρημίας; <sup>j</sup> Καὶ ἐπρώτα αὐτοῦ· Πόσους

<sup>29</sup> And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter. <sup>30</sup> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

<sup>31</sup> And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. <sup>32</sup> And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. <sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue, <sup>34</sup> and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. <sup>35</sup> And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. <sup>36</sup> And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, <sup>37</sup> and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

8. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, <sup>2</sup> I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: <sup>3</sup> and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. <sup>4</sup> And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? <sup>5</sup> And he asked them, How many loaves have

<sup>a</sup> ὡς εἰς Σιδῶνος. <sup>b</sup> Gb. eis. <sup>c</sup> καὶ μογιλάον. <sup>d</sup> ὡς πάλιν πολλόν. <sup>e</sup> Rec. add. ο ἱστανε. <sup>f</sup> — <sup>g</sup> Rec. ημεραι τρεις. <sup>h</sup> Si. τρεις.

ye? And they said, Seven.

<sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. <sup>7</sup> And they had a few small fishes: and he blessed, and commanded to set them also before them. <sup>8</sup> So they did eat, and were filled: and they took up, of the broken meat that was left, seven baskets. <sup>9</sup> And they that had eaten were about four thousand, and he sent them away.

<sup>10</sup> And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. <sup>11</sup> And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. <sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. <sup>13</sup> And he left them, and entering into the ship again, departed to the other side.

<sup>14</sup> Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. <sup>15</sup> And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. <sup>16</sup> And they reasoned among themselves, saying, It is, because we have no bread. <sup>17</sup> And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? <sup>18</sup> Having eyes, see ye not? and having ears hear ye not? and do ye not remember? <sup>19</sup> When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. <sup>20</sup> And

ἔχετε ἄρτους; Οἱ δὲ εἶπον· Ἑπτὰ. <sup>6</sup> Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκεν τῷ ὄχλῳ. <sup>7</sup> καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι <sup>8</sup> καὶ αὐτά. <sup>9</sup> ἔφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σφυρίδας· <sup>10</sup> ἦσαν δὲ <sup>11</sup> οἱ φαγόντες ὥς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

<sup>10</sup> Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. <sup>11</sup> καὶ ἐξηλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. <sup>12</sup> καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθησεται τῇ γενεᾷ ταύτῃ σημεῖον. <sup>13</sup> Καὶ ἀφείς αὐτούς ἐμβὰς πάλιν <sup>14</sup> εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

<sup>14</sup> Καὶ ἐπελάθοντο <sup>15</sup> λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἐαυτῶν ἐν τῷ πλοίῳ. <sup>15</sup> καὶ διεστέλλετο αὐτοῖς, λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. <sup>16</sup> Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν. <sup>17</sup> Καὶ γινούς ὁ Ἰησοῦς λέγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνιέτε; <sup>18</sup> ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup> ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; <sup>19</sup> ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα. <sup>20</sup> Ὅτε δὲ

τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πό-  
σων σπυρίδιων πληρώματα κλασμάτων  
ἦρατε; Οἱ δὲ εἶπον· Ἑπτά. <sup>21</sup> Καὶ ἔλε-  
γεν αὐτοῖς· Πῶς οὐ συνίετε;

<sup>22</sup> Καὶ ἔρχεται· εἰς <sup>b</sup> Βηθσαϊδάν·  
καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρα-  
καλοῦσιν αὐτὸν ἵνα αὐτοῦ ἀψηται. <sup>23</sup> καὶ  
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ,  
ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ  
πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεῖς  
τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἰ τι  
βλέπει. <sup>24</sup> καὶ ἀναβλέψας ἔλεγε· Βλέ-  
πω τοὺς ἀνθρώπους, ὥς δένδρα· πε-  
ρπατοῦντας. <sup>25</sup> Εἰτα πάλιν ἐπέθηκε τὰς  
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, <sup>d</sup> καὶ  
ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀπο-  
κατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς  
ἅπαντα. <sup>26</sup> καὶ ἀπέστειλεν αὐτὸν εἰς  
τὸ οἶκον αὐτοῦ, λέγων· Μηδὲ εἰς τὴν  
κώμην εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ  
κώμῃ.

<sup>27</sup> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ  
αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς  
Φιλιππίου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς  
μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με  
λέγουσιν οἱ ἄνθρωποι εἶναι; <sup>28</sup> Οἱ δὲ  
ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν·  
καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἓνα τῶν  
προφητῶν. <sup>29</sup> Καὶ αὐτὸς λέγει αὐτοῖς·  
Ἥμεῖς δὲ τίνα με λέγετε εἶναι; Ἀπο-  
κριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ  
ὁ Χριστός. <sup>30</sup> Καὶ ἐπετίμησεν αὐτοῖς,  
ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

<sup>31</sup> Καὶ ᾤρξατο διδάσκειν αὐτοὺς, ὅτι  
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν,  
καὶ ἀποδοκιμασθῆναι <sup>h</sup> ἀπὸ τῶν πρε-  
σβυτέρων· καὶ τῶν ἀρχιερέων καὶ τῶν  
γραμματέων, καὶ ἀποκτανθῆναι, καὶ  
μετὰ τρεῖς ἡμέρας ἀναστῆναι. <sup>32</sup> καὶ  
παρῆρσιν τὸν λόγον ἐλάλει. καὶ προσ-  
λαβόμενος αὐτὸν ὁ Πέτρος, ᾤρξατο

when the seven among four  
thousand: how many baskets  
full of fragments took ye up?  
And they said, Seven. <sup>21</sup> And  
he said unto them, How is it  
that ye do not understand?

<sup>22</sup> And he cometh to Beth-  
saida, and they bring a blind  
man unto him, and besought  
him to touch him: <sup>23</sup> and he  
took the blind man by the hand,  
and led him out of the town,  
and when he had spit on his  
eyes, and put his hands upon  
him, he asked him, if he saw  
ought. <sup>24</sup> And he looked up,  
and said, I see men as trees,  
walking. <sup>25</sup> After that he put  
his hands again upon his eyes,  
and made him look up: and he  
was restored, and saw every  
man clearly. <sup>26</sup> And he sent  
him away to his house, saying,  
Neither go into the town, nor  
tell it to any in the town.

<sup>27</sup> And Jesus went out, and  
his disciples, into the towns of  
Caesarea Philippi: and by the  
way he asked his disciples, say-  
ing unto them, Whom do men  
say that I am? <sup>28</sup> And they  
answered, John the Baptist:  
but some say, Elias: and others,  
one of the prophets. <sup>29</sup> And  
he saith unto them, But whom  
say ye that I am? And Peter  
answereth and saith unto him,  
Thou art the Christ. <sup>30</sup> And  
he charged them that they  
should tell no man of him.

<sup>31</sup> And he began to teach  
them, that the Son of man must  
suffer many things, and be re-  
jected of the elders, and of the  
chief priests, and scribes, and  
be killed, and after three days  
rise again. <sup>32</sup> And he spake  
that saying openly. And Peter  
took him, and began to rebuke

<sup>a</sup> ἔρχεται. <sup>b</sup> Βηθσαια. <sup>c</sup> St. ὅτι αὐτὸν ἀποκτενοῦν. <sup>d</sup> —. <sup>e</sup> —. <sup>f</sup> Rec. & Gb. ἀναστῆς.  
<sup>g</sup> Rec. add. τῶν. <sup>h</sup> ἐκ πρεσβυτέρων αὐτοῦ. <sup>i</sup> ὅτι. <sup>j</sup> Rec. καὶ ἀρχιερέων καὶ γραμματέων.



him. <sup>33</sup> But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

<sup>34</sup> And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me. <sup>35</sup> For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it. <sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup> Or what shall a man give in exchange for his soul? <sup>38</sup> Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

9. And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

<sup>2</sup> And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. <sup>3</sup> And his raiment became shining, exceeding white as snow: so as no fuller on earth can whiten them. <sup>4</sup> And there appeared unto them Elias with Moses: and they were talking with Jesus. <sup>5</sup> And Peter answered, and said to Jesus, Master, it is good for us to be here, and let us make three

ἐπιτιμᾶν αὐτῷ. <sup>33</sup> ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων· Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

<sup>34</sup> Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς· <sup>35</sup> Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. <sup>36</sup> ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν, ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, <sup>37</sup> σώσει αὐτήν. <sup>38</sup> τί γὰρ ὠφελήσει ὁ ἄνθρωπον, εἰάν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; <sup>39</sup> ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>40</sup> ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνησεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. 9. Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

<sup>2</sup> Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, <sup>3</sup> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιῶν, <sup>4</sup> ὅσα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκάναι. <sup>5</sup> καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσέϊ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. <sup>6</sup> καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι·

<sup>2</sup> Ὡς τῆς. <sup>b</sup> Rec. ελθόν. <sup>c</sup> —. Rec. τὴν ψυχὴν αὐτοῦ. <sup>d</sup> Rec. add αὐτοῦ. <sup>e</sup> Ὡς ἄνθρωπος. <sup>f</sup> Rec. add τὸν. <sup>g</sup> —. <sup>h</sup> ψὶ αὐτοῦ.

καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεὶ μίαν, καὶ Ἠλίᾳ μίαν. <sup>6</sup> Οὐ γὰρ ᾔδει τί <sup>a</sup> λαλήσῃ. <sup>b</sup> ἦσαν γὰρ ἐκφοβοί. <sup>c</sup> <sup>7</sup> καὶ ἐγένετο νεφέλῃ ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης <sup>d</sup>. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. <sup>e</sup> Καὶ ἐξάпина περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

<sup>9</sup> Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διστείλατο αὐτοῖς ἵνα μὴ δυνάμει διηγῇσονται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. <sup>10</sup> καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστὶ <sup>d</sup> τὸ ἐκ νεκρῶν ἀναστήναι. <sup>e</sup> <sup>11</sup> καὶ ἐπηρώτων αὐτὸν, λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; <sup>12</sup> Ὁ δὲ <sup>a</sup> ἀποκριθεὶς, εἶπεν· αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ. <sup>13</sup> ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἔβηλθσαν, καθὼς γέγραπται ἐπ' αὐτόν.

<sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. <sup>15</sup> καὶ εὐθέως πᾶς ὁ ὄχλος <sup>f</sup> ἰδὼν αὐτόν, ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. <sup>16</sup> καὶ ἐπηρώτησε <sup>g</sup> τοὺς γραμματεῖς· Τί συζητεῖτε πρὸς αὐτούς; <sup>17</sup> Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπε· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἀλαλόν. <sup>18</sup> καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίβει τοὺς ὀδόντας <sup>h</sup> αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἔσχυσαν.

tabernacles; one for thee, and one for Moses, and one for Elias. <sup>6</sup> For he wist not what to say, for they were sore afraid. <sup>7</sup> And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. <sup>8</sup> And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

<sup>9</sup> And as they came down from the mountain, he charged them that they should tell no man, what things they had seen, till the Son of man were risen from the dead. <sup>10</sup> And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean. <sup>11</sup> And they asked him, saying, Why say the scribes that Elias must first come? <sup>12</sup> And he answered, and told them, Elias verily cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be set at nought. <sup>13</sup> But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

<sup>14</sup> And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. <sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. <sup>16</sup> And he asked the scribes, What question ye with them? <sup>17</sup> And one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit: <sup>18</sup> and wheresoever he taketh him, he <sup>β</sup>teareth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out,

<sup>a</sup> λαλήσει.<sup>b</sup> εκφοβοι γαρ εγενοντο.<sup>c</sup> Rec. add λεγοντα.<sup>d</sup> ὅταν εκ νεκρων αναστη.<sup>e</sup> εφη.<sup>f</sup> οι ιδοντας αυτον, εξεθαμβηθησαν.<sup>g</sup> ὅ —, ὁβ. αυτους.<sup>h</sup> τριβει.<sup>g</sup> Or, among yourselves.<sup>β</sup> Or, dasheth him.

and they could not. <sup>19</sup> He answereth him, and saith, O faithless generation, how long shall I be with you, how long shall I suffer you? Bring him unto me. <sup>20</sup> And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming.

<sup>21</sup> And he asked his father, How long is it ago since this came unto him? And he said, Of a child. <sup>22</sup> And oft times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us. <sup>23</sup> Jesus said unto him, If thou canst believe, all things are possible to him that believeth. <sup>24</sup> And straightway the father of the child cried out and said with tears, Lord, I believe, help thou mine unbelief. <sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. <sup>26</sup> And the spirit cried, and rent him sore, and came out of him, and he was as one dead, inasmuch that many said, He is dead. <sup>27</sup> But Jesus took him by the hand, and lifted him up, and he arose.

<sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, This kind can come forth by nothing, but by prayer, and fasting.

<sup>30</sup> And they departed thence, and passed through Galilee, and he would not that any man should know it. <sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and

<sup>19</sup> Ὁ δὲ ἀποκριθεὶς αὐτοῖς, λέγει· Ὡς γενεὰ ἀπίστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. <sup>20</sup> Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.

<sup>21</sup> Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν. <sup>22</sup> καὶ πολλάκις αὐτόν καὶ εἰς τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. <sup>24</sup> Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγε· Πιστεύω, βοήθει μου τῇ ἀπιστίᾳ. <sup>25</sup> Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπέτιμήσε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἀλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἐξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῇ εἰς αὐτόν. <sup>26</sup> Καὶ ἐκράζαν, καὶ πολλὰ ἐσπάραξαν αὐτόν, ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. <sup>27</sup> ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.

<sup>28</sup> Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; <sup>29</sup> Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

<sup>30</sup> Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τις γνῷ. <sup>31</sup> ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν

2 — Rec. αὐτῶν. b αὐτόν τὸ πνεῦμα, εὐθεῶς. c Rec. & Gb. om. — Gb. ψ d — Rec. add αὐτοῖς. f Gb. κράζας. g Gb. σπαραζας. h Etc. τις ἴσα.

αὐτόν· καὶ ἀποκτανθεὶς, <sup>22</sup> τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>23</sup> Οἱ δὲ ἡγνόνουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

<sup>23</sup> Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ <sup>24</sup> πρὸς ἑαυτοὺς<sup>25</sup> διελογίζεσθε; <sup>24</sup> Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. <sup>25</sup> καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἐσχατος, καὶ πάντων διάκονος. <sup>26</sup> Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς· <sup>27</sup> Ὃς ἐὰν ἐν τῶν τοιούτων παιδιῶν δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστειλανάτά με.

<sup>28</sup> Ἀπεκρίθη δὲ αὐτῷ <sup>29</sup> Ἰωάννης, λέγων· Διδασκαλε, εἶδομέν τινα <sup>30</sup> τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, <sup>31</sup> ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. <sup>32</sup> Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γὰρ ἐστὶν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με. <sup>33</sup> ὃς γὰρ οὐκ ἔστι <sup>34</sup> καθ' ὑμῶν, ὑπὲρ ὑμῶν<sup>35</sup> ἐστίν. <sup>36</sup> ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος <sup>37</sup> ἐν ὀνόματί, ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

<sup>38</sup> Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικείται <sup>39</sup> λίθος μυλικός<sup>40</sup> περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. <sup>41</sup> καὶ ἐὰν σκανδαλίσῃ σε <sup>42</sup> ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, <sup>43</sup> εἰς τὸ πῦρ

after that he is killed, he shall rise the third day. <sup>23</sup> But they understood not that saying, and were afraid to ask him.

<sup>23</sup> And he came to Capernaum; and being in the house, he asked them, What was it that ye disputed among yourselves by the way? <sup>24</sup> But they held their peace: for by the way they had disputed among themselves, who should be the greatest. <sup>25</sup> And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. <sup>26</sup> And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, <sup>27</sup> Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

<sup>28</sup> And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us. <sup>29</sup> But Jesus said, Forbid him not, for there is no man, which shall do a miracle in my name, that can lightly speak evil of me. <sup>30</sup> For he that is not against us, is on our part. <sup>31</sup> For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ: verily I say unto you, he shall not lose his reward.

<sup>32</sup> And whosoever shall offend one of these little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea. <sup>33</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be

<sup>22</sup> ὡς μετὰ τρεῖς ἡμέρας. <sup>23</sup> ὡς Rec. add ο. <sup>24</sup> Bx. & Elx. add εν. <sup>25</sup> Gb. om. <sup>26</sup> Bx. & Elx. καθ' ὑμῶν, ὑπὲρ ὑμῶν. <sup>27</sup> Rec. εν τῷ ὀνόματί μου. <sup>28</sup> ὡς μυλικὸς σικκος. <sup>29</sup> ὡς <sup>30</sup> Or, cause thee to offend.

quenched: <sup>44</sup> where their worm dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> where their worm dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire: <sup>48</sup> where their worm dieth not, and the fire is not quenched. <sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt.

<sup>50</sup> Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

10. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again, and as he was wont, he taught them again.

<sup>2</sup> And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. <sup>3</sup> And he answered, and said unto them, What did Moses command you? <sup>4</sup> And they said, Moses suffered to write a bill of divorcement, and to put her away. <sup>5</sup> And Jesus answered, and said unto them, For the hardness of your heart, he wrote you this precept. <sup>6</sup> But from the beginning of the creation, God made them male, and female. <sup>7</sup> For this cause shall a man leave his father and mother, and cleave to his wife, <sup>8</sup> and they twain shall be one flesh: so then they

τὸ ἄσβεστον," <sup>44</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται." <sup>45</sup> καὶ ἐὰν ὁ πούς σου σκανδαλίσῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ <sup>b</sup> σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, <sup>c</sup> εἰς τὸ πῦρ τὸ ἄσβεστον," <sup>46</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται." <sup>47</sup> καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίσῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέενναν <sup>d</sup> τοῦ πυρός," <sup>48</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup> πᾶς γὰρ πυρὶ ἀλισθησεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται..

<sup>50</sup> Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

10. Κάκειθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορευόνται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

<sup>2</sup> Καὶ προσελθόντες <sup>e</sup> Φαρισαῖοι ἐπηρώτησαν αὐτόν· Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι; πειράζοντες αὐτόν. <sup>3</sup> ὁ δὲ ἀπακριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς; <sup>4</sup> Οἱ δὲ εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. <sup>5</sup> Καὶ ἀπακριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· <sup>6</sup> ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. <sup>7</sup> Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, <sup>8</sup> καὶ ἕσονται οἱ δύο εἰς σάρκα

<sup>a</sup> 44 et 46 → σπουδ. ad σβέννυται.

<sup>b</sup> Rec. & Gb. σοι.

<sup>c</sup> 22

<sup>d</sup> →

<sup>e</sup> Rou. add ou.

<sup>a</sup> Or, cause thee to offend.

μῖαν. Ὡστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. <sup>9</sup> ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

<sup>10</sup> Καὶ ἔν τῃ οἰκίᾳ· πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. <sup>11</sup> καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾷται ἐπ' αὐτήν· <sup>12</sup> καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾷται.

<sup>13</sup> Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἄψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. <sup>14</sup> ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, <sup>15</sup> μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ· <sup>16</sup> ἀμὴν λέγω ὑμῖν, ὅς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. <sup>16</sup> Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, <sup>17</sup> εὐλόγει αὐτά.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; <sup>18</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. <sup>19</sup> τὰς ἐντολάς οἶδας· Μὴ μοιχεύσῃς· <sup>20</sup> μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. <sup>20</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου. <sup>21</sup> Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ ὕπαγε, ὅσα ἔχεις πᾶλιν σου, καὶ δὸς <sup>22</sup> τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολουθεῖ μοι, ἵνα ἴδῃς τὸν σταυρόν. <sup>22</sup> Ὁ δὲ στενυγνάσας ἐπὶ τῷ λόγῳ

are no more twain, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder.

<sup>10</sup> And in the house his disciples asked him again of the same matter. <sup>11</sup> And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. <sup>12</sup> And if a woman shall put away her husband, and be married to another, she committeth adultery.

<sup>13</sup> And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them. <sup>14</sup> But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>15</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. <sup>16</sup> And he took them up in his arms, put his hands upon them, and blessed them.

<sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, Why callest thou me good? there is no man good, but one, that is God. <sup>19</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father, and mother. <sup>20</sup> And he answered, and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me. <sup>22</sup> And he was sad at that

saying, and went away grieved: for he had great possessions.

<sup>23</sup> And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God? <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? <sup>25</sup> It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

<sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup> but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life: <sup>31</sup> but many that are first, shall be last: and the last, first.

<sup>32</sup> And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him,

ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

<sup>23</sup> Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. <sup>24</sup> Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>25</sup> εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλίας τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>26</sup> Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι; <sup>27</sup> Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· <sup>28</sup> πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ.

<sup>28</sup> Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι. <sup>29</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστί, ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ ευαγγελίου, <sup>30</sup> εἰ μὴ λάβῃ ἑκατονταπλάσιονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. <sup>31</sup> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

<sup>32</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθῶντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν. <sup>33</sup> Ὅτι,

23 → τῇ δία. 24 St. εἰσελθεῖν. 25 → 26 R. add. Kai. 27 R. ἀποστ. δὲ. 28 R. καὶ τοῦ ευαγγελίου. 29 Gb. om.

28 R. add. Kai. 29 R. ἀποστ. δὲ. 30 R. καὶ τοῦ ευαγγελίου. 31 Gb. om.

ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὡς αἰτισώμεν, ποιήσης ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιῆσαί με ὑμῖν; Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Οἱ δὲ εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς· Οἶδατε ὅτι οἱ δοκούντες ἀρchein τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θῇ ἡ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὅς ἐάν θῇ ἡ γενέσθαι πρῶτος, ἔσται πάντων δούλος. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι,

saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

And James, and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized: but to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them: and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to

1-3 ὡς μετὰ τρεῖς ἡμέρας.

ο ὡς ποιῶμεν.  
g Gb ear.

δ ὡς η.

α Or, think good.

ο Rec. add μου.

f Rec. διακονῶν ὑμῶν.



minister, and to give his life a ransom for many.

<sup>46</sup> And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people; blind Bartimæus, the son of Timæus, sat by the highway side, begging.

<sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou son of David, have mercy on me. <sup>48</sup> And many charged him, that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. <sup>49</sup> And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee. <sup>50</sup> And he casting away his garment, rose, and came to Jesus. <sup>51</sup> And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. <sup>52</sup> And Jesus said unto him, Go thy way, thy faith hath made thee whole: and immediately he received his sight, and followed Jesus in the way.

<sup>11.</sup> And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at  $\gamma$  mount of Olives, he sendeth forth two of his disciples, <sup>2</sup> and saith unto them, Go your way into the village over against you, & as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him. <sup>3</sup> And if any man say unto you, Why do ye this? say ye, that the Lord hath need of him: and straightway he will send him hither. <sup>4</sup> And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him. <sup>5</sup> And certain of them that stood there, said unto them, What do ye loosing the colt? <sup>6</sup> And they said unto them even as Jesus

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>46</sup> Καὶ ἔρχονται εἰς Ἱερικὴν καὶ ἐκπορευομένου <sup>a</sup> αὐτοῦ ἀπὸ Ἱερικῶν, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, <sup>b</sup> υἱὸς Τιμαίου Βαρτίμαϊος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. <sup>47</sup> καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κρᾶζειν καὶ λέγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με. <sup>48</sup> Καὶ ἐπειμίων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱέ Δαυὶδ, ἐλέησόν με. <sup>49</sup> Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ· Θάρσει· ἔγειραι, φωνεῖ σε. <sup>50</sup> Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. <sup>51</sup> καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῆσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ὁ ῥαββουνί, ἵνα ἀναβλέψω. <sup>52</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ πίστις σου σέσωκέν σε. Καὶ εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει <sup>c</sup> τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

<sup>11.</sup> Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, <sup>2</sup> καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· <sup>3</sup> λύσαντες αὐτὸν ἀγάγετε. <sup>4</sup> καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἰπατέ· Ὅτι ὁ Κύριος αὐτοῦ χρειᾶν ἔχει· καὶ εὐθὺς αὐτὸν <sup>b</sup> ἀποστέλλει· ὧδε. <sup>5</sup> Ἀπῆλθον δὲ, καὶ εὐρον· <sup>6</sup> πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. <sup>7</sup> καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον; <sup>8</sup> Οἱ δὲ εἶπον αὐτοῖς καθὼς

<sup>a</sup> αὐτον ἀναστειν. <sup>b</sup> αὐ ο υιοι. <sup>c</sup> ὁ ὁ. εγειραι. <sup>d</sup> ὁ ὁ. ῥαββουνι. <sup>e</sup> ὁ ὁ. αὐτῷ. <sup>f</sup> εἰς Ἱερουσαλὴμ καὶ εἰς. <sup>g</sup> αὐτον καὶ φερετε. <sup>h</sup> ὁ ὁ. ἀποστέλλει. <sup>i</sup> ὁ ὁ. add. τῶν. <sup>j</sup> Or, saved thro.

ἔνετειλατο<sup>α</sup> ὁ Ἰησοῦς καὶ ἀφήκαν αὐτοὺς. <sup>7</sup> καὶ ἤγαγον<sup>β</sup> τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον<sup>γ</sup> αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν<sup>δ</sup> ἐπ' αὐτῷ.

<sup>8</sup> Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώννουν εἰς τὴν ὁδόν. <sup>9</sup> καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, ὡς λέγοντες· Ὁσάννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. <sup>10</sup> εὐλογημένη ἡ ἐρχομένη βασιλεία<sup>ε</sup> τοῦ πατρὸς ἡμῶν Δαυὶδ· ὁσάννά ἐν τοῖς ὑψίστοις.

<sup>11</sup> Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα<sup>ς</sup> ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν<sup>ζ</sup> καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

<sup>12</sup> Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπεινάσε· <sup>13</sup> καὶ ἰδὼν συκὴν<sup>η</sup> ἀπὸ μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰς αὐτήν, καὶ εὐρήσας τι ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. <sup>14</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα<sup>θ</sup> κηδεῖς<sup>ι</sup> καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

<sup>15</sup> Καὶ ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας κατέστρεψε· <sup>16</sup> καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ. <sup>17</sup> καὶ οἰδασκε, λέγων αὐτοῖς· Οὐ γέγραπται· Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποίησατε αὐτὸν σπήλαιον ληστῶν. <sup>18</sup> Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι

had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

<sup>8</sup> And many spread their garments in the way: and others cut down branches of the tree, and strawed them in the way. <sup>9</sup> And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord. <sup>10</sup> Blessed be the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest.

<sup>11</sup> And Jesus entered into Jerusalem, and into the temple, and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

<sup>12</sup> And on the morrow when they were come from Bethany, he was hungry. <sup>13</sup> And seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he came to it, he found nothing but leaves: for the time of figs was not yet. <sup>14</sup> And Jesus answered, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

<sup>15</sup> And they come to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, <sup>16</sup> and would not suffer that any man should carry any vessel through the temple. <sup>17</sup> And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

<sup>18</sup> And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all

<sup>α</sup> ὡς εἶπεν. <sup>β</sup> ὡς φέρουσι. <sup>γ</sup> ὡς ἐκβάλλουσιν. <sup>δ</sup> ὡς ἐπ' αὐτόν. <sup>ε</sup> ὡς f Rec. add ἐν ὀνόματι Κυρίου. <sup>ς</sup> ὡς Rec. & Gb. om. <sup>ζ</sup> Rec. add ὁ Ἰησοῦς. <sup>η</sup> Eiz. οὐδὲν. <sup>θ</sup> Gb. om. <sup>ι</sup> ὡς ἀπολέσουσιν.

the people was astonished at his doctrine. <sup>19</sup> And when even was come, he went out of the city.

<sup>20</sup> And in the morning, as they passed by, they saw the fig tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst, is withered away.

<sup>22</sup> And Jesus answering, saith unto them, "Have faith in God.

<sup>23</sup> For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith, shall come to pass: he shall have whatsoever he saith. <sup>24</sup> There-

fore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*. <sup>25</sup> And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses. <sup>26</sup> But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

<sup>27</sup> And they come again to Jerusalem, and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, <sup>28</sup> and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? <sup>29</sup> And Jesus answered, and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. <sup>30</sup> The baptism of John, was it from heaven, or of men? answer me. <sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? <sup>32</sup> But if we shall say, Of men, they feared the people: for all men counted John,

πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>19</sup> καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

<sup>20</sup> Καὶ πρωὶ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμένην ἐκ ῥιζῶν. <sup>21</sup> καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββὶ, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται. <sup>22</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἔχετε πίστιν Θεοῦ.

<sup>23</sup> ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρῇτι, καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ὁ λέγει γίνεται, ἔσται αὐτῷ ὅ ἂν εἴπῃ. <sup>24</sup> διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ὁ ἄνθρωπος προσευχόμενος αἰτεῖσθε, πιστεύετε ὅτι ἂν λαμβάνετε, καὶ ἔσται ὑμῖν. <sup>25</sup> καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. <sup>26</sup> εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>27</sup> Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, <sup>28</sup> καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; <sup>29</sup> Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup> Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι. <sup>31</sup> Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἰπωμεν· Ἐξ οὐρανοῦ, εἰρή· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> Ἀλλ' εἴπωμεν· Ἐξ ἀνθρώπων, ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι

a Rec. ∞ Ἰεροσολ. b ∞ c ∞ d ∞ aliaffers. e ∞ ἀλογίζοντο. f ∞ —. Rec. & Gb. add ear. Or, have the faith of God. θ Or, thing.

ὄντως προφήτης ἦν. <sup>33</sup> καὶ ἀποκρι-  
θέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οἶδαμεν.  
Καὶ ὁ Ἰησοὺς ἀποκριθεὶς λέγει αὐτοῖς·  
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ  
ταῦτα ποιῶ.

12. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς  
λέγειν· Ἀμπελῶνα ἐφύτευσεν ἄνθρω-  
πος, καὶ περιέθηκε φραγμὸν, καὶ ὥρυξεν  
ὑπολήνιον, καὶ ὠκοδόμησε πύργον, καὶ  
ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδῃμησε.  
<sup>2</sup> καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ  
καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λά-  
βῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος· <sup>3</sup> οἱ  
δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστει-  
λαν κενόν. <sup>4</sup> καὶ πάλιν ἀπέστειλε πρὸς  
αὐτοὺς ἄλλον δοῦλον· κακείνον <sup>5</sup> λιθο-  
βολήσαντες <sup>6</sup> ἐκεφαλαίωσαν, καὶ ἀπέ-  
στειλαν ἡτιμωμένον. <sup>7</sup> καὶ <sup>8</sup> πάλιν  
ἄλλον ἀπέστειλε· κακείνον ἀπέκτειναν·  
καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες,  
τοὺς δὲ <sup>9</sup> ἀποκτείνοντες. <sup>10</sup> ἔτι οὖν ἓνα  
υἱὸν ἔχων ἀγαπητὸν <sup>11</sup> αὐτοῦ, ἀπέστειλε  
καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων·  
Ὅτι ἐντραπήσονται τὸν υἱόν μου. <sup>12</sup> Ἐ-  
κείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς·  
Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε,  
ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ  
κληρονομία. <sup>13</sup> Καὶ λαβόντες αὐτὸν  
ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμ-  
πελῶνος. <sup>14</sup> τί οὖν ποιήσει ὁ κύριος τοῦ  
ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει  
τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα  
ἄλλοις. <sup>15</sup> Οὐδὲ τὴν γραφὴν ταύτην  
ἀνέγνωτε· Λίθον, ὃν ἀπεδοκίμασαν οἱ  
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφα-  
λὴν γωνίας. <sup>16</sup> παρὰ Κυρίου ἐγένετο αὕτη,  
καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;  
<sup>17</sup> Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ  
ἐφοβήθησαν τὸν ὄχλον· ἐγνωσαν γάρ  
ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε·  
καὶ ἀφέντες αὐτὸν ἀπῆλθον.

that he was a prophet indeed. <sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

12. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. <sup>2</sup> And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they caught him, and beat him, and sent him away empty. <sup>4</sup> And again, he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. <sup>5</sup> And again, he sent another, and him they killed; and many others, beating some, and killing some. <sup>6</sup> Having yet therefore one son his wellbeloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance shall be our's. <sup>8</sup> And they took him, and killed him, and cast him out of the vineyard. <sup>9</sup> What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. <sup>10</sup> And have ye not read this scripture? The stone which the builders rejected, is become the head of the corner: <sup>11</sup> this was the Lord's doing, and it is marvellous in our eyes.

<sup>12</sup> And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

<sup>13</sup> And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words. <sup>14</sup> And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not? <sup>15</sup> shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny that I may see it. <sup>16</sup> And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. <sup>17</sup> And Jesus answering, said unto them, Render to Cæsar <sup>†</sup> things that are Cæsar's: and to God the things that are God's. And they marvelled at him.

<sup>18</sup> Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying, <sup>19</sup> Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. <sup>20</sup> Now there were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, neither left he any seed, and the third likewise. <sup>22</sup> And the seven had her, and left no seed: last of all the woman died also. <sup>23</sup> In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? <sup>25</sup> for when they shall rise from the dead, they neither marry, nor are

<sup>13</sup> Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. <sup>14</sup> οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. <sup>15</sup> ἔξεστι κηνσον Καίσαρι δοῦναι ἢ οὐ; <sup>16</sup> δώμεν, ἢ μὴ δώμεν; <sup>17</sup> Ὁ δὲ \* εἰδὼς \* αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. <sup>18</sup> Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ· Καίσαρος. <sup>19</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

<sup>18</sup> Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες· <sup>19</sup> Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, Ὅτι εἰάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>20</sup> Ἐπτά <sup>b</sup> ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· <sup>21</sup> καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· <sup>22</sup> καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. <sup>c</sup> Ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. <sup>23</sup> ἐν τῇ <sup>d</sup> οὐδ' ἀναστήσει, <sup>e</sup> ὅταν ἀναστῶσι, <sup>f</sup> τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. <sup>24</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; <sup>25</sup> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὕτε γαμοῦσιν,

a ὁ ἰσχυρ. b Br. & Elz. add. εν.

c ὁ ἰσχυρὸν πάντων καὶ ἡ γυνὴ ἀποθάνει.

d → e ↗

οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι <sup>α</sup> ἐν τοῖς οὐρανοῖς. <sup>26</sup> περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ <sup>β</sup> τοῦ βάτου, <sup>γ</sup> ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; <sup>27</sup> Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ <sup>δ</sup> ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

<sup>28</sup> Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ πρώτη <sup>α</sup> πάντων <sup>β</sup> ἐντολή; <sup>29</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι <sup>γ</sup> πρώτη πάντων τῶν ἐντολῶν· Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστὶ. <sup>30</sup> καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή. <sup>31</sup> καὶ δεύτερα ὁμοία, αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι. <sup>32</sup> Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἰς ἐστὶ <sup>δ</sup>, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. <sup>33</sup> καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεονῶν ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ <sup>ε</sup> θυσιῶν. <sup>34</sup> Καὶ ὁ Ἰησοῦς ἰδὼν αὐτόν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

<sup>35</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ

given in marriage: but are as the angels which are in heaven. <sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err.

<sup>28</sup> And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him which is the first commandment of all. <sup>29</sup> And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: <sup>30</sup> and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength: this is the first commandment. <sup>31</sup> And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these. <sup>32</sup> And the scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he. <sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

<sup>35</sup> And Jesus answered, and said, while he taught in the temple, How say the scribes that Christ is the son of David?

<sup>α</sup> Rec. add οί. <sup>β</sup> Rec. τῶν βιβλίων. <sup>γ</sup> Rec. add Θεός. <sup>δ</sup> Rec. παύσα. <sup>ε</sup> Rec. πρώτη πᾶσαν των εντολων. Ob. πρώτη πάντων εντολη. <sup>ζ</sup> πρώτη ενστιν. <sup>ς</sup> πάντων πρώτη. <sup>ζ</sup> ὁμοία αὐτῇ. <sup>ε</sup> Rec. add Θεός. <sup>η</sup> Rec. add τῶν.

<sup>26</sup> for David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. <sup>27</sup> David therefore himself calleth him Lord, and whence is he then his son?

And <sup>†</sup> common people heard him gladly. <sup>28</sup> And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, <sup>29</sup> and the chief seats in the synagogues, and the uppermost rooms at feasts: <sup>40</sup> which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

<sup>41</sup> And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich, cast in much. <sup>42</sup> And there came a certain poor widow, and she threw in two mites, which make a farthing. <sup>43</sup> And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. <sup>44</sup> For all they did cast in of their abundance: but she of her want, did cast in all that she had, even all her living.

13. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here. <sup>2</sup> And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

<sup>3</sup> And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately, <sup>4</sup> Tell us, when

Δαυὶδ; <sup>26</sup> αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν ᾧ Πνεύματι ἁγίῳ· <sup>b</sup> Λέγει· ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>27</sup> Αὐτὸς ὁὖν Δαυὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι;

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. <sup>28</sup> καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς, <sup>29</sup> καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· <sup>40</sup> οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

<sup>41</sup> Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· <sup>42</sup> καὶ ἔλθουσα μία χήρα <sup>d</sup> πτωχὴ ἔβαλε λεπτὰ δύο, ὃ ἐστὶ κοδράντης. <sup>43</sup> καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, <sup>e</sup> λέγει αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. <sup>44</sup> πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

13. Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. <sup>2</sup> Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἄφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.

<sup>3</sup> Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·

Ἐπεὶ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμὶ· καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί.<sup>9</sup> ἄρχῃ ὧδινων ταῦτα. βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.<sup>10</sup> καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.

Ὅταν δὲ ἄγωσιν ὑμᾶς παραδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὅ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον.<sup>12</sup> παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.<sup>13</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

Ὅταν δὲ ἴδῃτε τὸ βδελυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστῶς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἀραὶ τι ἐκ τῆς οἰκίας αὐτοῦ.<sup>16</sup> καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω, ἀραι

shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them, began to say, Take heed lest any man deceive you. For many shall come in my name, saying, I am Christ: and shall deceive many. And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be, but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations.

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand) then let them that be in Judæa, flee to the mountains: and let him that is on the housetop, not go down into the house, neither enter therein, to take any thing out of his house. And



let him that is in the field, not turn back again for to take up his garment. <sup>17</sup> But woe to them that are with child, and to them that give suck in those days. <sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake whom he hath chosen, he hath shortened the days. <sup>21</sup> And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not. <sup>22</sup> For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. <sup>23</sup> But take ye heed: behold, I have foretold you all things.

<sup>24</sup> But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. <sup>25</sup> And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> And then shall they see the Son of man coming in the clouds, with great power and glory. <sup>27</sup> And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

<sup>28</sup> Now learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near: <sup>29</sup> so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at  $\ddagger$  doors. <sup>30</sup> Verily I say unto you, that this generation shall not pass, till all these things be done. <sup>31</sup> Heaven and earth shall pass away: but my words shall not pass

τὸ ἱμάτιον αὐτοῦ. <sup>17</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>18</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φύγῃ ὑμῶν χειμῶνος. <sup>19</sup> ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα οὐ γέγονε τοιαυτὴ ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεός, ὥς τοῦ νῦν, καὶ οὐ μὴ γένηται. <sup>20</sup> καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὗς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. <sup>21</sup> καὶ τότε εἰ τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστός· ἢ ἡ· Ἰδοὺ ἐκεῖ, μὴ πιστεύετε. <sup>22</sup> ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. <sup>23</sup> ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα.

<sup>24</sup> Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, <sup>25</sup> καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. <sup>26</sup> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup> καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ὥς ἄκρου οὐρανοῦ.

<sup>28</sup> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ᾗδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· <sup>29</sup> οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>30</sup> Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. <sup>31</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου

οὐ μὴ παρελθῶσι. <sup>32</sup> περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

<sup>33</sup> Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν. <sup>34</sup> ὡς ἄνθρωπος ἀποδημὸς ἀφείλκε τὴν οἰκίαν αὐτοῦ, καὶ δούους τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. <sup>35</sup> γρηγορεῖτε οὖν· οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὥς, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωῒ. <sup>36</sup> μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. <sup>37</sup> ἀ δὲ ὑμῖν λέγω, πάνσι λέγω· Γρηγορεῖτε.

14. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· <sup>2</sup> ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

<sup>3</sup> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. <sup>4</sup> ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς αὐτούς, καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; <sup>5</sup> ἠδύνατο γὰρ τοῦτο <sup>6</sup> τὸ μύρον· πρᾶθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.

<sup>6</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο· ἐν ἐμοί. <sup>7</sup> πάντοτε γὰρ ταῦς πτωχοῦς ἔχετε μεθ' ἐαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>8</sup> ὁ δ' ἔσχευ' αὐτή, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα

away. <sup>32</sup> But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

<sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is. <sup>34</sup> For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch: <sup>35</sup> watch ye therefore (for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning.) <sup>36</sup> Lest coming suddenly, he find you sleeping. <sup>37</sup> And what I say unto you, I say unto all, Watch.

14. After two days was the feast of the passover, and of unleavened bread: and the chief priests, and the scribes sought how they might take him by craft, and put him to death. <sup>2</sup> But they said, Not on the feast day, lest there be an uproar of the people.

<sup>3</sup> And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of a spikenard very precious, and she brake the box, and poured it on his head. <sup>4</sup> And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? <sup>5</sup> For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her.

<sup>6</sup> And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me. <sup>7</sup> For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always. <sup>8</sup> She hath done what she could: she is come

aforehand to anoint my body to the burying. <sup>9</sup> Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her.

<sup>10</sup> And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. <sup>11</sup> And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

<sup>12</sup> And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go, and prepare, that thou mayest eat the passover?

<sup>13</sup> And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a picher of water: follow him. <sup>14</sup> And whosoever he shall go in, say ye to the goodman of the house, The master saith, Where is the guestchamber, where I shall eat the passover with my disciples? <sup>15</sup> And he will shew you a large upper room furnished, and prepared: there make ready for us. <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

<sup>17</sup> And in the evening he cometh with the twelve. <sup>18</sup> And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. <sup>19</sup> And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I? <sup>20</sup> And he answered, and said unto them, It is one of the twelve, that dippeth with me in the dish. <sup>21</sup> The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man

εἰς τὸν ἐνταφιασμόν. <sup>9</sup> ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.

<sup>10</sup> Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. <sup>11</sup> οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

<sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

<sup>13</sup> Καὶ ἀποστέλλει δυο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, <sup>14</sup> καὶ ὅπου ἔαν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότῃ· Ὅτι ὁ διδάσκαλος λέγει· Ποῦ ἔστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

<sup>15</sup> Καὶ αὐτὸς ὑμῖν δεῖξει ἁ ἀνάγαιον· μέγα ἐστρωμένον <sup>b</sup> ἐτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν. <sup>16</sup> Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

<sup>17</sup> Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· <sup>18</sup> καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. <sup>19</sup> Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἰς· Μήτι ἐγώ; <sup>c</sup> καὶ ἄλλος· Μήτι ἐγώ; <sup>20</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. <sup>21</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·

καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.

<sup>23</sup> Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· <sup>24</sup> Λάβετε, <sup>25</sup> τοῦτό ἐστι τὸ σῶμά μου. <sup>26</sup> Καὶ λαβὼν <sup>27</sup> τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες· <sup>28</sup> καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ αἷμά μου, <sup>29</sup> τὸ τῆς <sup>30</sup> καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. <sup>31</sup> ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ <sup>32</sup> πῶς ἐκ τοῦ ἑγεννηματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καὶνὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

<sup>33</sup> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>34</sup> καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσεσθε <sup>35</sup> ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. <sup>36</sup> Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>37</sup> Ὁ δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. <sup>38</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, <sup>39</sup> ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. <sup>40</sup> Ὁ δὲ <sup>41</sup> ἐκ περισσοῦ ἔλεγε· μᾶλλον· Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>42</sup> Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσате ὧδε, ἕως προσευξώμαι. <sup>43</sup> Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. <sup>44</sup> καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. <sup>45</sup> Καὶ <sup>46</sup> προελθὼν

is betrayed: good were it for that man, if he had never been born.

<sup>23</sup> And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. <sup>24</sup> And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. <sup>25</sup> And he said unto them, This is my blood of the new testament, which is shed for many. <sup>26</sup> Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

<sup>26</sup> And when they had sung an hymn, they went out into the mount of Olives. <sup>27</sup> And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. <sup>28</sup> But after that I am risen, I will go before you into Galilee. <sup>29</sup> But Peter said unto him, Although all shall be offended, yet will not I. <sup>30</sup> And Jesus saith unto him, Verily I say unto thee, That this day, even in this night before the cock crow twice, thou shalt deny me thrice. <sup>31</sup> But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

<sup>42</sup> And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray. <sup>43</sup> And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, <sup>44</sup> and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. <sup>45</sup> And he

α Rec. add φωνῆσαι. β → γ → δ → ε (α) προσθεῖν τινα. ι (α) γεννηματος. ς → ζ Rec. om. σήμερον. ι (α) εὐχριστῶν. κ → λ Rec. add τὸν μ (α) προσελθὼν. \* Or, psalm.

went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. <sup>36</sup> And he said, Abba, father, all things are possible unto thee, take away this cup from me: nevertheless, not that I will, but what thou wilt. <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? <sup>38</sup> Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

<sup>39</sup> And again he went away, and prayed, and spake the same words. <sup>40</sup> And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. <sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Rise up, let us go, lo, he that betrayeth me, is at hand.

<sup>43</sup> And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, & staves, from the chief priests, and the scribes, and the elders. <sup>44</sup> And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. <sup>45</sup> And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. <sup>46</sup> And they laid their hands on him, and took him.

<sup>47</sup> And one of them that stood by, drew a sword, and smote a servant of the high priest, and

μικρόν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσ-  
ήνυχeto, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ  
ἀπ' αὐτοῦ ἡ ὥρα· <sup>36</sup> καὶ ἔλεγεν· Ἀββᾶ,  
ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε  
τὸ ποτήριον ἀπ' ἐμοῦ· τοῦτο· ἀλλ' οὐ  
τί ἐγὼ θέλω, ἀλλὰ τί σύ. <sup>37</sup> Καὶ  
ἔρχεται καὶ εὗρίσκει αὐτοὺς καθεύ-  
δοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων,  
καθεύδεις; οὐκ ἰσχυσας μίαν ὥραν γρη-  
γορήσαι; <sup>38</sup> γρηγορεῖτε καὶ προσεύ-  
χεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν.  
τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ  
ἀσθενής.

<sup>39</sup> Καὶ πάλιν ἀπελθὼν προσήνυχτο,  
τὸν αὐτὸν λόγον εἰπὼν. <sup>40</sup> καὶ ὑπο-  
στρέψας εὗρεν αὐτοὺς ἄλλιν· καθεύ-  
δοντας· ἦσαν γὰρ οἱ ὑφθαλμοὶ αὐτῶν  
ἠββαρημένοι, καὶ οὐκ ᾔδεισαν τὴν αὐ-  
τῷ ἀποκριθῶσι. <sup>41</sup> καὶ ἔρχεται τὸ τρίτον  
καὶ λέγει αὐτοῖς· Καθεύδετε· τὸ λοιπὸν  
καὶ ἀναπαύεσθε. ἀπέχει· ἦλθεν ἡ ὥρα·  
ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου  
εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. <sup>42</sup> ἐγεί-  
ρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με  
ἤγγικε.

<sup>43</sup> Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος,  
παραγίνεται Ἰούδας, εἰς ὃν τῶν δώ-  
δεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ  
μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιε-  
ρέων καὶ τῶν γραμματέων καὶ τῶν  
πρεσβυτέρων. <sup>44</sup> δεδώκει δὲ ὁ παρα-  
διδούς αὐτὸν σύσσημον αὐτοῖς, λέγων·  
Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε  
αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς. <sup>45</sup> Καὶ  
ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει·  
Ῥαββί, Ῥαββί· καὶ κατεφίλησεν αὐ-  
τόν. <sup>46</sup> οἱ δὲ ἐπέβαλον ἐπ' αὐτόν τὰς  
χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

<sup>47</sup> Εἰς δὲ τις τῶν παρεστηκότων  
σπασάμενος τὴν μάχαιραν ἔπαισε τὸν  
δούλον τοῦ ἀρχιερέως, καὶ ἀφείλει



am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. <sup>63</sup> Then the high priest rent his clothes, and saith, What need we any further witnesses? <sup>64</sup> Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

<sup>65</sup> And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

<sup>66</sup> And as Peter was beneath in the palace, there cometh one of the maids of the high priest. <sup>67</sup> And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. <sup>68</sup> But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. <sup>69</sup> And a maid saw him again, and began to say to them that stood by, This is one of them. <sup>70</sup> And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. <sup>71</sup> But he began to curse and to swear, saying, I know not this man of whom ye speak. <sup>72</sup> And the second time the cock crew: and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

15. And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and

Ἐγώ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; <sup>64</sup> ἤκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

<sup>65</sup> Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον· καὶ οἱ ὑπηρέται ῥάπισμασιν αὐτὸν ἔβαλλον.

<sup>66</sup> Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, <sup>67</sup> καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. <sup>68</sup> Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξηλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. <sup>69</sup> καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγων τοῖς παρεσσηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστίν. <sup>70</sup> Ὁ δὲ πάλιν ἠρνήετο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. <sup>71</sup> Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τούτον, ὃν λέγετε. <sup>72</sup> Καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα, ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν ἔκλαιε.

15. Καὶ εὐθέως ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δησαντες τὸν Ἰησοῦν

<sup>a</sup> Rec. καθ. ex δεξ. <sup>b</sup> ~ ελαβον. <sup>c</sup> ~ <sup>d</sup> ~ —. Gb. εμνησεν. <sup>e</sup> Rec. & Gb. om. Gb. φ

<sup>f</sup> ~ —. Rec. & Gb. τας ῥήματας αὐ

<sup>a</sup> Or, he wept abundantly, or, he began to weep.

ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.  
<sup>2</sup> καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Σὺ λέγεις. <sup>3</sup> Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλὰ· <sup>4</sup> ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρίνη οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν· <sup>5</sup> Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

<sup>6</sup> Κατὰ δὲ ἑορτὴν ἀπέλυσεν αὐτοῖς ἓνα δέσμιον, ὅνπερ ᾔτουντο. <sup>7</sup> ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. <sup>8</sup> καὶ ἀναβοήσας ὁ ὄχλος ᾗρξατο αἰτεῖσθαι, καθὼς αἰετοῖε αὐτοῖς. <sup>9</sup> ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>10</sup> Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. <sup>11</sup> οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. <sup>12</sup> ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; <sup>13</sup> Οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν. <sup>14</sup> Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ <sup>a</sup>περισσῶς ἔκραξαν· Σταύρωσον αὐτόν. <sup>15</sup> Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

<sup>16</sup> Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, <sup>17</sup> καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτίθεασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, <sup>18</sup> καὶ ᾗρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, <sup>b</sup> ὁ βασιλεὺς τῶν Ἰουδαίων· <sup>19</sup> Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν

carried him away, and delivered him to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. <sup>3</sup> And the chief priests accused him of many things; but he answered nothing. <sup>4</sup> And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. <sup>5</sup> But Jesus yet answered nothing, so that Pilate marvelled.

<sup>6</sup> Now at that feast he released unto them one prisoner, whomsoever they desired. <sup>7</sup> And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. <sup>8</sup> And the multitude crying aloud, began to desire him to do as he had ever done unto them. <sup>9</sup> But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? <sup>10</sup> (for he knew that the chief priests had delivered him for envy.) <sup>11</sup> But the chief priests moved the people, that he should rather release Barabbas unto them. <sup>12</sup> And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? <sup>13</sup> And they cried out again, Crucify him. <sup>14</sup> Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. <sup>15</sup> And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

<sup>16</sup> And the soldiers led him away into the hall, called Praetorium, and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crown of thorns, and put it about his head, <sup>18</sup> and began to salute him, Hail King of the Jews. <sup>19</sup> And they smote

<sup>a</sup> Rec. περισσώτερος.<sup>b</sup> Rec. βασιλεῖς.



him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. <sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him,

and led him out to crucify him. <sup>21</sup> And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. <sup>22</sup> And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. <sup>23</sup> And they gave him to drink, wine mingled with myrrh: but he received it not. <sup>24</sup> And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

<sup>25</sup> And it was the third hour, and they crucified him. <sup>26</sup> And the superscription of his accusation was written over, THE KING OF THE JEWS. <sup>27</sup> And with him they crucify two thieves, the one on his right hand, and the other on his left. <sup>28</sup> And the scripture was fulfilled, which saith, And he was numbered with the transgressors. <sup>29</sup> And they that passed by, rallied on him, wagging their heads, and saying, Ah thou that destroyest the temple, and buildest it in three days, <sup>30</sup> save thyself, and come down from the cross. <sup>31</sup> Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save. <sup>32</sup> Let Christ the King of Israel descend now from the cross, that we may see and believe: and they that were crucified with him, reviled him.

<sup>33</sup> And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. <sup>34</sup> And at the ninth hour, Jesus cried with a loud

καλῶν, καὶ ἐνέπνυν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup> καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια <sup>a</sup> τὰ ἴδια.

Καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. <sup>21</sup> καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, (τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου,) ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup> καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ μεθερμηνεύμενον, Κρανίου τόπος. <sup>23</sup> καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, ὃ δὲ οὐκ ἔλαβε. <sup>24</sup> καὶ σταυρώσαντες αὐτόν, <sup>b</sup> διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.

<sup>25</sup> Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup> καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>27</sup> Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. <sup>28</sup> <sup>c</sup> καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα· Καὶ μετὰ ἀνόμων ἐλογίσθη. <sup>29</sup> Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐὰ, ὃ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, <sup>30</sup> σῶσον σεαυτὸν, καὶ κατάρβα ἀπὸ τοῦ σταυροῦ. <sup>31</sup> Ὁμοίως <sup>d</sup> καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· Ἀλλοὺς ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. <sup>32</sup> Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδισαν αὐτόν.

<sup>33</sup> Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· <sup>34</sup> καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἐλωί,

Ἐλωί, λαμβᾶ σαβαχθανί; ὃ ἐστὶ μεθερ-  
μηνευόμενον· Ὁ Θεός μου, ὁ Θεός μου,  
εἰς τί με ἐγκατέλιπες; <sup>36</sup> καὶ τινες τῶν  
παρεστηκότων ἀκούσαντες ἔλεγον· Ἰδοὺ,  
Ἡλίαν φωνεῖ. <sup>36</sup> Δραμὼν δὲ εἰς, καὶ  
γεμίσας σπόγγον ὄξους, περιθείς τε  
καλάμῳ, ἐπότιζεν αὐτὸν, λέγων· Ἀφετε,  
ἰδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐ-  
τόν.

<sup>37</sup> Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγά-  
λην ἐξέπνευσε. <sup>38</sup> καὶ τὸ καταπέτασμα  
τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν  
ἕως κάτω. <sup>39</sup> ἰδὼν δὲ ὁ κεντυρίων ὁ  
παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω  
κράζας ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ  
ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.

<sup>40</sup> Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρό-  
θεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ  
Μαгдаληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου  
τοῦ μικροῦ καὶ Ἰωσήφ ὁ μῆτηρ, καὶ Σα-  
λώμῃ, <sup>41</sup> αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ,  
ἠκολούθουν αὐτῷ, καὶ διακόνουν αὐτῷ,  
καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ  
εἰς Ἱερουσόλυμα.

<sup>42</sup> Καὶ ἦδη ὀψίας γενομένης, (ἐπεὶ  
ἦν παρασκευή, ὃ ἐστὶ προσάββατον,) <sup>43</sup>  
<sup>b</sup> ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας,  
εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν  
προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ·  
τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ  
ῥητήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup> ὁ δὲ  
Πιλάτος ἐθαύμασεν εἰ ἦδη τέθνηκε· καὶ  
προσκαλεσάμενος τὸν κεντυρίωνα, ἐπη-  
ρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε. <sup>45</sup> καὶ  
γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἔδωρήσατο  
τὸ σῶμα τῷ Ἰωσήφ. <sup>46</sup> καὶ ἀγοράσας  
σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε  
τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνη-  
μείῳ, ὃ ἦν λεηλοτημένον ἐκ πέτρας·  
καὶ προεκύλισε λίθον ἐπὶ τὴν θύ-  
ραν τοῦ μνημείου. <sup>47</sup> ἡ δὲ Μαρία ἡ

voice, saying, Eloi, Eloi, lama  
sabachthani? which is, being  
interpreted, My God, my God,  
why hast thou forsaken me?  
<sup>36</sup> And some of them that stood  
by, when they heard it, said,  
Behold, he calleth Elias. <sup>36</sup> And  
one ran, and filled a sponge full  
of vinegar, and put it on a reed,  
and gave him to drink, saying,  
Let alone, let us see whether  
Elias will come to take him  
down.

<sup>37</sup> And Jesus cried with a  
loud voice, and gave up the  
ghost. <sup>38</sup> And the veil of the  
temple was rent in twain, from  
the top to the bottom. <sup>39</sup> And  
when the centurion which stood  
over against him, saw that he  
so cried out, and gave up the  
ghost, he said, Truly this man  
was the son of God.

<sup>40</sup> There were also women  
looking on afar off, among whom  
was Mary Magdalene, & Mary  
the mother of James the less,  
and of Joses, and Salome:  
<sup>41</sup> who also when he was in  
Galilee, followed him, and  
ministered unto him, and many  
other women which came up  
with him unto Jerusalem.

<sup>42</sup> And now when the even  
was come, (because it was the  
preparation, that is, the day  
before the sabbath) <sup>43</sup> Joseph  
of Arimathea, an honourable  
counsellor, which also waited  
for the kingdom of God, came,  
and went in boldly unto Pilate,  
and craved the body of Jesus.  
<sup>44</sup> And Pilate marvelled if he  
were already dead, and calling  
unto him the centurion, he ask-  
ed him whether he had been  
any while dead. <sup>45</sup> And when  
he knew it of the centurion, he  
gave the body to Joseph.  
<sup>46</sup> And he bought fine linen,  
and took him down, and wrap-  
ped him in the linen, and laid  
him in a sepulchre, which was  
hewn out of a rock, and roll-  
ed a stone unto the door of  
the sepulchre. <sup>47</sup> And Mary

Magdalene, & Mary <sup>f</sup> mother of Josès beheld where he was laid.

16. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. <sup>2</sup> And very early in the morning, the first day of the week they came unto the sepulchre, at the rising of the sun: <sup>3</sup> and they said among themselves, Who shall roll us away the stone from the door of the sepulchre? <sup>4</sup> (and when they looked, they saw that the stone was rolled away) for it was very great.

<sup>5</sup> And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. <sup>6</sup> And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him. <sup>7</sup> But go your way, tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you. <sup>8</sup> And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraid.

<sup>9</sup> Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. <sup>10</sup> And she went and told them that had been with him, as they mourned and wept. <sup>11</sup> And they, when they had heard that he was alive, and had been seen of her, believed not.

<sup>12</sup> After that, he appeared in another form unto two of them, as they walked, and went into the country. <sup>13</sup> And they went and told it unto the residue, neither believed they them.

<sup>14</sup> Afterward he appeared unto the eleven, as they sat <sup>a</sup> at

Μαγδαληνῇ καὶ Μαρίας Ἰωσὴ ἐθεώρουν ποῦ <sup>a</sup> τίθεται."

16. Καὶ διαγενομένου τοῦ σαββάτου, Μαρίας ἡ Μαγδαληνῇ καὶ Μαρίας ἡ <sup>b</sup> τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα, ἵνα ἔλθουσαι ἀλείψωσιν αὐτόν. <sup>2</sup> καὶ λίαν πρωὶ τῆς μίας σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. <sup>3</sup> καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημερίου; <sup>4</sup> Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκλίσται ὁ λίθος· ἦν γὰρ μέγας σφῶδρα.

<sup>5</sup> Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιόις, περιβεβλημένου στολὴν λευκήν· καὶ ἐξεθαμβήθησαν. <sup>6</sup> ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβείσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. <sup>7</sup> ἀλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. <sup>8</sup> Καὶ ἐξελθοῦσαι <sup>c</sup> ἔφυγον ἀπὸ τοῦ μνημερίου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδέν εἶπον, ἐφοβοῦντο γάρ.

<sup>9</sup> <sup>d</sup> Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. <sup>10</sup> ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. <sup>11</sup> κακείνοι ἀκούσαντες ὅτι <sup>e</sup> ᾤη καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

<sup>12</sup> Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθι ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν. <sup>13</sup> κακείνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

<sup>14</sup> Ὑστερον <sup>e</sup> ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθι, καὶ ὠνείδισε τὴν

<sup>a</sup> ~ reverts.    <sup>b</sup> →    <sup>c</sup> Rec. add τὰς.    <sup>d</sup> Ἀναστὰς πρῶτος ad Rom libri.    <sup>e</sup> Bz. add &c, Or, together.

ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγερμένον οὐκ ἐπίστευσαν.

<sup>15</sup> Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. <sup>16</sup> ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. <sup>17</sup> σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· <sup>18</sup> ὄφεις ἄροῦσι· κἂν θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς· <sup>19</sup> βλάβη· ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

<sup>19</sup> Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· <sup>20</sup> ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. <sup>b</sup>

meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them, which had seen him after he was risen. <sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup> He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. <sup>17</sup> And these signs shall follow them that believe, In my name shall they cast out devils, they shall speak with new tongues, <sup>18</sup> they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.

<sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup> And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

## ΕΥΑΓΓΕΛΙΟΝ

## ΚΑΤΑ ΛΟΥΚΑΝ.

<sup>1</sup> Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, <sup>2</sup> καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, <sup>3</sup> ἔδοξε καὶ μοι, παρηκολουθηκότες ἄνωθεν πάντιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, <sup>4</sup> ἵνα ἐπιγνῶς περὶ τῶν κατηχήθης λόγων τὴν ἀσφάλειαν.

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, <sup>2</sup> even as they delivered them unto us, which from the beginning were eyewitnesses, & ministers of the word: <sup>3</sup> it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, <sup>4</sup> that thou mightest know the certainty of those things wherein thou hast been instructed.

<sup>5</sup> There was in the days of Herod the king of Judæa, a certain priest,

<sup>a</sup> Rec. βλαψαι.

<sup>b</sup> St. add αμην.

named Zacharias, of  $\frac{1}{2}$  course of Abia, and his wife was of the daughters of Aaron, & her name was Elisabeth. <sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. <sup>7</sup> And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

<sup>8</sup> And it came to pass, that while he executed the priest's office before God in the order of his course, <sup>9</sup> according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. <sup>10</sup> And the whole multitude of the people were praying without, at the time of incense. <sup>11</sup> And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

<sup>12</sup> And when Zacharias saw him, he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. <sup>14</sup> And thou shalt have joy and gladness, and many shall rejoice at his birth: <sup>15</sup> for he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall be turned to the Lord their God. <sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

<sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken

Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. <sup>6</sup> ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἀμεμπτοι. <sup>7</sup> καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

<sup>8</sup> Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ὡς ἐναντὶ τοῦ Θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. <sup>10</sup> καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξω τῆς ὥρας τοῦ θυμιάματος. <sup>11</sup> ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

<sup>12</sup> Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. <sup>13</sup> εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. <sup>14</sup> καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. <sup>15</sup> ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν, καὶ Πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρὸς αὐτοῦ. <sup>16</sup> καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. <sup>17</sup> καὶ αὐτὸς προελύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

<sup>18</sup> Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

<sup>19</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. <sup>20</sup> καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες «πληρωθήσονται» εἰς τὸν καιρὸν αὐτῶν. <sup>21</sup> Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. <sup>22</sup> ἐξεληθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.

<sup>23</sup> Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>24</sup> μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν αὐτὴν μῆνας πέντε, λέγουσα· <sup>25</sup> Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

<sup>26</sup> Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα Ναζαρέτ, <sup>27</sup> πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ὃ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας.

<sup>28</sup> Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε· Χαίρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, <sup>29</sup> εὐλογημένη σὺ ἐν γυναῖκιν.

<sup>29</sup> Ὁ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. <sup>30</sup> καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαρίας· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. <sup>31</sup> καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ

in years. <sup>19</sup> And the angel answering, said unto him, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings. <sup>20</sup> And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. <sup>21</sup> And the people waited for Zacharias, and marvelled that he tarried so long in the temple. <sup>22</sup> And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

<sup>23</sup> And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. <sup>24</sup> And after those days his wife Elisabeth conceived, and hid herself five months, saying, <sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

<sup>26</sup> And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, <sup>27</sup> to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

<sup>28</sup> And the angel came in unto her, and said, Hail *thou that art* highly favoured, the Lord is with thee: blessed art thou among women. <sup>29</sup> And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. <sup>30</sup> And the angel said unto her, Fear not, Mary, for thou hast found favour with God. <sup>31</sup> And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. <sup>32</sup> He shall be great, and shall be called the son of the Highest,

<sup>a</sup> ὡς πληροποιήσεται.

<sup>b</sup> →

<sup>c</sup> Gb. 'H ἰδὲ ἐκεῖ τῇ λογῇ διεταράχθη. Ὡς ἡ δὲ διεταράχθη, Ὡς ἡ ἰδὲ ὄνους διεταράχθη.

<sup>d</sup> Or, graciously accepted, or, much graced.

and the Lord God shall give unto him the throne of his father David. <sup>33</sup> And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

<sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man? <sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the son of God. <sup>36</sup> And behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren. <sup>37</sup> For with God nothing shall be impossible. <sup>38</sup> And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the angel departed from her.

<sup>39</sup> And Mary arose in those days, and went into the hill country with haste, into a city of Juda. <sup>40</sup> and entered into the house of Zacharias, and saluted Elisabeth. <sup>41</sup> And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Ghost. <sup>42</sup> And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. <sup>43</sup> And whence is this to me, that the mother of my Lord should come to me? <sup>44</sup> For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed is she that believed, for there shall be a performance of those things, which were told her from the Lord.

<sup>46</sup> And Mary said, My soul doth magnify the Lord. <sup>47</sup> And my spirit hath rejoiced in God

Θεός τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

<sup>34</sup> Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; <sup>35</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον <sup>36</sup> ἅγιον κληθήσεται υἱὸς Θεοῦ. <sup>37</sup> καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὕτη συνεληφνεία υἱὸν ἐν ᾧ γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· <sup>37</sup> ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πάν ῥῆμα. <sup>38</sup> Εἶπε δὲ Μαριάμ· Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

<sup>39</sup> Ἀναστάσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, <sup>40</sup> καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ. <sup>41</sup> καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἄσπασμόν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ, <sup>42</sup> καὶ εἶπεν· Εὐλόγημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. <sup>43</sup> καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; <sup>44</sup> ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε ὁ τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. <sup>45</sup> καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελεῖωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

<sup>46</sup> Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, <sup>47</sup> καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρὶ

μου.<sup>48</sup> ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριούσιν με πᾶσαι αἱ γενεαί.<sup>49</sup> ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.<sup>50</sup> καὶ τὸ ἔλεος αὐτοῦ<sup>a</sup> εἰς γενεὰς γενεῶν<sup>b</sup> τοῖς φοβουμένοις αὐτόν.

<sup>51</sup> Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν.<sup>52</sup> καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινοὺς.<sup>53</sup> πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξάψεν εἰς κενούς.<sup>54</sup> ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,<sup>55</sup> (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ<sup>b</sup> ἕως αἰῶνος.

<sup>56</sup> Ἐμεινε δὲ Μαριὰμ σὺν αὐτῇ ὥσει μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

<sup>57</sup> Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν.

<sup>58</sup> καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

<sup>59</sup> Καὶ ἐγένετο<sup>c</sup> ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.<sup>60</sup> καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.<sup>61</sup> Καὶ εἶπον πρὸς αὐτήν· Ὅτι οὐδεὶς ἐστίν<sup>d</sup> ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.<sup>62</sup> Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.<sup>63</sup> καὶ αἰτήσας πινακίδιον ἔγραψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. Καὶ ἐθαύμασαν πάντες.

<sup>64</sup> Ἀνεψόχθη δὲ τὸ στόμα αὐτοῦ παρὰ ῥῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ

my Saviour.<sup>48</sup> For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.<sup>49</sup> For he that is mighty hath done to me great things, and holy is his name.<sup>50</sup> And his mercy is on them that fear him, from generation to generation.

<sup>51</sup> He hath shewed strength with his arm, he hath scattered the proud, in the imagination of their hearts.<sup>52</sup> He hath put down the mighty from their seats, and exalted them of low degree.<sup>53</sup> He hath filled the hungry with good things, and the rich he hath sent empty away.<sup>54</sup> He hath holpen his servant Israel, in remembrance of his mercy,<sup>55</sup> as he spake to our fathers, to Abraham, and to his seed for ever.

<sup>56</sup> And Mary abode with her about three months, and returned to her own house.

<sup>57</sup> Now Elisabeth's full time came, that she should be delivered, and she brought forth a son.<sup>58</sup> And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

<sup>59</sup> And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.<sup>60</sup> And his mother answered, and said, Not so, but he shall be called John.<sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name.<sup>62</sup> And they made signs to his father, how he would have him called.<sup>63</sup> And he asked for a writing table, and wrote, saying, His name is John: and they marvelled all.

<sup>64</sup> And his mouth was opened immediately, and his tongue loosed, and he spake, and

<sup>a</sup> εἰς γενεὰν καὶ γενεάν εἰς γενεὰς καὶ γενεὰς. <sup>b</sup> ἕως τοῦ αἰῶνος. <sup>c</sup> ἐν τῇ ὀγδόῃ τῇ ἡμέρᾳ. <sup>d</sup> οὐδεὶς τῆς συγγενείας.



praised God. <sup>65</sup> And fear came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill country of Judæa. <sup>66</sup> And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

<sup>67</sup> And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, <sup>68</sup> Blessed be the Lord God of Israel, for he hath visited and redeemed his people, <sup>69</sup> and hath raised up an horn of salvation for us, in the house of his servant David, <sup>70</sup> as he spake by the mouth of his holy prophets, which have been since the world began: <sup>71</sup> that we should be saved from our enemies, and from the hand of all that hate us, <sup>72</sup> to perform the mercy promised to our fathers, and to remember his holy covenant, <sup>73</sup> the oath which he sware to our father Abraham, <sup>74</sup> that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, <sup>75</sup> in holiness and righteousness before him, all the days of our life.

<sup>76</sup> And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, <sup>77</sup> to give knowledge of salvation unto his people, <sup>78</sup> by the remission of their sins, <sup>79</sup> through the tender mercy of our God, whereby the day-spring from on high hath visited us, <sup>80</sup> to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

<sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing unto Israel.

2. And it came to pass in

ἐλάλει εὐλογῶν τὸν Θεόν. <sup>65</sup> καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· <sup>66</sup> καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

<sup>67</sup> Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφώνησε, λέγων· <sup>68</sup> Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· <sup>69</sup> καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· <sup>70</sup> (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ)· <sup>71</sup> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· <sup>72</sup> ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, <sup>73</sup> ὅρκον δὲν ὤμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, <sup>74</sup> ἀφ' ὧν, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθῆντας, λατρεύειν αὐτῷ· <sup>75</sup> ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας· <sup>76</sup> ἡμῶν.

<sup>76</sup> Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ· <sup>77</sup> τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, <sup>78</sup> διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, <sup>79</sup> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις· τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

<sup>80</sup> Τὸ δὲ παιδίον ἠῤῥῆκε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

2. Ἐγένετο δὲ ἐν ταῖς ἡμέραις

<sup>a</sup> Rec. add τῆς ζωῆς. <sup>a</sup> Or, things. <sup>β</sup> Or, for. <sup>γ</sup> Or, bowels of mercy. <sup>δ</sup> Or, arising, or, branch.

ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. <sup>2</sup> (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.) <sup>3</sup> καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. <sup>4</sup> ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος Δαυὶδ,) <sup>5</sup> ἀπογράψασθαι σὺν Μαριάμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὓση ἐγκύω.

<sup>6</sup> Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· <sup>7</sup> καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ, ἀγραιοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. <sup>9</sup> καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. <sup>10</sup> καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· <sup>11</sup> ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἐστὶ Χριστὸς Κύριος, ἐν πόλει Δαυὶδ. <sup>12</sup> καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτῃ. <sup>13</sup> Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἁγγέλῳ πλήθος στρατιᾶς οὐρανόυ, αἰνούντων τὸν Θεόν, καὶ λεγόντων· <sup>14</sup> Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

<sup>15</sup> Καὶ ἐγένετο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς

those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. <sup>2</sup> (And this taxing was first made when Cyrenius was governor of Syria) <sup>3</sup> And all went to be taxed, every one into his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) <sup>5</sup> to be taxed with Mary his espoused wife, being great with child.

<sup>6</sup> And so it was, that while they were there, the days were accomplished that she should be delivered. <sup>7</sup> And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

<sup>8</sup> And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. <sup>9</sup> And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. <sup>10</sup> And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. <sup>11</sup> For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. <sup>12</sup> And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger. <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, <sup>14</sup> Glory to God in the highest, and on earth peace, good will towards men.

<sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now

go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. <sup>16</sup> And they came with haste, and found Mary and Joseph, and the babe lying in a manger. <sup>17</sup> And when they had seen it, they made known abroad the saying, which was told them, concerning this child. <sup>18</sup> And all they that heard it, wondered at those things, which were told them by the shepherds. <sup>19</sup> But Mary kept all these things, and pondered them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

<sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

<sup>22</sup> And when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, <sup>23</sup> (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) <sup>24</sup> and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

<sup>25</sup> And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. <sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in

ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. <sup>16</sup> Καὶ ἦλθον σπευσαντες, καὶ ἀνέυρον τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ. <sup>17</sup> Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. <sup>18</sup> καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. <sup>19</sup> ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. <sup>20</sup> καὶ ὑπέστρεψαν<sup>a</sup> οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

<sup>21</sup> Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν<sup>b</sup> αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθέν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτόν ἐν τῇ κοιλίᾳ.

<sup>22</sup> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθарισμοῦ<sup>c</sup> αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ, <sup>23</sup> (καθὼς γέγραπται ἐν νόμῳ Κυρίου· Ὅτι πᾶν ἄρσεν διανοίγον μητραν ἁγίον τῷ Κυρίῳ κληθήσεται·) <sup>24</sup> καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου· Ζεύγος τρυγόνων ἢ δύο<sup>d</sup> νεοσσούς<sup>e</sup> περιστερῶν.

<sup>25</sup> Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ. καὶ Πνεῦμα<sup>f</sup> ἦν ἅγιον<sup>g</sup> ἐπ' αὐτόν. <sup>26</sup> καὶ ἦν αὐτῷ κεχηρηματισμένος ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῇ τὸν Χριστὸν Κυρίου. <sup>27</sup> καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν<sup>h</sup> καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον

<sup>a</sup> Rec. ἐπεστρέψαν.

<sup>b</sup> Rec. τε παιδίων.

<sup>c</sup> Ex. & Elz. αὐτῶν. (ὁ αὐτὸς)

<sup>d</sup> (ὁ) νεοσσός.

<sup>e</sup> Rec. ἁγίων πρ.

Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰ-  
 θισμένον τοῦ νόμου περὶ αὐτοῦ, <sup>28</sup> καὶ  
 αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας  
 αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε·  
<sup>29</sup> Νῦν ἀπολυεῖς τὸν δοῦλόν σου, Δέσπο-  
 τα, κατὰ τὸ ῥημά σου, ἐν εἰρήνῃ· <sup>30</sup> ὅτι  
 εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,  
<sup>31</sup> ὃ ἡτοίμασας κατὰ πρόσωπον πάντων  
 τῶν λαῶν· <sup>32</sup> φῶς εἰς ἀποκάλυψιν ἐθνῶν,  
 καὶ δόξαν λαοῦ σου Ἰσραὴλ.

<sup>33</sup> Καὶ ἦν ὁ Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ  
 θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ  
 αὐτοῦ. <sup>34</sup> καὶ εὐλόγησεν αὐτοὺς Συμεὼν,  
 καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ·  
 Ἰδοὺ, οὗτος κείται εἰς πτώσιν καὶ ἀνά-  
 στασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς  
 σημεῖον ἀντιλεγόμενον· <sup>35</sup> (καὶ σοῦ δὲ  
 αὐτῆς ἂν ψυχὴν διελύσεται ῥομφαία·)  
 ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν  
 καρδιῶν διαλογισμοί.

<sup>36</sup> Καὶ ἦν ἡ Ἄννα προφῆτις, θυγάτηρ  
 Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβε-  
 βηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη  
 μετὰ ἀνδρὸς ἐπτά ἀπὸ τῆς παρθενίας  
 αὐτῆς· <sup>37</sup> καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοή-  
 κοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ  
 τοῦ ἱεροῦ, νηστεύσας καὶ δεήσασιν λατρεύ-  
 ουσαν νύκτα καὶ ἡμέραν· <sup>38</sup> καὶ αὕτη αὐτῇ  
 τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ  
 Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς  
 προσδεχομένοις λύτρωσιν· <sup>39</sup> ἐν Ἱερου-  
 σαλὴμ.

<sup>40</sup> Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ  
 τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν  
 Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζα-  
 ρέτ· <sup>41</sup> τὸ δὲ παιδίον ἡῤῥαξε, καὶ ἐκρα-  
 ταιούτο ὁ πνεύματι, πληρούμενον σοφί-  
 ας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

<sup>42</sup> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ  
 κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ  
 πάσχα· <sup>43</sup> καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,

the child Jesus, to do for him  
 after the custom of the law,  
<sup>28</sup> then took he him up in his  
 arms, and blessed God, and said,  
<sup>29</sup> Lord now lettest thou thy  
 servant depart in peace, ac-  
 cording to thy word. <sup>30</sup> For  
 mine eyes have seen thy salva-  
 tion. <sup>31</sup> Which thou hast pre-  
 pared before the face of all  
 people. <sup>32</sup> A light to lighten  
 the Gentiles, and the glory of  
 thy people Israel.

<sup>33</sup> And Joseph and his mother  
 marvelled at those things which  
 were spoken of him. <sup>34</sup> And  
 Simeon blessed them, and said  
 unto Mary his mother, Behold,  
 this child is set for the fall and  
 rising again of many in Israel:  
 and for a sign which shall be  
 spoken against, <sup>35</sup> (yea a sword  
 shall pierce through thy own  
 soul also) that the thoughts of  
 many hearts may be revealed.

<sup>36</sup> And there was one Anna  
 a prophetess, the daughter of  
 Phanuel, of the tribe of Aser;  
 she was of a great age, and had  
 lived with an husband seven  
 years from her virginity. <sup>37</sup> And  
 she was a widow of about four-  
 score and four years, which  
 departed not from the temple,  
 but served God with fastings  
 and prayers night and day.  
<sup>38</sup> And she coming in that in-  
 stant, gave thanks likewise unto  
 the Lord, and spake of him to  
 all them that looked for re-  
 demption in Jerusalem.

<sup>39</sup> And when they had per-  
 formed all things according to  
 the law of the Lord, they re-  
 turned into Galilee, to their own  
 city Nazareth. <sup>40</sup> And the  
 child grew, and waxed strong  
 in spirit filled with wisdom,  
 and the grace of God was upon  
 him.

<sup>41</sup> Now his parents went to  
 Jerusalem every year, at the  
 feast of the passover. <sup>42</sup> And  
 when he was twelve years old,

α. —. Gb. ο πατηρ αὐτοῦ καὶ ἡ μήτηρ.

β. —. Ἱερουσαλὴμ.

γ. —.

δ. —. Or, Israel.

they went up to Jerusalem, after the custom of the feast. <sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. <sup>44</sup> But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. <sup>45</sup> And when they found him not, they turned back again to Jerusalem, seeking him.

<sup>46</sup> And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. <sup>47</sup> And all that heard him were astonished at his understanding, & answers. <sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. <sup>49</sup> And he said unto them, How is it that ye sought me? wist ye not that I must be about my father's business? <sup>50</sup> And they understood not the saying which he spake unto them. <sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

<sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

3. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> Annas and

ἀναβάντων αὐτῶν <sup>a</sup> εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, <sup>43</sup> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ <sup>b</sup> ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. <sup>44</sup> νομίσαντες δὲ αὐτὸν ἐν τῇ συν-οδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ <sup>c</sup> ἐν τοῖς γνωστοῖς. <sup>45</sup> καὶ μὴ εὐρόντες αὐτὸν, <sup>d</sup> ὑπέστρεψαν εἰς Ἱερουσαλὴμ, <sup>e</sup> ζητοῦντες αὐτόν.

<sup>46</sup> Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτοὺς. <sup>47</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. <sup>48</sup> καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ ὁδυνώμενοι ἐζητοῦμέν σε. <sup>49</sup> Καὶ εἶπε πρὸς αὐτοὺς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; <sup>50</sup> Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. <sup>51</sup> καὶ κατέβη μετ' αὐτῶν, <sup>f</sup> καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

<sup>52</sup> Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώπων.

3. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, <sup>2</sup> ἐπὶ ἀρχιερέως

<sup>a</sup> ἰ

<sup>b</sup> ἢ ἄγνωστος αὐτοῖς ἡ μήτηρ αὐτοῦ.

<sup>c</sup> Gb. om.

<sup>d</sup> Gb. om.

<sup>e</sup> ἢ ἀναζητοῦντες.

<sup>f</sup> ἢ

<sup>g</sup> Rec. 27. ἀρχιερεὺς.

<sup>h</sup> Or, age.

Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν ἁγίου Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσωσαν βάπτισμα μετάνοιας εἰς ἄφεσιν ἁμαρτιῶν· ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαίου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. καὶ ὅσες αἱ πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

Ἐλέγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπὲρ αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρποὺς ἀξίους τῆς μετάνοιας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες· Τί οὖν ποιήσωμεν; Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδότεν τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσωμεν; Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλεόν παρά τὸ διατεταγμένον ὑμῖν πράσσετε. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσωμεν; Καὶ εἶπε πρὸς αὐτούς· Μηδένα διασεῖσητε, μηδὲ

Calaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins, as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then?

He answereth, and saith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither

<sup>a</sup> Rec. add τὸν b c —. Rec. & Gb. ποιήσωμεν. <sup>d</sup> Or, meet for. <sup>e</sup> Or, Put no man in fear.

accuse any falsely, and be content with your <sup>a</sup> wages.

<sup>15</sup> And as the people were <sup>β</sup> in expectation, and all men <sup>γ</sup> mused in their hearts of John, whether he were the Christ or not: <sup>16</sup> John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost, and with fire. <sup>17</sup> Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. <sup>18</sup> And many other things in his exhortation preached he unto the people.

<sup>19</sup> But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, <sup>20</sup> added yet this above all, that he shut up John in prison.

<sup>21</sup> Now when all the people were baptized, and it came to pass that Jesus also being baptized, and praying, the heaven was opened: <sup>22</sup> and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.

<sup>23</sup> And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*, <sup>24</sup> which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Janna*, which was *the son of Joseph*, <sup>25</sup> which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*, <sup>26</sup> which was *the son of Maath*, which was *the son of Mattathias*, which was

συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν.

<sup>15</sup> Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, <sup>16</sup> ἀπεκρίνατο ὁ Ἰωάννης ἀπασι, λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί· <sup>17</sup> οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάζει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. <sup>18</sup> Πολλὰ μὲν οὖν καὶ ἔτερα παρακαλῶν ἐγγεγέλίζετο τὸν λαόν.

<sup>19</sup> Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς <sup>a</sup> τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, <sup>20</sup> προσέθηκε καὶ τοῦτο ἐπὶ αὐτοῖς, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφθῆναι τὸν οὐρανόν, <sup>22</sup> καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡσεὶ περιστέραν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, <sup>b</sup> λέγουσαν· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἡρέδωκα.

<sup>23</sup> Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνομίσετο, υἱὸς Ἰωσήφ, τοῦ Ἡλὶ, <sup>24</sup> τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, <sup>25</sup> τοῦ Ματθαίου, τοῦ Ἀμῶς, τοῦ Ναοῦμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ, <sup>26</sup> τοῦ Μαᾶθ, τοῦ Ματθαίου, τοῦ

<sup>a</sup> Rec. add. Θεωδωρ. <sup>b</sup> †

<sup>a</sup> Or, allowance.

<sup>b</sup> Or, in suspense.

<sup>γ</sup> Or, reasoned, or, debated.





the devil said unto him, If thou be the son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

<sup>5</sup> And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. <sup>7</sup> If thou therefore wilt worship me, all shall be thine. <sup>8</sup> And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the son of God, cast thyself down from hence. <sup>10</sup> For it is written, He shall give his angels charge over thee, to keep thee. <sup>11</sup> And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>12</sup> And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup> And when the devil had ended all the temptation, he departed from him for a season.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. <sup>15</sup> And he taught in their synagogues, being glorified of all.

<sup>16</sup> And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the

αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. <sup>4</sup> Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· Γέγραπται· Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται· ὁ ἀνθρώπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

<sup>5</sup> Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή χρόνου· <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδεδόται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν· <sup>7</sup> σὺ οὖν εἰάν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα· <sup>8</sup> Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· Ἔπαγε ὀπίσω μου, Σατανᾶ· γέγραπται· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

<sup>9</sup> Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· <sup>10</sup> γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· <sup>11</sup> καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόνῃς πρὸς λίθον τὸν πόδα σου· <sup>12</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου· <sup>13</sup> Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

<sup>14</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ· <sup>15</sup> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

<sup>16</sup> Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων

εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνώ-  
 ναι. <sup>17</sup> καὶ ἐπέδοθ' αὐτῷ βιβλίον Ἡσαΐου  
 τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον,  
 εὔρε τὸν τόπον οὗ ἦν γεγραμμένον·  
<sup>18</sup> Πνεῦμα Κυρίου ἐπ' ἐμέ· οὐ<sup>a</sup> εἵνεκεν  
 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς,  
 ἀπέσταλκέ με<sup>b</sup> ἰάσασθαι τοὺς συντε-  
 τριμμένους τὴν καρδίαν·<sup>c</sup> κηρύξαι αἰχ-  
 μαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνά-  
 βλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν  
 ἀφ᾽ ἑσέ· <sup>19</sup> κηρύξαι ἐνιαυτὸν Κυρίου  
 δεκτόν. <sup>20</sup> Καὶ πτύξας τὸ βιβλίον, ἀπο-  
 δούς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων  
 ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτε-  
 νίζοντες αὐτῷ.

<sup>21</sup> Ἦρξάτο δὲ λέγειν πρὸς αὐτοὺς·  
 Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη  
 ἐν τοῖς ὠσὶν ὑμῶν. <sup>22</sup> Καὶ πάντες ἐμαρ-  
 τύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς  
 λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις  
 ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον·  
 Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; <sup>23</sup> Καὶ  
 εἶπε πρὸς αὐτοὺς· Πάντως ἐρεῖτέ μοι  
 τὴν παραβολὴν ταύτην· Ἰατρεῖ, θερά-  
 πεισον σεαυτὸν· ὅσα ἠκούσαμεν γενό-  
 μενα<sup>c</sup> ἐν τῇ<sup>d</sup> Καπερναούμ, ποιήσον καὶ  
 ὧδε ἐν τῇ πατρίδι σου. <sup>24</sup> Εἶπε δέ·  
 Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης  
 δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. <sup>25</sup> ἐπ'  
 ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι  
 ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσ-  
 ραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη  
 τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς  
 μέγας ἐπὶ πάσαν τὴν γῆν· <sup>26</sup> καὶ πρὸς  
 οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ  
 εἰς Σάρεπτα τῆς<sup>d</sup> Σιδῶνος· πρὸς γυναῖκα  
 χήραν. <sup>27</sup> καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ  
 Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσρα-  
 ῆλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ  
 Νεεμὰν ὁ Σύρος.

<sup>28</sup> Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν

sabbath day, and stood up for to  
 read. <sup>17</sup> And there was deliver-  
 ed unto him the book of the  
 prophet Esaias, and when he  
 had opened the book, he found  
 the place where it was written,  
<sup>18</sup> The Spirit of the Lord is up-  
 on me, because he hath anointed  
 me, to preach the gospel to the  
 poor, he hath sent me to heal  
 the brokenhearted, to preach  
 deliverance to the captives, and  
 recovering of sight to the blind,  
 to set at liberty them that are  
 bruised, <sup>19</sup> to preach the ac-  
 ceptable year of the Lord.  
<sup>20</sup> And he closed the book, and  
 he gave it again to the minister,  
 and sat down: and the eyes of  
 all them that were in the syna-  
 gogue were fastened on him.

<sup>21</sup> And he began to say unto  
 them, This day is this scripture  
 fulfilled in your ears. <sup>22</sup> And  
 all bare him witness, and won-  
 dered at the gracious words,  
 which proceeded out of his  
 mouth. And they said, Is not  
 this Joseph's son? <sup>23</sup> And he  
 said unto them, Ye will surely  
 say unto me this proverb, Physi-  
 cian, heal thyself: whatsoever  
 we have heard done in Capernaum,  
 do also here in thy coun-  
 try. <sup>24</sup> And he said, Verily I  
 say unto you, no prophet is  
 accepted in his own country.  
<sup>25</sup> But I tell you of a truth,  
 many widows were in Israel in  
 the days of Elias, when the  
 heaven was shut up three years  
 and six months: when great  
 famine was throughout all the  
 land: <sup>26</sup> but unto none of them  
 was Elias sent, save unto Sa-  
 repta a city of Sidon, unto a  
 woman that was a widow.  
<sup>27</sup> And many lepers were in  
 Israel in the time of Eliseus the  
 prophet: and none of them was  
 cleansed, saving Naaman the  
 Syrian.

<sup>28</sup> And all they in the

<sup>a</sup> Rec. αὐτοῦ.

<sup>b</sup> Gb. om.

<sup>c</sup> Rec. —. Gb. sig

<sup>d</sup> Rec. Σιδωνος.

synagogue, when they heard these things, were filled with wrath,<sup>29</sup> and rose up, and thrust him out of the city, and led him unto the <sup>a</sup> brow of the hill (whereon their city was built) that they might cast him down headlong. <sup>30</sup> But he passing through the midst of them, went his way:

<sup>31</sup> and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. <sup>32</sup> And they were astonished at his doctrine: for his word was with power. <sup>33</sup> And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, <sup>34</sup> saying, <sup>a</sup> Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. <sup>35</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. <sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out. <sup>37</sup> And the fame of him went out into every place of the country round about.

<sup>38</sup> And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever, and they besought him for her. <sup>39</sup> And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministered unto them.

<sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them. <sup>41</sup> And

τῇ συναγωγῇ, ἀκούοντες ταῦτα. <sup>29</sup> καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως <sup>a</sup> ὄφρους τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, <sup>b</sup> εἰς τὸ κατακρημνίσαι αὐτόν. <sup>30</sup> αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

<sup>31</sup> Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. <sup>32</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. <sup>33</sup> καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, <sup>34</sup> λέγων· Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>35</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε <sup>c</sup> ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς <sup>d</sup> τὸ μέσον ἐξῆλθεν ὑπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. <sup>36</sup> καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται; <sup>37</sup> Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

<sup>38</sup> Ἀναστὰς δὲ <sup>e</sup> ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· <sup>f</sup> πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. <sup>39</sup> καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.

<sup>40</sup> Δύνοντας δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτούς. <sup>41</sup> ἐξήρχετο δὲ καὶ

<sup>a</sup> Rec. add τῆς.

<sup>b</sup> Gb. om.

<sup>c</sup> ~ αχ'.

<sup>d</sup> Gb. om.

<sup>e</sup> ~ ατο.

<sup>f</sup> Rec. add η.

<sup>a</sup> Or, edge.

<sup>b</sup> Or, away.

δαίμονια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα· Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

<sup>42</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι <sup>b</sup> ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. <sup>43</sup> ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. <sup>44</sup> Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

5. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ· <sup>2</sup> καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν <sup>c</sup> ἀπέπλυναν τὰ δίκτυα. <sup>3</sup> ἔμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

<sup>4</sup> Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην. <sup>5</sup> Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. <sup>6</sup> Καὶ τοῦτο ποιήσαντες, συνέκλεισαν <sup>d</sup> πλῆθος ἰχθύνων· πολὺ· διεῖρῃγγυτο δὲ τὸ δίκτυον αὐτῶν, <sup>7</sup> καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεῖσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα, ὥστε <sup>e</sup> βυθίζεσθαι αὐτά.

<sup>8</sup> Ἰδὼν δὲ Σίμων Πέτρος προσέειπε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε.

devils also came out of many, crying out, and saying, Thou art Christ the son of God. And he rebuking them, suffered them not = to speak: for they knew that he was Christ.

<sup>42</sup> And when it was day, he departed, and went into a desert place: & the people sought him, and came unto him, and stayed him, that he should not depart from them. <sup>43</sup> And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. <sup>44</sup> And he preached in the synagogues of Galilee.

5. And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth, <sup>2</sup> and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. <sup>3</sup> And he entered into one of the ships, which was Simon's, and prayed him, that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.

<sup>4</sup> Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. <sup>5</sup> And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. <sup>6</sup> And when they had this done, they inclosed a great multitude of fishes, and their net brake: <sup>7</sup> and they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

<sup>8</sup> When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

<sup>a</sup> Gb. om.

<sup>b</sup> Rec. ἀζητούν.

<sup>c</sup> Cc. ἐκλύναν.

<sup>d</sup> Rec. ἐχθον πλῆθος.

<sup>e</sup> Bz. add βυθίζαν.

<sup>f</sup> Or, to say that they know him to be Christ.

<sup>9</sup> For he was astonished, and all that were with him, at the draught of the fishes which they had taken. <sup>10</sup> And so was also James, and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. <sup>11</sup> And when they had brought their ships to land, they forsook all, and followed him.

<sup>12</sup> And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. <sup>14</sup> And he charged him to tell no man: but, go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. <sup>15</sup> But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities. <sup>16</sup> And he withdrew himself into the wilderness, and prayed.

<sup>17</sup> And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them. <sup>18</sup> And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. <sup>19</sup> And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his

<sup>9</sup> Θάμβος γὰρ περιέσχευεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον· <sup>10</sup> ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. <sup>11</sup> Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

<sup>12</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεῖβη αὐτοῦ, λέγων· Κύριε, εἴαν θέλῃς, δύνασαι με καθαρίσαι. <sup>13</sup> Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup> καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. <sup>15</sup> Διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπευεσθαι ὑπ' αὐτοῦ· ἀπὸ τῶν ἀσθενειῶν αὐτῶν. <sup>16</sup> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. <sup>18</sup> καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος. καὶ ἐζήτησαν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ. <sup>19</sup> καὶ μὴ εὕρόντες ὅποιός· εἰσενεγκῶσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ

κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. <sup>20</sup> καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· "Ἄνθρωπε, ἀφεῶνται σοι αἱ ἁμαρτίαι σου. <sup>21</sup> Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός;

<sup>22</sup> Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> τί ἐστὶν εὐκοπώτερον, εἰπεῖν· "Ἀφεῶνται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· "Ἐγείρε" καὶ περιπατεῖ; <sup>24</sup> ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, (εἶπε τῷ παραλελυμένῳ·) Σοὶ λέγω· <sup>25</sup> Ἐγείρε, καὶ ἄρας τὸ κλινιδίον σου, πορεύου εἰς τὸν οἶκόν σου. <sup>26</sup> Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἑφ' ὧν κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ, δοξάζων τὸν Θεόν. <sup>27</sup> καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες· Ὅτι εἶδομεν παράδοξα σήμερον.

<sup>27</sup> Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσαστο τελώνην, ὀνόματι Λευὶν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκούθει μοι. <sup>28</sup> Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>29</sup> καὶ ἐποίησε δοχὴν μεγάλην· <sup>30</sup> Λεῦτις αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελώνων πολλὸς καὶ ἄλλων, οἱ ἦσαν μετ' αὐτῶν κατακέμενοι. <sup>31</sup> καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· Διατί ἔμετὰ τῶν τελώνων καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; <sup>32</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. <sup>33</sup> οὐκ ἐλήλυθα

couch, into the midst before Jesus. <sup>20</sup> And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. <sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? who can forgive sins, but God alone?

<sup>22</sup> But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts? <sup>23</sup> Whether is easier to say, Thy sins be forgiven thee: or to say, Rise up and walk? <sup>24</sup> But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. <sup>25</sup> And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. <sup>26</sup> And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

<sup>27</sup> And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. <sup>28</sup> And he left all, rose up, and followed him. <sup>29</sup> And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them. <sup>30</sup> But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? <sup>31</sup> And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick. <sup>32</sup> I came not to call the

<sup>a</sup> Gb. om.    <sup>b</sup> Rec. Εγείρεται.    <sup>c</sup> τῷ παραλυτικῷ.    <sup>d</sup> Rec. Εγείρεται.    <sup>e</sup> ὁ εφ' α.    <sup>f</sup> Rec. add <sup>e</sup>  
<sup>g</sup> Rec. ὡς μετὰ τελώνων.

righteous, but sinners to repentance.

<sup>33</sup> And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drink? <sup>34</sup> And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? <sup>35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>36</sup> And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old. <sup>37</sup> And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles, and both are preserved. <sup>39</sup> No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

6. And it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. <sup>2</sup> And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? <sup>3</sup> And Jesus answering them, said, Have ye not read so much as this what David did, when himself was an hungred, and they which were with him: <sup>4</sup> how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him, which it is not lawful to eat but

καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

<sup>33</sup> Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; <sup>34</sup> Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι νηστεύειν; <sup>35</sup> ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.

<sup>36</sup> Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα <sup>a</sup> ἱματίου καινοῦ <sup>b</sup> ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ <sup>b</sup> ἐπίβλημα· τὸ ἀπὸ τοῦ καινοῦ. <sup>37</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται· <sup>38</sup> ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον, <sup>c</sup> καὶ ἀμφότεροι συντηροῦνται· <sup>39</sup> καὶ οὐδεὶς πῶν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

6. Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον, ψάχοντες ταῖς χερσὶ. <sup>2</sup> τινὲς δὲ τῶν Φαρισαίων εἶπον <sup>d</sup> αὐτοῖς·· Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; <sup>3</sup> Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; <sup>4</sup> ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως <sup>e</sup> ἔλαβε, καὶ <sup>f</sup> ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ

μὴ μόνους τοὺς ἱερεῖς ; <sup>6</sup> Καὶ ἔλεγεν αὐτοῖς· "Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

<sup>6</sup> Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. <sup>7</sup> <sup>a</sup> παρητήρουν δὲ " οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσι κατηγορίαν αὐτοῦ. <sup>8</sup> αὐτὸς δὲ ᾗδεν τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε· <sup>b</sup> τῷ ἀνθρώπῳ τῷ ξηρῷ ἔχοντι τὴν χεῖρα· <sup>c</sup> "Ἐγειραι," καὶ στήθι εἰς τὸ μέσον. <sup>d</sup> Ὁ δὲ ἀναστὰς ἔστη. <sup>e</sup> εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· "Ἐπερωτήσω ὑμᾶς· τί ἔξεστι " τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι ; ψυχὴν σώσαι ἢ ἀποκτείνειν ;" <sup>10</sup> Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ· "Ἐκτεῖνον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω." καὶ <sup>h</sup> ἀποκατεστάθη· ἡ <sup>i</sup> χεὶρ αὐτοῦ ὡς ἡ ἄλλη." <sup>11</sup> αὐτοὶ δὲ ἐπλήσθησαν ἁνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσκειν τῷ Ἰησοῦ.

<sup>12</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, <sup>k</sup> ἐξῆλθεν· εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ· <sup>13</sup> καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ὡπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε· <sup>14</sup> Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, <sup>15</sup> Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, <sup>16</sup> Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης· <sup>17</sup> καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ,

for the priests alone ? <sup>6</sup> And he said unto them, That the Son of man is Lord also of the sabbath.

<sup>6</sup> And it came to pass also on another sabbath, that he entered into the synagogue, and taught : and there was a man whose right hand was withered. <sup>7</sup> And the scribes and Pharisees watched him, whether he would heal on the sabbath day : that they might find an accusation against him. <sup>8</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. <sup>9</sup> Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath days to do good, or to do evil ? to save life, or to destroy it ? <sup>10</sup> And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so : and his hand was restored whole as the other. <sup>11</sup> And they were filled with madness, and communed one with another what they might do to Jesus.

<sup>12</sup> And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. <sup>13</sup> And when it was day, he called unto him his disciples : and of them he chose twelve ; whom also he named apostles : <sup>14</sup> Simon, (whom he also named Peter,) and Andrew his brother : James and John, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James the son of Alphaeus, and Simon, called Zelotes, <sup>16</sup> and Judas the brother of James, and Judas Iscariot, which also was the traitor. <sup>17</sup> And he came down with them, and stood in the plain, and the company of his

<sup>a</sup> ὡ —, Rec. & Gb. παρετήρουν δὲ αὐτόν. ὡ παρετηροῦντο δὲ αὐτόν. <sup>b</sup> ὡ τῷ ἀνθρώπῳ. <sup>c</sup> Gb. ἔγειραι. <sup>d</sup> Hls. ὡ ἕως τῆς ἔξτερας. <sup>e</sup> Rec. ὡ ἀπολλεῖν. <sup>f</sup> Rec. ὡ τῷ ἀνθρώπῳ. <sup>g</sup> Gb. σποιῖας. ὡ ἐξέτειλεν. <sup>h</sup> Gb. ἀποκατεστάθη. <sup>i</sup> Rec. χεὶρ αὐτοῦ οὔτις ὡς ἡ ἄλλη. ὡ χεὶρ αὐτοῦ. <sup>k</sup> ὡ ἐξῆλθεν αὐτοῦ.



disciples, and a great multitude of people, out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, <sup>18</sup> and they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

<sup>20</sup> And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. <sup>21</sup> Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. <sup>22</sup> Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. <sup>23</sup> Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven for in the like manner did their fathers unto the prophets.

<sup>24</sup> But woe unto you that are rich: for ye have received your consolation. <sup>25</sup> Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep. <sup>26</sup> Woe unto you when all men shall speak well of you: for so did their fathers to the false prophets.

<sup>27</sup> But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup> bless them that curse you, and pray for them which despitefully use you. <sup>29</sup> And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also. <sup>30</sup> Give to

καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, <sup>18</sup> καὶ οἱ ὀχλούμενοι<sup>α</sup> ἀπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. <sup>19</sup> καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας.

<sup>20</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>21</sup> μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. <sup>22</sup> μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>23</sup> ὁ χαρήτε<sup>α</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ<sup>α</sup> ταῦτα<sup>α</sup> γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.

<sup>24</sup> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. <sup>25</sup> οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. οὐαὶ<sup>α</sup> ὑμῖν,<sup>α</sup> οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. <sup>26</sup> οὐαὶ<sup>α</sup>, ὅταν καλῶς ὑμᾶς εἴπωσιν<sup>α</sup>· οἱ ἄνθρωποι κατὰ<sup>α</sup> ταῦτα<sup>α</sup> γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

<sup>27</sup> Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, <sup>28</sup> εὐλογεῖτε τοὺς καταρωμένους<sup>α</sup> ὑμᾶς,<sup>α</sup> προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. <sup>29</sup> τῷ τύποντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. <sup>30</sup> παντὶ δὲ τῷ αἰτοῦντί σε,

<sup>α</sup> ὁ σπουδαίοντος.<sup>β</sup> ἡσ. πτω.<sup>γ</sup> ἡσ. χαρήτε.<sup>δ</sup> ὡς ταῦτα.<sup>ε</sup> →<sup>ς</sup> ἡσ. add οὐαὶ.<sup>ζ</sup> ἡσ. add κλαύσετε.<sup>η</sup> ὡς ταῦτα.<sup>ι</sup> ἡσ. ὑμῖν.<sup>κ</sup> ἡσ. add καὶ.

δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαιτεῖ. <sup>31</sup> καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. <sup>32</sup> καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. <sup>33</sup> καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. <sup>34</sup> καὶ ἐὰν <sup>a</sup> δανείζητε<sup>c</sup> παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ <sup>b</sup> οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. <sup>35</sup> πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ <sup>c</sup> ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. <sup>36</sup> γίνεσθε <sup>a</sup> οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

<sup>37</sup> Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. <sup>38</sup> δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

<sup>39</sup> Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; <sup>40</sup> οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· καθηγητισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

<sup>41</sup> Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; <sup>42</sup> ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς

every man that asketh of thee, and of him that taketh away thy goods, ask them not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, What thank have ye? for sinners also do even the same. <sup>34</sup> And if ye lend to them of whom ye hope to receive, What thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful.

<sup>37</sup> Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. <sup>38</sup> Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

<sup>39</sup> And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? <sup>40</sup> The disciple is not above his master: but every one <sup>a</sup> that is perfect shall be as his master.

<sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thyself beholdest

not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. <sup>43</sup> For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. <sup>44</sup> For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart, his mouth speaketh.

<sup>46</sup> And why call ye me Lord, Lord, and do not the things which I say? <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. <sup>48</sup> He is like a man which built an house, and digged deep, and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. <sup>49</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

7. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. <sup>2</sup> And a certain centurion's servant, who was dear unto him, was sick and ready to die. <sup>3</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. <sup>43</sup> οὐ γὰρ ἐστὶ δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν. <sup>44</sup> ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλὴν. <sup>45</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

<sup>46</sup> Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; <sup>47</sup> πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. <sup>48</sup> ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσεῖρξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἰσχυσε σαλευσθαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>49</sup> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἣ προσεῖρξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.

7. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναοὺμ. <sup>2</sup> ἑκατοντάρχου δὲ τινος δούλος κακῶς ἔχων ἤμалле τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος. <sup>3</sup> ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον

αὐτοῦ. <sup>4</sup> οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἁξίως ἐστὶν ᾧ παρέξει τοῦτο· <sup>5</sup> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν. <sup>6</sup> Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

<sup>7</sup> Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· <sup>8</sup> διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἶπε· λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>9</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ. <sup>10</sup> Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε· Δέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>11</sup> Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

<sup>12</sup> Καὶ ἐγένετο ἐν <sup>α</sup> τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ <sup>β</sup> ἱκανοὶ καὶ ὄχλος πολὺς. <sup>13</sup> ὥς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ <sup>γ</sup> χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς <sup>δ</sup> ἦν σὺν αὐτῇ. <sup>14</sup> καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. <sup>15</sup> Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. <sup>16</sup> Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. <sup>17</sup> ἔλαβε δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ὅτι

<sup>4</sup> And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this. <sup>5</sup> For he loveth our nation, and he hath built us a synagogue. <sup>6</sup> Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof. <sup>7</sup> Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. <sup>8</sup> For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. <sup>9</sup> When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup> And they that were sent, returning to the house, found the servant whole that had been sick.

<sup>11</sup> And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. <sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not. <sup>14</sup> And he came and touched the bier (and they that bare him, stood still.) And he said, Young man, I say unto thee, Arise. <sup>15</sup> And he that was dead, sat up, and began to speak: and he delivered him to his mother. <sup>16</sup> And there came a fear on all, and they glorified God,

saying, that a great prophet is risen up among us, and that God hath visited his people. <sup>17</sup> And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

<sup>18</sup> And the disciples of John shewed him of all these things.

<sup>19</sup> And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come, or look we for another? <sup>20</sup> When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? <sup>21</sup> And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind, he gave sight.

<sup>22</sup> Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. <sup>23</sup> And blessed is he whosoever shall not be offended in me.

<sup>24</sup> And when the messengers of John were departed, he began to speak unto the people concerning John: What went ye out into the wilderness for to see? A reed shaken with the wind? <sup>25</sup> But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. <sup>26</sup> But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

<sup>27</sup> This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>28</sup> For I say unto you, among those that are born

προφήτης μέγας ἐγγήγερται ἐν ἡμῖν· καί· Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

<sup>17</sup> Καὶ ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περικώρῳ.

<sup>18</sup> Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

<sup>19</sup> καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

<sup>20</sup> Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

<sup>21</sup> Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο· τὸ βλέπειν.

<sup>22</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλαιτε Ἰωάννῃ ἃ εἶδετε καὶ ἤκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται.

<sup>23</sup> καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

<sup>24</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἔξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι;

κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἔξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν.

<sup>26</sup> ἀλλὰ τί ἔξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

<sup>27</sup> Οὗτός ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>28</sup> Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν

ἡ προφήτης Ἰωάννου ἡ τοῦ βαπτιστοῦ οὐδεὶς ἔστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἔστι. <sup>29</sup> καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου. <sup>30</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ Θεοῦ ἡθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. <sup>31</sup> *c* τίνοι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνοι εἰσὶν ὅμοιοι; <sup>32</sup> ὅμοιοι εἰσὶ παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους, καὶ λέγουσιν· Ἠλλήσαμεν ὑμῖν, καὶ οὐκ ὥρχησασθε· ἐθρηνησαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. <sup>33</sup> ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε *d* ἄρτον *e* ἐσθίων μήτε *e* οἶνον *e* πίνων, καὶ λέγετε· Δαιμόνιον ἔχει. <sup>34</sup> ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· Ἰδοὺ, ἄθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. <sup>35</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς *e* πάντων.

<sup>36</sup> Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη.

<sup>37</sup> Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, <sup>38</sup> καὶ στάσα' ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα, ἤρξαστο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. <sup>39</sup> ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἔστι.

<sup>40</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς

of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

<sup>29</sup> And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

<sup>30</sup> But the Pharisees and lawyers *a* rejected the counsel of God *a* against themselves, being not baptized of him. <sup>31</sup> And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

<sup>32</sup> They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

<sup>33</sup> For John the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a devil. <sup>34</sup> The Son of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners. <sup>35</sup> But wisdom is justified of all her children.

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup> And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup> and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. <sup>39</sup> Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

<sup>40</sup> And Jesus answering, said

*a* → *b* → *c* *Ms.* add *ἐπεὶ ὁ ὁ Κριτος*. *d* → *e* → *f* *Ms.* ταλπωρὴ φίλος. *g* → *h* *Ms.* ἁμαρτωλὸς καὶ ἐκτεννοῦσα. *i* *Ms.* παρὰ τὸ πρὸς αὐτὸν. *ο* *Ms.* *Or*, frustrated. *p* *Or*, within themselves.

unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. <sup>41</sup> There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. <sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? <sup>43</sup> Simon answered, and said, I suppose, that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

<sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. <sup>45</sup> Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. <sup>46</sup> Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. <sup>47</sup> Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little. <sup>48</sup> And he said unto her, Thy sins are forgiven. <sup>49</sup> And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? <sup>50</sup> And he said to the woman, Thy faith hath saved thee, go in peace.

8. And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him, <sup>2</sup> and certain women which had been healed of evil spirits and infirmities, Mary called Magdalene out of whom went seven devils, <sup>3</sup> and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance.

αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησὶ· Διδάσκαλε, εἰπέ. <sup>41</sup> Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὠφείλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήτηκοντα. <sup>42</sup> μὴ ἔχοντων <sup>2</sup> δὲ αὐτὸν ἀποδοῦναι, ἀμφοτέρους ἐχαρίσατο. τίς οὖν αὐτῶν, <sup>3</sup> εἰπέ, πλείον αὐτόν ἀγαπήσει; <sup>43</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω ὅτι ὃ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὅρθως ἔκρινας.

<sup>44</sup> Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι εἶπη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν; ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μου τοὺς πόδας, καὶ ταῖς θριξὶ <sup>5</sup> αὐτῆς ἐξέμαξε. <sup>45</sup> φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς <sup>4</sup> εἰσῆλθον, οὐ διέλειπε καταφιλοῦσί μου τοὺς πόδας. <sup>46</sup> ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλειψέ <sup>6</sup> μου τοὺς πόδας. <sup>47</sup> οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. <sup>48</sup> εἶπε δὲ αὐτῇ· Ἀφέωνται σου αἱ ἁμαρτίαι. <sup>49</sup> Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; <sup>50</sup> εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

8. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδενε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, <sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς· <sup>4</sup> ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

• — b — • Rsc. add τῶν κεφαλῶν. d Bz. (v) εἰσῆλθον. • — — Gb. τοὺς πόδας μου f (v) — Rsc. & Gb. αὐτῇ. g (v) —

<sup>4</sup> Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπε διὰ παραβολῆς· <sup>5</sup> Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. <sup>7</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. <sup>8</sup> καὶ ἕτερον ἔπεσεν « εἰς » τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησε καρπὸν ἑκατονταπλάσιον. Ταῦτα λέγων ἐφώνει· <sup>9</sup> Ὁ ἔχων ὦτα ἀκούειν ἀκούτω.

<sup>9</sup> Ἐπηρώτων δὲ αὐτόν οἱ μαθηταὶ αὐτοῦ, <sup>10</sup> λέγοντες,· Τίς εἴη ἡ παραβολὴ αὕτη; <sup>10</sup> Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινώσκειν τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιώσιν. <sup>11</sup> ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· <sup>12</sup> οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. <sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. <sup>14</sup> τὸ δὲ εἰς τὰς ἀκάνας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. <sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

<sup>16</sup> Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν·

<sup>4</sup> And when much people were gathered together, and were come to him out of every city, he spake by a parable· <sup>5</sup> A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup> And some fell among thorns, and the thorns sprang up with it, and choked it. <sup>8</sup> And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he said these things, he cried, He that hath ears to hear, let him hear.

<sup>9</sup> And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. <sup>13</sup> They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. <sup>15</sup> But that on the good ground, are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience.

<sup>16</sup> No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a



righteous, but sinners to repentance.

<sup>33</sup> And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drink? <sup>34</sup> And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? <sup>35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>36</sup> And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old. <sup>37</sup> And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles, and both are preserved. <sup>39</sup> No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

6. And it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. <sup>2</sup> And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? <sup>3</sup> And Jesus answering them, said, Have ye not read so much as this what David did, when himself was an hungred, and they which were with him: <sup>4</sup> how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him, which it is not lawful to eat but

καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

<sup>33</sup> Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; <sup>34</sup> Ὁ δὲ εἶπε πρὸς αὐτοὺς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι νηστεύειν; <sup>35</sup> Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.

<sup>36</sup> Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς· Ὅτι οὐδεὶς ἐπιβλημα <sup>a</sup> ἱματίου καινοῦ <sup>b</sup> ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ <sup>c</sup> ἐπιβλημα <sup>d</sup>· τὸ ἀπὸ τοῦ καινοῦ. <sup>e</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολύνται. <sup>f</sup> ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, <sup>g</sup> καὶ ἀμφότεροι συντηροῦνται. <sup>h</sup> καὶ οὐδεὶς πινὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

6. Ἐγένετο δὲ ἐν σαββάτῳ δευτέρῳ· πρῶτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον, ψάχοντες ταῖς χερσὶ. <sup>2</sup> τινὲς δὲ τῶν Φαρισαίων εἶπον <sup>d</sup> αὐτοῖς·· Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; <sup>3</sup> Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; <sup>4</sup> ὥς εἰσηλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως <sup>e</sup> ἔλαβε, καὶ <sup>f</sup> ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ

μὴ μόνους τοὺς ἱερεῖς; <sup>5</sup> Καὶ ἔλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

<sup>6</sup> Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. <sup>7</sup> <sup>α</sup> παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὕρωσι κατηγορίαν αὐτοῦ. <sup>8</sup> αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ· τῷ ξηρῷ ἔχοντι τὴν χεῖρα· <sup>ε</sup> Ἐγείραι, καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. <sup>9</sup> εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς· τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σώσαι ἢ ἀποκτείνειν; <sup>10</sup> Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ· Ἐκτεῖνον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτως· καὶ <sup>β</sup> ἀποκατεστάθη ἡ <sup>γ</sup> χεὶρ αὐτοῦ ὡς ἡ ἄλλη. <sup>11</sup> αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιῶσι τῷ Ἰησοῦ.

<sup>12</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, <sup>α</sup> ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. <sup>13</sup> καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε· <sup>14</sup> Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, <sup>15</sup> Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτῆν, <sup>16</sup> Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης· <sup>17</sup> καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ,

for the priests alone? <sup>5</sup> And he said unto them, That the Son of man is Lord also of the sabbath.

<sup>6</sup> And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered. <sup>7</sup> And the scribes and Pharisees watched him, whether he would heal on the sabbath day: that they might find an accusation against him. <sup>8</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. <sup>9</sup> Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? <sup>10</sup> And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. <sup>11</sup> And they were filled with madness, and communed one with another what they might do to Jesus.

<sup>12</sup> And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. <sup>13</sup> And when it was day, he called unto him his disciples: and of them he chose twelve; whom also he named apostles: <sup>14</sup> Simon, (whom he also named Peter,) and Andrew his brother: James and John, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James the son of Alphaeus, and Simon, called Zelotes, <sup>16</sup> and Judas the brother of James, and Judas Iscariot, which also was the traitor. <sup>17</sup> And he came down with them, and stood in the plain, and the company of his

<sup>α</sup> ὡς —, Rec. & Gb. παρετήρουν δε αὐτον. ὡς παρετήρουντε δε αὐτον. <sup>β</sup> ὡς τῷ ἀντρί. <sup>γ</sup> Gb. ἔγειραι. <sup>δ</sup> Εἰς. ὡς ὅπως τι· ἐξῆλθεν. <sup>ε</sup> Rec. ὡς ἀποκτείνειν. <sup>ς</sup> Rec. ὡς τῷ ἀνθρώπῳ. <sup>ζ</sup> Gb. ἐποίησε. ὡς ἐποίησε. <sup>η</sup> Gb. ἀπεκατεστάθη. <sup>ι</sup> Rec. χεὶρ αὐτου σηθη ὡς η ἀλλη. ὡς χεὶρ αὐτου. <sup>κ</sup> ὡς ἐξελθεῖν αὐτον.

disciples, and a great multitude of people, out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, <sup>18</sup> and they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

<sup>20</sup> And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. <sup>21</sup> Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. <sup>22</sup> Blessed are ye when men shall hate you, and when they shall separate you from *their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake. <sup>23</sup> Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven for in the like manner did their fathers unto the prophets.

<sup>24</sup> But woe unto you that are rich: for ye have received your consolation. <sup>25</sup> Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep. <sup>26</sup> Woe unto you when all men shall speak well of you: for so did their fathers to the false prophets.

<sup>27</sup> But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup> bless them that curse you, and pray for them which despitefully use you. <sup>29</sup> And unto him that smiteth thee on the *one* cheek, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also. <sup>30</sup> Give to

καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, <sup>18</sup> καὶ οἱ ἀρχολύμενοι<sup>α</sup> ἂπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. <sup>19</sup> καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας.

<sup>20</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε· Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>21</sup> μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. <sup>22</sup> μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἐνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>23</sup> ὁ<sup>α</sup> χάρητε<sup>α</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ<sup>α</sup> ταῦτα<sup>α</sup> γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.

<sup>24</sup> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. <sup>25</sup> οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. οὐαὶ<sup>α</sup> ὑμῖν,<sup>α</sup> οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. <sup>26</sup> οὐαὶ<sup>α</sup> ὑμῖν, ὅταν καλῶς ὑμᾶς εἰπωσιν<sup>α</sup>· οἱ ἄνθρωποι· κατὰ<sup>α</sup> ταῦτα<sup>α</sup> γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

<sup>27</sup> Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, <sup>28</sup> εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,<sup>α</sup> ὡς προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. <sup>29</sup> τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. <sup>30</sup> παντὶ δὲ τῷ αἰτοῦντί σε,

<sup>α</sup> ἀρχολύμενοι.<sup>β</sup> Rec. υπο.<sup>γ</sup> Rec. χαίρετε.<sup>δ</sup> κατὰ ταῦτα.<sup>ε</sup> →<sup>ς</sup> Rec. add ὑμῖν.<sup>ζ</sup> Rec. add ταῦτα.<sup>η</sup> κατὰ ταῦτα.<sup>θ</sup> Rec. ὑμῖν.<sup>ι</sup> Rec. add καὶ.

δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαίτει. <sup>31</sup> καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. <sup>32</sup> καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. <sup>33</sup> καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. <sup>34</sup> καὶ ἐὰν <sup>a</sup> δανείζητε<sup>c</sup> παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ <sup>b</sup> οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανεῖζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. <sup>35</sup> πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανεῖσετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ <sup>c</sup> ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. <sup>36</sup> γίνεσθε <sup>d</sup> οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

<sup>37</sup> Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. <sup>38</sup> δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

<sup>39</sup> Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται; <sup>40</sup> οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· καθηγητισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

<sup>41</sup> Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ζφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; <sup>42</sup> ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφε, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς

every man that asketh of thee, and of him that taketh away thy goods, ask them not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, What thank have ye? for sinners also do even the same. <sup>34</sup> And if ye lend to them of whom ye hope to receive, What thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful.

<sup>37</sup> Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. <sup>38</sup> Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

<sup>39</sup> And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? <sup>40</sup> The disciple is not above his master: but every one <sup>a</sup> that is perfect shall be as his master.

<sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thyself beholdest

<sup>a</sup> ὁμοεισέτης.<sup>b</sup> ὁ.<sup>c</sup> Rec. add. του.<sup>d</sup> ὁ.<sup>e</sup> Or, shall be perfected as his master.

not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. <sup>43</sup> For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. <sup>44</sup> For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart, his mouth speaketh.

<sup>46</sup> And why call ye me Lord, Lord, and do not the things which I say? <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. <sup>48</sup> He is like a man which built an house, and digged deep, and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. <sup>49</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

7. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. <sup>2</sup> And a certain centurion's servant, who was dear unto him, was sick and ready to die. <sup>3</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. <sup>43</sup> οὐ γὰρ ἐστὶ δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν. <sup>44</sup> ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλὴν. <sup>45</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

<sup>46</sup> Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ὅσα λέγω; <sup>47</sup> πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίς ἐστιν ὁμοίος. <sup>48</sup> ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσεῖρήξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευθῆαι αὐτήν· τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν. <sup>49</sup> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἡ προσεῖρήξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

7. Ὡς δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναοὺμ. <sup>2</sup> ἑκατοντάρχου δὲ τινος δούλος κακῶς ἔχων ἡμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἑντιμος. <sup>3</sup> ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον

αὐτοῦ. <sup>4</sup> οἱ δὲ παραγεγνημένοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· "Οτι ἀξίος ἐστὶν ὃ παρέξει τοῦτο· <sup>5</sup> ἀγαπᾷ γάρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. <sup>6</sup> Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

"Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· <sup>7</sup> διὸ οὐδὲ ἐμμαντὸν ἡξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>8</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμμαντὸν στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ. <sup>9</sup> Ἀκουσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρόν. <sup>10</sup> Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.

<sup>11</sup> Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ <sup>b</sup> ἱκανοὶ· καὶ ὄχλος πολὺς. <sup>12</sup> ὥς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὕτη <sup>c</sup> χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς <sup>d</sup> ἦν· σὺν αὐτῇ. <sup>13</sup> καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαίει. <sup>14</sup> Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βασιτάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. <sup>15</sup> Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. <sup>16</sup> ἔλαβε δὲ φόβος· πάντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ὅτι

<sup>4</sup> And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this. <sup>5</sup> For he loveth our nation, and he hath built us a synagogue. <sup>6</sup> Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof. <sup>7</sup> Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. <sup>8</sup> For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. <sup>9</sup> When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup> And they that were sent, returning to the house, found the servant whole that had been sick.

<sup>11</sup> And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. <sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not. <sup>14</sup> And he came and touched her, and said, (and they that bare him, stood still.) And he said, Young man, I say unto thee, Arise. <sup>15</sup> And he that was dead, sat up, and began to speak: and he delivered him to his mother. <sup>16</sup> And there came a fear on all, and they glorified God,

<sup>a</sup> ἢ τῷ ἔξῃ.<sup>b</sup> →<sup>c</sup> St. add. γν.<sup>d</sup> St. & Ms. om. ἦν<sup>e</sup> Rec. αὐτῶς;<sup>f</sup> Or, collis.

saying, that a great prophet is risen up among us, and that God hath visited his people.  
 17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come, or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind, he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John: What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, among those that are born

προφήτης μέγας ἐγγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἑθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο· τὸ βλέπειν. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἔξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἔξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδύσῃ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. 26 ἀλλὰ τί ἔξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

27 Οὗτός ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθέν σου. 28 Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν

<sup>29</sup> ἡ προφήτης Ἰωάννου ἡ τοῦ βαπτιστοῦ οὐδεὶς ἐστίν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι. <sup>30</sup> καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου. <sup>31</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. <sup>32</sup> τίνοι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνοι εἰσὶν ὅμοιοι; <sup>33</sup> ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους, καὶ λέγουσιν· Ἡὐλῆσαμεν ὑμῖν, καὶ οὐκ ὥρχήσασθε· ἐθρηνησαμεν ὑμῖν, καὶ οὐκ ἐκλαυσάτε. <sup>34</sup> ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἔσθιων μήτε οἶνον πίνων, καὶ λέγετε· Δαιμόνιον ἔχει. <sup>35</sup> ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἔσθιων καὶ πίνων, καὶ λέγετε· Ἰδοὺ, ἀνθρώπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. <sup>36</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

<sup>37</sup> Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη.

<sup>38</sup> Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, <sup>39</sup> καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. <sup>40</sup> Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἣτις ἄπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστίν.

<sup>41</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς

of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he. <sup>29</sup> And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. <sup>30</sup> But the Pharisees and lawyers <sup>31</sup> rejected the counsel of God <sup>32</sup> against themselves, being not baptized of him. <sup>33</sup> And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? <sup>34</sup> They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept. <sup>35</sup> For John the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a devil. <sup>36</sup> The Son of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners. <sup>37</sup> But wisdom is justified of all her children.

<sup>38</sup> And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>39</sup> And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>40</sup> and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. <sup>41</sup> Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

<sup>42</sup> And Jesus answering, said

h → b → c. Μετ. add. Μετ' ἑο. ο. Κερμα. d → e → f. Μετ. τελωνῶν φάγος. g → h. ἡ ἁμαρτωλὸς. i. Μετ. ποταπὴ τὴν αὐτὴν. ο. ο. ο. Or, frustrated. β Or, within themselves.



unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. <sup>41</sup> There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. <sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? <sup>43</sup> Simon answered, and said, I suppose, that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

<sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. <sup>45</sup> Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. <sup>46</sup> Mine head with oil-thou didst not anoint: but this woman hath anointed my feet with ointment. <sup>47</sup> Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little. <sup>48</sup> And he said unto her, Thy sins are forgiven. <sup>49</sup> And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? <sup>50</sup> And he said to the woman, Thy faith hath saved thee, go in peace.

8. And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women which had been healed of evil spirits and infirmities, Mary called Magdalene out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance.

αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι· Διδάσκαλε, εἰπέ. <sup>41</sup> Δυο χρεωφειλέται ἦσαν δανεισθῇ τινι· ὁ εἰς ὠφείλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήτηκοντα. <sup>42</sup> μὴ ἔχόντων <sup>2</sup> δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, <sup>3</sup> εἶπέ, πλείον αὐτὸν ἀγαπήσει; <sup>43</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω ὅτι ὃ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας.

<sup>44</sup> Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μου τοὺς πόδας, καὶ ταῖς θριξὶ <sup>c</sup> αὐτῆς ἐξέμαξε. <sup>45</sup> φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς <sup>d</sup> εἰσῆλθον, οὐ διελίπε καταφιλοῦσάί μου τοὺς πόδας. <sup>46</sup> ἐλαῖω τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μυρῷ ἠλειψέ <sup>e</sup> μου τοὺς πόδας. <sup>47</sup> οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς· αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. <sup>48</sup> Εἶπε δὲ αὐτῇ· Ἀφέωνται σου αἱ ἁμαρτίαι. <sup>49</sup> Καὶ ἡρξάντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; <sup>50</sup> Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

8. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδενε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, <sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς· <sup>5</sup> ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

α → β → c Rec add τῆς κεφαλῆς. d Bs. ∞ εἰσῆλθον. e → —, Gb, τοὺς πόδας μου f ∞ —. Rec. & Gb. αὐτῶν. g ∞ κα

<sup>4</sup> Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς· <sup>5</sup> Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> καὶ ἔτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. <sup>7</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. <sup>8</sup> καὶ ἕτερον ἔπεσεν <sup>a</sup> εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

<sup>9</sup> Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, <sup>b</sup> λέγοντες· Τίς εἴη ἡ παραβολὴ αὕτη; <sup>10</sup> Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνῶσιν. <sup>11</sup> ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ. <sup>12</sup> οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. <sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστευουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. <sup>14</sup> τὸ δὲ εἰς τὰς ἀκάνας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτος καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. <sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

<sup>16</sup> Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθισιν

<sup>4</sup> And when much people were gathered together, and were come to him out of every city, he spake by a parable: <sup>5</sup> A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup> And some fell among thorns, and the thorns sprang up with it, and choked it. <sup>8</sup> And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he said these things, he cried, He that hath ears to hear, let him hear.

<sup>9</sup> And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not understand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. <sup>13</sup> They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruit to perfection. <sup>15</sup> But that on the good ground, are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience.

<sup>16</sup> No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a

candlestick, that they which enter in, may see the light. <sup>17</sup> For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad. <sup>18</sup> Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that which he seemeth to have.

<sup>19</sup> Then came to him his mother and his brethren, and could not come at him for the press. <sup>20</sup> And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

<sup>22</sup> Now it came to pass on a certain day, that he went into a ship, with his disciples: and he said unto them, Let us go over unto the other side of the lake, and they launched forth. <sup>23</sup> But as they sailed, he fell asleep, and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm. <sup>25</sup> And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

<sup>26</sup> And they arrived at the country of the Gadarenes, which is over against Galilee. <sup>27</sup> And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes,

ἀλλ' ἐπὶ λυχνίας ἐπιτίθουσιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. <sup>17</sup> οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. <sup>18</sup> βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

<sup>19</sup> Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συνιτυχεῖν αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. <sup>21</sup> Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

<sup>22</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ ἀνήχθησαν. <sup>23</sup> πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον. <sup>24</sup> προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. <sup>25</sup> εἶπε δὲ αὐτοῖς· Ποῦ ἐστὶν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

<sup>26</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ὠπτιέρα τῆς Γαλιλαίας. <sup>27</sup> ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἄνθρωπος ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδι-

δύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.<sup>28</sup> ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσέειπεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δεομαί σου, μή με βασανίσῃς.<sup>29</sup> (Παρίγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ ἔδεσμεῖτο ἀλύσει καὶ πέδασι φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἠλαυνέτο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.)<sup>30</sup> ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε· Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.<sup>31</sup> καὶ ἐπαρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

<sup>32</sup> Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς.<sup>33</sup> ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον· εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.<sup>34</sup> ἰδόντες δὲ οἱ βόσκοντες τὸ ἐγεγονός· ἔφυγον, καὶ ἡ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.<sup>35</sup> ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.<sup>36</sup> ἀπήγγειλαν δὲ αὐτοῖς· καὶ οἱ ἰδόντες, πῶς ἐσώθη ἡ δαίμονισθις.<sup>37</sup>

Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβος μεγάλως συνέειχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.<sup>38</sup> ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ,

neither abode in any house, but in the tombs.<sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou son of God most high? I beseech thee torment me not.<sup>29</sup> (For he had commanded the unclean spirit to come out of the man: for oftentimes it had caught him, and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)<sup>30</sup> And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.<sup>31</sup> And they besought him, that he would not command them to go out into the deep.

<sup>32</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.<sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.<sup>34</sup> When they that fed them saw what was done, they fled, and went, and told it in the city, and in the country.<sup>35</sup> Then they went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.<sup>36</sup> They also which saw it, told them by what means he that was possessed of the devils, was healed.

<sup>37</sup> Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear: and he went up into the ship, and returned back again.<sup>38</sup> Now the

α → β → γ ~ παρεκαλουν. δ ~ —. Rec. & Gb, εισηλθεν. ε Rec. γεγεννημενον.  
f Rec. add απελθοντες. g ~

man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, <sup>39</sup> Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

<sup>40</sup> And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him. <sup>41</sup> And behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus' feet, and besought him that he would come into his house: <sup>42</sup> for he had one only daughter about twelve years of age, and she lay a dying. (But as he went the people thronged him.

<sup>43</sup> And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, <sup>44</sup> came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. <sup>45</sup> And Jesus said, Who touched me? When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me? <sup>46</sup> And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. <sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately. <sup>48</sup> And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.)

<sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's house, saying

ἀφ' οὗ ἐξεληλύθει τὰ δαίμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν <sup>39</sup> ὁ Ἰησοῦς, λέγων· <sup>39</sup> Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπήλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

<sup>40</sup> Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. <sup>41</sup> καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαίριος, καὶ αὐτὸς ἀρχὼν τῆς συναγωγῆς ὑπήρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· <sup>42</sup> ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

<sup>43</sup> Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις <sup>b</sup> ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, <sup>44</sup> προσελθούσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. <sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; Ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ <sup>c</sup> μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσι, <sup>d</sup> καὶ λέγεις· Τίς ὁ ἀψάμενός μου; <sup>46</sup> Ὁ δὲ <sup>e</sup> Ἰησοῦς εἶπεν· Ἠψάτό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. <sup>47</sup> Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαβε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. <sup>48</sup> ὁ δὲ εἶπεν αὐτῇ· Ἐθάρσει, θυγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

<sup>49</sup> Ἐτι αὐτοῦ λαλούντος, ἐρχεται τις παρὰ τοῦ ἀρχισυναγώγου. λέγων αὐτῷ·

᾽Οτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. <sup>50</sup> Ὁ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. <sup>51</sup> Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. <sup>52</sup> ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>53</sup> Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. <sup>54</sup> αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς, ἐγείρου. <sup>55</sup> Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτὴ δοθῆναι φαγεῖν. <sup>56</sup> καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶν εἰπεῖν τὸ γεγυῶς.

9. Συγκαλεσάμενος δὲ τοὺς δώδεκα <sup>1</sup> μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν. <sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. <sup>3</sup> καὶ εἶπε πρὸς αὐτοὺς· Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. <sup>4</sup> καὶ εἰς ἣν ἀν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup> καὶ ὅσοι ἀν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς. <sup>6</sup> Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

<sup>7</sup> Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διεπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινῶν

to him, Thy daughter is dead, trouble not the Master. <sup>50</sup> But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole. <sup>51</sup> And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. <sup>52</sup> And all wept, and bewailed her: but he said, Weep not, she is not dead, but sleepeth. <sup>53</sup> And they laughed him to scorn, knowing that she was dead. <sup>54</sup> And he put them all out, and took her by the hand, and called, saying, Maid, arise. <sup>55</sup> And her spirit came again, and she arose straightway: and he commanded to give her meat. <sup>56</sup> And her parents were astonished: but he charged them that they should tell no man what was done.

9. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. <sup>2</sup> And he sent them to preach the kingdom of God, and to heal the sick. <sup>3</sup> And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. <sup>4</sup> And whatsoever house ye enter into, there abide, and thence depart. <sup>5</sup> And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them. <sup>6</sup> And they departed, and went through the towns, preaching the gospel, and healing every where.

<sup>7</sup> Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some,

<sup>a</sup> Rec. Εισελθόν.

<sup>b</sup> Rec. Ιακωβον καὶ Ιωαννην.

<sup>c</sup> —

<sup>d</sup> Gb. om

<sup>e</sup> — ἀσθενεῖς.

<sup>f</sup> Rec. ῥαβδόν.

<sup>g</sup> — δεχόμεναι.

<sup>h</sup> —

that John was risen from the dead: <sup>8</sup> and of some, that Elias had appeared: and of others, that one of the old prophets was risen again. <sup>9</sup> And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

<sup>10</sup> And the apostles when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida. <sup>11</sup> And the people when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

<sup>12</sup> And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. <sup>13</sup> But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people. <sup>14</sup> For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. <sup>15</sup> And they did so, and made them all sit down. <sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup> And they did eat, and were all filled. And there was taken up of fragments that remained to them, twelve baskets.

<sup>18</sup> And it came to pass, as he was alone praying, his disciples

ἔτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν <sup>8</sup> ὑπὸ τινῶν δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη. <sup>9</sup> Καὶ εἶπεν <sup>a</sup>· Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτηε ἰδεῖν αὐτόν.

<sup>10</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν <sup>b</sup> εἰς τόπον ἔρημον πόλεως καλουμένης· Βηθσαϊδά. <sup>11</sup> οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξιόμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπεΐας ἰάτο.

<sup>12</sup> Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα <sup>c</sup> ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὐρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. <sup>13</sup> Εἶπε δὲ πρὸς αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ <sup>d</sup> ἰχθύες δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. <sup>14</sup> (Ἦσαν γὰρ ὥσπερ ἄνδρες πεντακισχίλιοι·) εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πενήτηκοντα. <sup>15</sup> Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν <sup>e</sup> ἅπαντας. <sup>16</sup> Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. <sup>17</sup> καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

<sup>18</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνησαν

<sup>a</sup> Rec. add α

<sup>b</sup> ὡς ἐν τῶν ἑρημῶν, ὡς ἐν πόλει καλουμένην.

<sup>c</sup> —. Gb. πορευθέντες.

<sup>d</sup> Rec. duo ἰχθῆες.

<sup>e</sup> Rec. ἅπαντες.





appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

<sup>32</sup> But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. <sup>34</sup> While he thus spake, there came a cloud, and overshadowed them, and they feared, as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my beloved Son, hear him. <sup>36</sup> And when the voice was past, Jesus was found alone, and they kept it close, and told no man in those days any of those things which they had seen.

<sup>37</sup> And it came to pass, that on the next day, when they were come down from the hill, much people met him. <sup>38</sup> And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child. <sup>39</sup> And lo, a spirit taketh him, and he suddenly crieth out, and it tear-eth him that he foameth again, and bruising him, hardly departeth from him. <sup>40</sup> And I besought thy disciples to cast him out, and they could not. <sup>41</sup> And Jesus answering, said, O faithless, and perverse generation, how long shall I be with you, and suffer you? bring thy son hither. <sup>42</sup> And as he was yet a coming, the devil threw him down, and tare him: and

<sup>31</sup> οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ.

<sup>32</sup> Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. <sup>33</sup> καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὡδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ ἓ μίαν Μωσέϊ, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. <sup>34</sup> ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. <sup>35</sup> καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἁγαπητός· αὐτοῦ ἀκούετε. <sup>36</sup> Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὗρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

<sup>37</sup> Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήμ-  
τησεν αὐτῷ ὄχλος πολὺς. <sup>38</sup> καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων· Διδάσκαλε, δέομαί σου, ἁ ἐπιβλεῦσαι· ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι· <sup>39</sup> καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. <sup>40</sup> καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἑ ἐκβάλωσιν· αὐτό, καὶ οὐκ ἠδυνήθησαν. <sup>41</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὡδε. <sup>42</sup> Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρριξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν·

<sup>a</sup> Rec. Ματθαι μισρ. <sup>b</sup> ἐκκαλεσμενος. <sup>c</sup> ἔ. <sup>d</sup> Rec. ἐπιβλεψων. <sup>e</sup> Rec. ἐκβαλλωσιν.  
(Rec. ὡδε τὸν υἱόν σου, → ὡδε.

ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἵασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ· <sup>43</sup> ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς <sup>a</sup> ἐποίησεν <sup>b</sup> ὁ Ἰησοῦς, <sup>c</sup> εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ· <sup>44</sup> Θέσθε ὑμεῖς εἰς τὰ ὅτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. <sup>45</sup> Οἱ δὲ ἠγνόουν τὸ ῥῆμα τούτου, καὶ ἦν παρακαλυμμένοι ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

<sup>46</sup> Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μέζων αὐτῶν. <sup>47</sup> ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ, <sup>48</sup> καὶ εἶπεν αὐτοῖς· Ὃς ἂν δέξηται τούτῳ τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος <sup>c</sup> ἔσται <sup>d</sup> μέγας.

<sup>49</sup> Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· Ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα <sup>d</sup> δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. <sup>50</sup> Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι <sup>e</sup> καθ' ὑμῶν, ὑπὲρ ὑμῶν <sup>e</sup> ἔστιν.

<sup>51</sup> Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. <sup>52</sup> καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτόν. <sup>53</sup> καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ.

Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. <sup>43</sup> And they were all amazed at the mighty power of God:

but while they wondered every one at all things which Jesus did, he said unto his disciples, <sup>44</sup> Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. <sup>45</sup> But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

<sup>46</sup> Then there arose a reasoning among them, which of them should be greatest. <sup>47</sup> And Jesus perceiving the thought of their heart, took a child, and set him by him, <sup>48</sup> and said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

<sup>49</sup> And John answered, and said, Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us. <sup>50</sup> And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

<sup>51</sup> And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, <sup>52</sup> and sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him. <sup>53</sup> And they did not receive him, because his face was as though he would go to

Jerusalem. <sup>54</sup> And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? <sup>55</sup> But he turned, and rebuked them, and said, Ye know not what manner spirit ye are of. <sup>56</sup> For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

<sup>57</sup> And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. <sup>59</sup> And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father. <sup>60</sup> Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. <sup>61</sup> And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house. <sup>62</sup> And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

<sup>54</sup> ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον· Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὥς καὶ Ἡλίας ἐποίησε; <sup>55</sup> Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε οἶον πνεύματος ἔστε ὑμεῖς; <sup>56</sup> Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

<sup>57</sup> Ἐγένετο δὲ πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. <sup>58</sup> Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τινι κεφαλὴν κλίνῃ. <sup>59</sup> Εἶπε δὲ πρὸς ἕτερον· Ἀκολουθεὶ μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. <sup>60</sup> Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. <sup>61</sup> Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. <sup>62</sup> Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἔστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

10. After these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. <sup>2</sup> Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. <sup>3</sup> Go your ways: behold, I send you forth as lambs among wolves. <sup>4</sup> Carry neither purse nor scrip, nor shoes, and salute no man by

10. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. <sup>2</sup> Ἐλεγεν ὁ οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἡ ἐκβάλην ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. <sup>3</sup> ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. <sup>4</sup> μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ

<sup>a</sup> → <sup>b</sup> ἱ καὶ εἰπεν αὐτὸς ὑμῖν. <sup>c</sup> Rec. add ὁ γὰρ υἱὸς τοῦ ἀνθρώπου σου ἤλθι ὡς υἱὸς ἀνθρώπου ἀπολῶσαι, ἀλλὰ σῶσαι. <sup>d</sup> Rec. <sup>e</sup> → <sup>f</sup> → <sup>g</sup> ἡ δὲ. <sup>h</sup> Rec. ταβλάτ.

τὴν ὁδὸν ἀσπάσθηθε. <sup>5</sup> εἰς ἣν δ' ἂν οἰκίαν <sup>a</sup> εἰσέρχησθε, <sup>b</sup> πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ. <sup>c</sup> καὶ ἐὰν <sup>b</sup> ἢ ἐκεῖ <sup>c</sup> υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. <sup>d</sup> ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἅγιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί· μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν.

<sup>8</sup> Καὶ εἰς <sup>d</sup> ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>e</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>10</sup> εἰς ἣν δ' ἂν πόλιν <sup>e</sup> εἰσέρχησθε, <sup>f</sup> καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε· <sup>11</sup> Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλην τοῦτο γινώσκετε, ὅτι ἤγγικεν <sup>g</sup> ἐφ' ὑμᾶς <sup>h</sup> ἡ βασιλεία τοῦ Θεοῦ. <sup>12</sup> λέγω <sup>g</sup> ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. <sup>13</sup> Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. <sup>14</sup> πλην Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. <sup>15</sup> καὶ σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄβδου καταβιβασθήσῃ. <sup>16</sup> ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμέ ἀθετεῖ· ὁ δὲ ἐμέ ἀθετῶν ἀθετεῖ τὸν ἀποστειλαντά με.

<sup>17</sup> Ὑπεστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. <sup>18</sup> Εἶπε δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. <sup>19</sup> Ἰδοὺ, δίδωμι ὑμῖν τὴν

the way. <sup>5</sup> And into whatsoever house ye enter, first say, Peace be to this house. <sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>7</sup> And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

<sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup> and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. <sup>10</sup> But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup> Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. <sup>12</sup> But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. <sup>13</sup> Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. <sup>15</sup> And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell. <sup>16</sup> He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

<sup>17</sup> And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup> And he said unto them, I beheld Satan as lightning fall from heaven. <sup>19</sup> Behold, I give unto

a evangelist.

b Rec. add. μὴ.

c Ex. &amp; Eiz. add. α.

d ὡς φ. αὐ.

e ὡς evangelist.

f Gb. om.

g Rec. add. α.

you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you. <sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you : but rather rejoice, because your names are written in heaven.

<sup>21</sup> In that hour Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so father, for so it seemed good in thy sight.

<sup>22</sup> All things are delivered to me of my father : and no man knoweth who the son is, but the father : and who the father is, but the son, and he to whom the son will reveal him.

<sup>23</sup> And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.

<sup>24</sup> For I tell you, that many prophets, and kings have desired to see those things which ye see, and have not seen them : and to hear those things which ye hear, and have not heard them.

<sup>25</sup> And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? <sup>26</sup> He said unto him, What is written in the law ? how readest thou ?

<sup>27</sup> And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. <sup>28</sup> And he said unto him, Thou hast answered right : this do, and thou shalt live.

<sup>29</sup> But he willing to justify himself, said unto Jesus, And

ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἂ ἀδικήσῃ. <sup>20</sup> πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς.

<sup>21</sup> Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογούμαι σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. <sup>22</sup> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε· Πάντα ἡμῖν παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

<sup>23</sup> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. <sup>24</sup> Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

<sup>25</sup> Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω ; <sup>26</sup> Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται ; πῶς ἀναγινώσκεις ; <sup>27</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. <sup>28</sup> Εἶπε δὲ αὐτῷ· Ὅρθως ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.

<sup>29</sup> Ὁ δὲ θέλων δικαιῶσαι ἑαυτόν εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστὶ μου

<sup>a</sup> Ez. & Els. ἀδικήσῃ.

<sup>b</sup> Rec. add μαλλον.

<sup>c</sup> Ez. & Els. & Gb. om.

<sup>d</sup> Rec. παρεδόθη μοι.

πλησίον; <sup>30</sup> Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν Ἀνθρώπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼν, καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανὴ τυγχάνοντα. <sup>31</sup> κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. <sup>32</sup> ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἔλθων καὶ ἰδὼν ἀντιπαρῆλθε. <sup>33</sup> Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη. <sup>34</sup> καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. <sup>35</sup> καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ Ἐπεμελήθητι αὐτοῦ· καὶ ὁ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

<sup>36</sup> Τίς οὖν τούτων τῶν τριῶν<sup>c</sup> πλησίον δοκεῖ σοι<sup>a</sup> γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς; <sup>37</sup> Ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν <sup>a</sup> οὖν αὐτῷ ὁ Ἰησοῦς Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

<sup>38</sup> Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτοὺς εἰσῆλθεν εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. <sup>39</sup> καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἥ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. <sup>40</sup> ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. <sup>41</sup> Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα, Μάρθα,

who is my neighbour? <sup>30</sup> And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. <sup>31</sup> And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. <sup>32</sup> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. <sup>33</sup> But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him, <sup>34</sup> and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. <sup>35</sup> And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

<sup>36</sup> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? <sup>37</sup> And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house. <sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet, and heard his word: <sup>40</sup> but Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. <sup>41</sup> And Jesus answered, and said unto her, Martha, Martha,

thou art careful, and troubled about many things: <sup>42</sup> but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

11. And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. <sup>2</sup> And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done as in heaven, so in earth. <sup>3</sup> Give us <sup>a</sup> day by day our daily bread. <sup>4</sup> And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

<sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves. <sup>6</sup> For a friend of mine <sup>b</sup> in his journey is come to me, and I have nothing to set before him, <sup>7</sup> and he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee. <sup>8</sup> I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth. <sup>9</sup> And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. <sup>10</sup> For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish

μεριμνᾷς καὶ τυρβάξῃ περὶ πολλά; <sup>42</sup> ἐνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

11. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ. <sup>2</sup> Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πάτερ· ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω <sup>b</sup> ἡ βασιλεία σου·· <sup>c</sup> γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·· <sup>3</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· <sup>4</sup> καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ <sup>d</sup> ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν··.

<sup>5</sup> Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους, <sup>6</sup> ἐπεὶ δὲ φίλος <sup>e</sup> μου· παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· <sup>7</sup> κακεῖνος ἔσωθεν ἀποκριθεὶς εἶπῃ· Μὴ μοι κόπους παρέχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν οὐ δύναμαι ἀναστὰς δοῦναί σοι. <sup>8</sup> Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διάγε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. <sup>9</sup> καὶ γὰρ ὑμῖν λέγω· αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>10</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

11 Τίνα δὲ <sup>f</sup> ἐξ' ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; <sup>g</sup> ἢ· καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος

<sup>a</sup> Gb. om. <sup>b</sup> Gb. σου ἡ βασιλεία. <sup>c</sup> Gb. om. <sup>d</sup> ὡς ἀφίεμεν. <sup>e</sup> Rec. add ἀλλα ἄνθρωπος ἡμᾶς ἀπο τοῦ πορεύου. <sup>f</sup> → <sup>g</sup> ~, Rec. & Gb. om <sup>h</sup> Rec. ei. <sup>h</sup> Or, for the day. <sup>i</sup> Or, out of his way.

ὅφω ἐπιδώσει αὐτῷ· <sup>12</sup> ἢ καὶ ἐὰν αἰτή-  
σῃ ὦν, μὴ ἐπιδώσει αὐτῷ σκορπίον·  
<sup>13</sup> εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες  
οἴδατε ἅ δόματα ἀγαθὰ<sup>α</sup> διδόναι τοῖς τέ-  
κνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ  
οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰ-  
τούσιν αὐτόν·

<sup>14</sup> Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ  
αὐτὸ ἦν κωφόν· ἐγένετο δέ, τοῦ δαιμο-  
νίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ  
ἐθαύμασαν οἱ ὄχλοι. <sup>15</sup> τινὲς δὲ ἐξ αὐ-  
τῶν εἶπον· Ἐν Βεελζεβούλ<sup>β</sup> ἄρχοντι<sup>γ</sup>  
τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.  
<sup>16</sup> Ἄλλοι δὲ πειράζοντες σημείον παρ'  
αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. <sup>17</sup> αὐτὸς δὲ  
εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·  
Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερι-  
σθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον,  
πίπτει. <sup>18</sup> εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαν-  
τὸν διμερίσθῃ, πῶς σταθήσεται ἡ βα-  
σιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ  
ἐκβάλλειν με τὰ δαιμόνια. <sup>19</sup> εἰ δὲ ἐγὼ  
ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ  
υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο  
κρίται ὑμῶν αὐτοὶ ἔσονται. <sup>20</sup> εἰ δὲ ἐν  
δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια,  
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ  
Θεοῦ.

<sup>21</sup> Ὅταν ὁ ἰσχυρὸς καθωπλισμένος  
φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ  
ἐστὶ τὰ ὑπάρχοντα αὐτοῦ· <sup>22</sup> ἐπὰν δὲ ὁ  
ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐ-  
τόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ  
ἐπείποιε, καὶ τὰ σκῦλα αὐτοῦ διαδίδω-  
σιν. <sup>23</sup> ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ  
ἐστὶ· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορ-  
πίζει.

<sup>24</sup> Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ  
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὕρι-  
σκον λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν

give him a serpent? <sup>12</sup> Or if  
he shall ask an egg, will he  
offer him a scorpion? <sup>13</sup> If ye  
then, being evil, know how to  
give good gifts unto your chil-  
dren: how much more shall  
your heavenly Father give the  
holy Spirit to them that ask  
him?

<sup>14</sup> And he was casting out a  
devil, and it was dumb. And it  
came to pass, when the devil  
was gone out, the dumb spake:  
and the people wondered. <sup>15</sup> But  
some of them said, He casteth  
out devils through Beelzebub  
the chief of the devils. <sup>16</sup> And  
other tempting him, sought of  
him a sign from heaven. <sup>17</sup> But  
he knowing their thoughts, said  
unto them, Every kingdom di-  
vided against itself, is brought  
to desolation: and a house di-  
vided against a house, falleth.  
<sup>18</sup> If Satan also be divided  
against himself, how shall his  
kingdom stand? Because ye say  
that I cast out devils through  
Beelzebub. <sup>19</sup> And if I by Beel-  
zebub cast out devils, by whom  
do your sons cast them out?  
therefore shall they be your  
judges. <sup>20</sup> But if I with the  
finger of God cast out devils,  
no doubt the kingdom of God  
is come upon you.

<sup>21</sup> When a strong man armed  
keepeth his palace, his goods  
are in peace: <sup>22</sup> but when a  
stronger than he shall come up-  
on him, and overcome him, he  
taketh from him all his armour  
wherein he trusted, and divid-  
eth his spoils. <sup>23</sup> He that is not  
with me, is against me: and he  
that gathereth not with me,  
scattereth.

<sup>24</sup> When the unclean spirit is  
gone out of a man, he walketh  
through dry places, seeking  
rest: and finding none, he saith,  
I will return unto my house



whence I came out. <sup>25</sup> And when he cometh, he findeth it swept and garnished. <sup>26</sup> Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there, and the last state of that man is worse than the first. <sup>27</sup> And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. <sup>28</sup> But he said, Yea, rather blessed are they that hear the word of God, and keep it.

<sup>29</sup> And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet. <sup>30</sup> for as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. <sup>31</sup> The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon: and behold, a greater than Solomon is here. <sup>32</sup> The men of Nineve shall rise up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

<sup>33</sup> No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. <sup>34</sup> The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. <sup>35</sup> Take heed therefore, that the light which is in thee, be not darkness. <sup>36</sup> If thy whole body therefore be full of light, having no part dark, the whole

μου ὅθεν ἐξῆλθον <sup>25</sup> καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. <sup>26</sup> τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσ-  
ελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. <sup>27</sup> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. <sup>28</sup> Αὐτὸς δὲ εἶπε· Μενούνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

<sup>29</sup> Τῶν δὲ ὄχλων ἐπαθροισμένον ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν<sup>α</sup> τοῦ προφήτου. <sup>30</sup> καθὼς γὰρ ἐγένετο Ἰωάν<sup>α</sup>ς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. <sup>31</sup> βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομώντος, καὶ ἰδοὺ, πλείον Σολομώντος ὤδε. <sup>32</sup> ἄνδρες ὁ Νινευίταις ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν<sup>α</sup>, καὶ ἰδοὺ, πλείον Ἰωάν<sup>α</sup> ὤδε.

<sup>33</sup> Οὐδεὶς δὲ λύχνον ἄψασις κρυπτόν<sup>α</sup> τίθῃσιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. <sup>34</sup> ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου· ὅταν ᾖ οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. <sup>35</sup> σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. <sup>36</sup> εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος

<sup>a</sup> εἰς λαβύρινθον.

<sup>b</sup> Gb. om.

<sup>c</sup> Gb. om.

<sup>d</sup> —. Rec. & Gb. Nivau.

<sup>e</sup> Gb. κρυπτόν.

<sup>f</sup> —. Rec. & Gb. om.

g —

σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.

<sup>37</sup> Ἐν δὲ τῷ λαλήσαι, ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. <sup>38</sup> ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. <sup>39</sup> εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ἡμῶν γέμει ἀρπαγῆς καὶ πονηρίας. <sup>40</sup> ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; <sup>41</sup> πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρά ὑμῖν ἔστω.

<sup>42</sup> Ἄλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· <sup>43</sup> ταῦτα<sup>a</sup> ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφίεναι. <sup>44</sup> οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. <sup>45</sup> οὐαὶ ὑμῖν, <sup>b</sup> γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,<sup>c</sup> ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ <sup>c</sup> οἱ <sup>d</sup> ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

<sup>46</sup> Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. <sup>47</sup> Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. <sup>48</sup> οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. <sup>49</sup> ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε <sup>a</sup> αὐτῶν τὰ μνημεῖα.<sup>e</sup> <sup>50</sup> διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς

shall be full of light, as when the bright shining of a candle doth give thee light.

<sup>37</sup> And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. <sup>38</sup> And when the Pharisee saw it, he marvelled that he had not first washed before dinner. <sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness. <sup>40</sup> Ye fools, did not he that made that which is without, make that which is within also? <sup>41</sup> But rather give alms of such things<sup>a</sup> as ye have: and behold, all things are clean unto you.

<sup>42</sup> But woe unto you Pharisees: for ye tithe mint and rue, and all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone. <sup>43</sup> Woe unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets. <sup>44</sup> Woe unto you scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

<sup>45</sup> Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. <sup>46</sup> And he said, Woe unto you also ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. <sup>47</sup> Woe unto you: for ye build the sepulchres of the prophets, and your fathers killed them. <sup>48</sup> Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. <sup>49</sup> Therefore also said the wisdom of God, I will

<sup>a</sup> ὡς ταῦτα ἴσ.<sup>b</sup> Gh. om.<sup>c</sup> →<sup>d</sup> →<sup>e</sup> Or, as you are able.

send them prophets and apostles, and *some* of them they shall slay and persecute: <sup>50</sup> that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, <sup>51</sup> from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation. <sup>52</sup> Woe unto you lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye <sup>a</sup> hindered.

<sup>53</sup> And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: <sup>54</sup> laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> For there is nothing covered, that shall not be revealed, neither hid, that shall not be known. <sup>3</sup> Therefore, whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear, in closets, shall be proclaimed upon the housetops.

<sup>4</sup> And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. <sup>5</sup> But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him. <sup>6</sup> Are not five sparrows sold for two farthings, and not one of

αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· <sup>50</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, <sup>51</sup> ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. <sup>52</sup> οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

<sup>53</sup> Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, <sup>54</sup> ἐνεδρεύοντες αὐτὸν, <sup>a</sup> ὁ ζητούντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

12. Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. <sup>2</sup> οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. <sup>3</sup> ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν τοῖς ταμίοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

<sup>4</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερον τι ποιῆσαι. <sup>5</sup> ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνει ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. <sup>6</sup> οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, καὶ ἐν ἐξ αὐτῶν

<sup>a</sup> Gb. εἰσέλθετε.

<sup>b</sup> καὶ ἤρξαντο.

<sup>c</sup> ἔ.

<sup>d</sup> Rec. add καὶ.

<sup>e</sup> ἔ.

<sup>f</sup> ἔ.

<sup>g</sup> Rec. ἀποκτενοῦσιν.

<sup>h</sup> Or, forbid.

οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ; <sup>7</sup> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῆνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

<sup>8</sup> Λέγω δὲ ὑμῖν· πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· <sup>9</sup> ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. <sup>10</sup> καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα <sup>11</sup> βλασφημήσαντι· οὐκ ἀφεθήσεται. <sup>12</sup> ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησῃτε, ἢ τί εἴπητε· <sup>13</sup> τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

<sup>14</sup> Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερῖσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. <sup>15</sup> Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; <sup>16</sup> Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσετε ἀπὸ <sup>17</sup> τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἔστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

<sup>18</sup> Εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων· Ἄνθρωπον τινὸς πλουσίου εὐφρόνησεν ἡ χώρα· <sup>19</sup> καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; <sup>20</sup> Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ ὀκνηματά μου καὶ τὰ ἀγαθὰ μου· <sup>21</sup> καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου,

them is forgotten before God? <sup>7</sup> But even the very hairs of your head are all numbered: fear not therefore, ye are of more value than many sparrows.

<sup>8</sup> Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. <sup>9</sup> But he that denieth me before men, shall be denied before the angels of God. <sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. <sup>11</sup> And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: <sup>12</sup> for the Holy Ghost shall teach you in the same hour, what ye ought to say.

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. <sup>14</sup> And he said unto him, Man, who made me a judge, or a divider over you? <sup>15</sup> And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

<sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. <sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease,

eat, drink, and be merry. <sup>20</sup> But God said unto him, Thou fool, this night • thy soul shall be required of thee : then whose shall those things be which thou hast provided ? <sup>21</sup> So is he that layeth up treasure for himself, and is not rich towards God.

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, Take no thought for your life what ye shall eat, neither for the body what ye shall put on. <sup>23</sup> The life is more than meat, and the body is more than raiment. <sup>24</sup> Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them : how much more are ye better than the fowls ? <sup>25</sup> And which of you with taking thought can add to his stature one cubit ? <sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the rest ? <sup>27</sup> Consider the lilies how they grow, they toil not ; they spin not : and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these. <sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven : how much more will he clothe you, O ye of little faith ?

<sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. <sup>30</sup> For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things. <sup>31</sup> But rather seek ye the kingdom of God, and all these things shall be added unto you. <sup>32</sup> Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that falleth not, where no thief approacheth, neither moth corrupteth. <sup>34</sup> For

φάγε, πίε, εὐφραίνου. <sup>20</sup> Εἶπε δὲ αὐτῷ ὁ Θεός· <sup>21</sup> Ἄφρον, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνοι ἔσται ; <sup>22</sup> Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

<sup>23</sup> Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθηθε. <sup>24</sup> ἢ ψυχὴ πλείον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. <sup>25</sup> κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν ; <sup>26</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα ; <sup>27</sup> εἰ οὖν οὕτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε ; <sup>28</sup> κατανοήσατε τα κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>29</sup> εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ σήμερον ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι ;

<sup>30</sup> Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. <sup>31</sup> ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων. <sup>32</sup> πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. <sup>33</sup> μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. <sup>34</sup> πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάγια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. <sup>35</sup> ὅπου

<sup>a</sup> St. & Ez. ἄφρον.

<sup>b</sup> ἢ

<sup>c</sup> ὡς ἡ γὰρ

<sup>d</sup> ὡς αὐτοί.

<sup>e</sup> ἢ

<sup>f</sup> Or, do they require thy soul.

<sup>g</sup> Or, live not in careful suspense.

γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

<sup>35</sup> Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι· <sup>36</sup> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. <sup>37</sup> μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς. <sup>38</sup> καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρῃ οὕτω, μακάριοί εἰσιν ὅ οἱ δούλοι ἐκεῖνοι. <sup>39</sup> τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδε ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐργαγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. <sup>40</sup> καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι ᾗ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

<sup>41</sup> Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; <sup>42</sup> Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; <sup>43</sup> μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. <sup>44</sup> ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup> ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· <sup>46</sup> ᾗξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

where your treasure is, there will your heart be also.

<sup>35</sup> Let your loins be girded about, and your lights burning, <sup>36</sup> and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. <sup>37</sup> Blessed are those servants, whom the lord when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. <sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. <sup>39</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. <sup>40</sup> Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

<sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? <sup>42</sup> And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? <sup>43</sup> Blessed is that servant, whom his lord when he cometh, shall find so doing. <sup>44</sup> Of a truth, I say unto you, that he will make him ruler over all that he hath. <sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants, and maidens, and to eat and drink, and to be drunken: <sup>46</sup> the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

<sup>47</sup> And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. <sup>48</sup> But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

<sup>49</sup> I am come to send fire on the earth, and what will I, if it be already kindled? <sup>50</sup> But I have a baptism to be baptized with, and how am I *straitened* till it be accomplished? <sup>51</sup> Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division. <sup>52</sup> For from henceforth there shall be five in one house divided, three against two, and two against three. <sup>53</sup> The father shall be divided against the son, and the son against *his* father: *his* mother against the daughter, and the daughter against *his* mother: *his* mother in law against her daughter in law, and *his* daughter in law against her mother in law.

<sup>54</sup> And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. <sup>55</sup> And when ye see *the* south wind blow, ye say, There will be heat, and it cometh to pass. <sup>56</sup> Ye hypocrites, ye can discern *the* face of the sky, and of the earth: but how is it that ye do not discern this time?

<sup>57</sup> Yea, and why even of yourselves judge ye not what is right? <sup>58</sup> When thou goest with thine adversary to the magistrate, as thou art in *the* way, give diligence *that* thou mayest be delivered from him, lest he hale thee to the judge, & the judge deliver thee to *the* officer, and *the* officer cast thee into prison. <sup>59</sup> I tell thee, thou shalt not depart thence, till thou hast paid *the* very last mite.

13 There were present at that

<sup>47</sup> Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μὴδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς. <sup>48</sup> ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ πυρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

<sup>49</sup> Πῦρ ἤλθον βαλεῖν *εἰς* τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; <sup>50</sup> βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως *οὗ* *τελεσθῆ*; <sup>51</sup> δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. <sup>52</sup> ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. <sup>53</sup> διαμερισθήσεται πατὴρ ἐφ' υἱῶ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

<sup>54</sup> Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. <sup>55</sup> καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται. <sup>56</sup> ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τούτου πῶς οὐ δοκιμάζετε;

<sup>57</sup> Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; <sup>58</sup> ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα ἐν τῇ ὁδῷ· δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κράτην· καὶ ὁ κριτὴς σε παραδῇ τῷ πράκτωρ, καὶ ὁ πράκτωρ σε *βάλῃ* *εἰς* φυλακὴν. <sup>59</sup> λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὐ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

13. Παρήσαν δὲ τινες ἐν αὐτῷ τῷ

καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὡς τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν. <sup>2</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; <sup>3</sup> οὐχὶ, λέγω ὑμῖν· ἀλλ' εἴαν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθε. <sup>4</sup> ἢ ἐκεῖνοι οἱ δέκα καὶ ὁ κτῶ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; <sup>5</sup> οὐχὶ, λέγω ὑμῖν· ἀλλ' εἴαν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε.

<sup>6</sup> Ἐλεγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφαιτευμένην· καὶ ἦλθε «ζητῶν καρπὸν» ἐν αὐτῇ, καὶ οὐχ εὔρεν. <sup>7</sup> εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω· ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; <sup>8</sup> Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτῇ, καὶ βάλω <sup>β</sup> κόπρια· <sup>9</sup> κὰν μὲν ποιήσῃ καρπὸν· εἰ δὲ μὴγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

<sup>10</sup> Ἦν δὲ διδάσκων ἐν μῇ τῶν συναγωγῶν ἐν τοῖς σάββασι· <sup>11</sup> καὶ ἰδοὺ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακλῆσαι εἰς τὸ παντελές. <sup>12</sup> ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολεύσας τῆς ἀσθενείας σου. <sup>13</sup> Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

<sup>14</sup> Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν

season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? <sup>3</sup> I tell you, Nay: but except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? <sup>5</sup> I tell you, Nay; but except ye repent, ye shall all likewise perish.

<sup>6</sup> He spake also this parable, A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down, why cumbereth it the ground? <sup>8</sup> And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup> and if it bear fruit, well: and if not, then after that, thou shalt cut it down.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath. <sup>11</sup> And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. <sup>12</sup> And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy infirmity. <sup>13</sup> And he laid his hands on her, and immediately she was made straight, and glorified God.

<sup>14</sup> And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and



said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. <sup>15</sup> The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? <sup>16</sup> And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath day? <sup>17</sup> And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

<sup>18</sup> Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? <sup>19</sup> It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

<sup>20</sup> And again he said, Whereunto shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

<sup>22</sup> And he went through the cities and villages, teaching and journeying towards Jerusalem.

<sup>23</sup> Then said one unto him, Lord, are there few that be saved? And he said unto them, <sup>24</sup> Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. <sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and

ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. <sup>15</sup> Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ἐκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; <sup>16</sup> ταύτην δέ, θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>17</sup> Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοί αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

<sup>18</sup> Ἐλεγε δέ· Τίни ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίни ὁμοιώσω αὐτήν; <sup>19</sup> ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἤξῃσε, καὶ ἐγένετο εἰς δένδρον· <sup>20</sup> μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

<sup>20</sup> ε· Πάλιν εἶπε· Τίни ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; <sup>21</sup> ὁμοία ἐστὶ ζύμῃ, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

<sup>22</sup> Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἱερουσαλὴμ.

<sup>23</sup> Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς· <sup>24</sup> Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πόλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. <sup>25</sup> Ἄφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, κύριε, ἀνοῖξον ἡμῖν· καὶ

ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· <sup>26</sup> τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. <sup>27</sup> καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες· <sup>28</sup> οἱ ἐργάται τῆς ἀδικίας. <sup>29</sup> ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω· <sup>30</sup> καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>31</sup> καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἱ ἔσονται ἔσχατοι.

<sup>31</sup> Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόντινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν· <sup>32</sup> καὶ εἶπεν αὐτοῖς· Πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. <sup>33</sup> πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ. <sup>34</sup> Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠβελήσατε, <sup>35</sup> ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν<sup>d</sup>, λέγω δε<sup>e</sup> ὑμῖν, ὅτι οὐ μὴ με ἴδητε ἔως ἂν ἤξη, ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

14. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ

he shall answer, and say unto you, I know you not whence you are: <sup>26</sup> then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. <sup>27</sup> But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity. <sup>28</sup> There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. <sup>29</sup> And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. <sup>30</sup> And behold, there are last, which shall be first; and there are first, which shall be last.

<sup>31</sup> The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. <sup>32</sup> And he said unto them, Go ye and tell that fox, behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. <sup>33</sup> Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. <sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? <sup>35</sup> Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

14. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that

they watched him. <sup>2</sup> And behold, there was a certain man before him, which had the dropsy. <sup>3</sup> And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? <sup>4</sup> And they held their peace. And he took him, and healed him, and let him go, <sup>5</sup> and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? <sup>6</sup> And they could not answer him again to these things.

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, <sup>8</sup> When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him, <sup>9</sup> and he that bade thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest room. <sup>10</sup> But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

<sup>11</sup> For whosoever exalteth himself, shall be abased: and he that humbleth himself, shall be exalted.

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind, <sup>14</sup> and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

ἦσαν παρατηρούμενοι αὐτόν. <sup>2</sup> καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικός ἔμπροσθεν αὐτοῦ· <sup>3</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἐξεστι τῷ σαββάτῳ θεραπεύειν; <sup>4</sup> Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. <sup>5</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσείται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup> Καὶ οὐκ ἔχουσιν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

<sup>7</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· <sup>8</sup> Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ· <sup>9</sup> καὶ ἔλθων ὁ σέ καὶ αὐτόν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατεχειν. <sup>10</sup> ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε· εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί. <sup>11</sup> ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

<sup>12</sup> Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτόν· Ὅταν ποιῇς ἀριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, <sup>13</sup> μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. <sup>14</sup> ἀλλ' ὅταν ποιῇς δοχὴν, κἀλεῖ πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς· <sup>15</sup> καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

<sup>15</sup> Ἀκούσας δὲ τις τῶν συνακαειμένων ταῦτα εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>16</sup> Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπος τις ἐποίησε δείπνον μέγα, καὶ ἐκάλεσε πολλούς· <sup>17</sup> καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα. <sup>18</sup> Καὶ ἤρξαντο ἀπὸ μιᾶς παρατεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· Ἄγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. <sup>19</sup> Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. <sup>20</sup> Καὶ ἕτερος εἶπε· Γυναίκα ἔγμηκα, καὶ διὰ τοῦτο οὐ δύναμαι εἰλθεῖν. <sup>21</sup> Καὶ παραγενόμενος ὁ δούλος ἔεικός· ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα.

Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. <sup>22</sup> Καὶ εἶπεν ὁ δούλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. <sup>23</sup> Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. <sup>24</sup> λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

<sup>25</sup> Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς· <sup>26</sup> Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. <sup>27</sup> καὶ ὅστις οὐ βασταζει

<sup>15</sup> And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. <sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many: <sup>17</sup> and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. <sup>18</sup> And they all with one consent began to make excuse: the first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife: and therefore I cannot come. <sup>21</sup> So that servant came, and shewed his lord these things.

Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. <sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room. <sup>23</sup> And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. <sup>24</sup> For I say unto you, that none of those men which were bidden, shall taste of my supper.

<sup>25</sup> And there went great multitudes with him: and he turned, and said unto them, <sup>26</sup> If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. <sup>27</sup> And whosoever doth not bear

his cross, and come after me, cannot be my disciple. <sup>28</sup> For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? <sup>29</sup> Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him, <sup>30</sup> saying, This man began to build, and was not able to finish.

<sup>31</sup> Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. <sup>33</sup> So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. <sup>34</sup> Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? <sup>35</sup> It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear.

15 Then drew near unto him all the publicans and sinners, for to hear him. <sup>2</sup> And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

<sup>3</sup> And he spake this parable unto them, saying, <sup>4</sup> What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? <sup>5</sup> And when he hath found it, he layeth it on his shoulders, rejoicing. <sup>6</sup> And when he cometh home, he calleth together his friends, and neighbours, saying unto them, Rejoice with me, for

τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. <sup>28</sup> τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει ἢ εἰς ἀπαρτισμόν; <sup>29</sup> ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ, <sup>30</sup> λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχύσεν ἐκτελέσαι.

<sup>31</sup> ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατὸς ἐστὶν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; <sup>32</sup> εἰ δὲ μήγε, ἐτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. <sup>33</sup> οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητὴς. <sup>34</sup> καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; <sup>35</sup> οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκούτω.

15. Ὅσων δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. <sup>2</sup> καὶ διεγόνγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.

<sup>3</sup> Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων· <sup>4</sup> Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; <sup>5</sup> καὶ εὕρων ἐπιτίθουσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, <sup>6</sup> καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτε

μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. <sup>7</sup> Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.

<sup>8</sup> Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, εἰάν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπτεῖ λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; <sup>9</sup> καὶ εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. <sup>10</sup> Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

<sup>11</sup> Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς· <sup>12</sup> καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον. <sup>13</sup> καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἄσῳ· <sup>14</sup> δαπανήσας αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. <sup>15</sup> καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. <sup>16</sup> καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων τῶν ἡσθίων οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

<sup>17</sup> Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· Πόσοι μισθοὶ τοῦ πατρὸς μου περισσεύουσιν ἄρτον, ἐγὼ δὲ <sup>b</sup> ἰδὼς λιμῷ ἀπόλλυμαι; <sup>18</sup> ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· <sup>19</sup> <sup>c</sup> οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. <sup>20</sup> Καὶ

I have found my sheep which was lost. <sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

<sup>8</sup> Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? <sup>9</sup> And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. <sup>10</sup> Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.

<sup>11</sup> And he said, A certain man had two sons: <sup>12</sup> and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. <sup>13</sup> And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that land, and he began to be in want. <sup>15</sup> And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

<sup>17</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? <sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee. <sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup> And he arose and

came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. <sup>22</sup> But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. <sup>23</sup> And bring hither the fatted calf, and kill it, and let us eat and be merry. <sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. <sup>21</sup> εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, <sup>a</sup> καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. <sup>22</sup> εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε <sup>b</sup> τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ ὅτε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας· <sup>23</sup> καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν. <sup>24</sup> ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· <sup>c</sup> καὶ ἀπολωλὼς <sup>d</sup> ἦν, καὶ εὗρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

<sup>25</sup> Now his elder son was in the field, and as he came and drew nigh to the house, he heard muck and dancing, <sup>26</sup> and he called one of the servants, and asked what these things meant. <sup>27</sup> And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound. <sup>28</sup> And he was angry, and would not go in: therefore came his father out, and intreated him. <sup>29</sup> And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends: <sup>30</sup> but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. <sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine. <sup>32</sup> It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

<sup>25</sup> Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· <sup>26</sup> καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν· <sup>e</sup> ἐπυνθάνετο τί εἶη ταῦτα. <sup>27</sup> ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. <sup>28</sup> Ὁργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. <sup>30</sup> ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἐθύσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. <sup>31</sup> Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν. <sup>32</sup> εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· <sup>f</sup> καὶ ἀπολωλὼς <sup>g</sup> ἦν, καὶ εὗρέθη.

16. And he said also unto his

16. Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς

αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. <sup>2</sup> καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυήσῃ ἔτι οἰκονομεῖν. <sup>3</sup> Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκαπτὴν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. <sup>4</sup> ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῇ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

<sup>5</sup> Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου; <sup>6</sup> Ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πενήτηκοντα. <sup>7</sup> Ἐπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. <sup>8</sup> Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

<sup>9</sup> Καγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπῃ, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. <sup>10</sup> ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστί. καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. <sup>11</sup> εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; <sup>12</sup> καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; <sup>13</sup> οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·

disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. <sup>2</sup> And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed. <sup>4</sup> I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

<sup>5</sup> So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. <sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

<sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. <sup>10</sup> He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. <sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own? <sup>13</sup> No servant can serve two masters, for either he will hate the one, and



love the other: or else he will hold to the one, and despise the other: ye cannot serve God and mammon.

<sup>14</sup> And the Pharisees also who were covetous, heard all these things: and they derided him.

<sup>15</sup> And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

<sup>16</sup> The law and <sup>†</sup> prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

<sup>17</sup> And it is easier for heaven and earth to pass, than one tithe of the law to fail. <sup>18</sup> Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband, committeth adultery.

<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. <sup>20</sup> And there was a certain beggar named Lazarus, which was laid at his gate full of sores, <sup>21</sup> and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. <sup>23</sup> And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

<sup>24</sup> and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμωνᾷ.

<sup>14</sup> Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμωκτῆριζον αὐτόν. <sup>15</sup> καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ <sup>α</sup>. <sup>16</sup> ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. <sup>17</sup> εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. <sup>18</sup> πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ <sup>β</sup> πᾶς ὁ ἀπολελυμένην <sup>α</sup> ἀπὸ ἀνδρὸς <sup>β</sup> γαμῶν μοιχεύει.

<sup>19</sup> Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. <sup>20</sup> πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλωμένος. <sup>21</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. <sup>22</sup> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον <sup>α</sup>· Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. <sup>23</sup> καὶ ἐν τῷ ᾧδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

<sup>24</sup> Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ

ταύτη. <sup>25</sup> Εἶπε δὲ Ἀβραάμ· Τέκνον, μνησθητι ὅτι ἀπέλαβες <sup>a</sup> τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ <sup>b</sup> ὥδε <sup>c</sup> παρκαλεῖται, σὺ δὲ ὀδυνᾷσαι. <sup>26</sup> καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστηρικται, ὅπως οἱ θέλοντες διαβῆναι <sup>d</sup> ἔνθεν <sup>e</sup> πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.

<sup>27</sup> Εἶπε δὲ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, <sup>28</sup> ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασιάνου. <sup>29</sup> Λέγει αὐτῷ Ἀβραάμ· Ἐχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. <sup>30</sup> Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' εἴαν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. <sup>31</sup> Εἶπε δὲ αὐτῷ· Εἰ Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, εἴαν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

17. Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι <sup>a</sup> τοῦ <sup>b</sup> μὴ ἔλθῃν τὰ σκανδαλά· οὐαὶ δὲ δι' οὗ ἔρχεται. <sup>2</sup> λυσιτελεῖ αὐτῷ εἰ <sup>c</sup> μύλος ὀνικὸς <sup>d</sup> περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. <sup>3</sup> προσέχετε ἑαυτοῖς. εἴαν <sup>e</sup> δὲ <sup>f</sup> ἁμάρτη <sup>g</sup> εἰς σέ <sup>h</sup> ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ εἴαν μετανοήσῃ, ἄφες αὐτῷ. <sup>4</sup> καὶ εἴαν ἐπτάκις τῆς ἡμέρας <sup>i</sup> ἁμάρτη <sup>j</sup> εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ <sup>k</sup> λέγων· Μετανοῶ, ἀφήσεις αὐτῷ.

<sup>5</sup> Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθες ἡμῖν πίστιν. <sup>6</sup> Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε πίστιν, ὥς κόκκον σινάπεως, ἐλέγετε ἅν τῇ συκαμίνῳ ταύτῃ· Ἐκρίζωσθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἅν ὑμῖν.

<sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, & likewise Lazarus evil things, but now he is comforted, and thou art tormented. <sup>26</sup> And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence.

<sup>27</sup> Then he said, I pray thee therefore father, if thou wouldest send him to my father's house: <sup>28</sup> for I have five brethren, that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> Abraham saith unto him, They have Moses and the prophets, let them hear them. <sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

17. Then said he unto the disciples, It is impossible but that offences will come, but woe unto him through whom they come. <sup>2</sup> It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. <sup>3</sup> Take heed to yourselves: if thy brother trespass against thee, rebuke him, and if he repent, forgive him. <sup>4</sup> And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

<sup>5</sup> And the apostles said unto the Lord, Increase our faith. <sup>6</sup> And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

<sup>a</sup> Rec. add σν. <sup>b</sup> —, Rec. & Gb. οὐκ. <sup>c</sup> Rec. ἀντιπαρα. <sup>d</sup> Eliz. om. <sup>e</sup> — λίθος μύλικος  
<sup>f</sup> — <sup>g</sup> — <sup>h</sup> ἀμαρτία. <sup>i</sup> Rec. add σν. σ.

<sup>7</sup> But which of you having a servant plowing, or feeding cattle, will say unto him by and by when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink. <sup>9</sup> Doth he thank that servant, because he did the things that were commanded him? I trow not. <sup>10</sup> So likewise ye, when yeshall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

<sup>11</sup> And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. <sup>12</sup> And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. <sup>13</sup> And they lifted up their voices, and said, Jesus Master have mercy on us. <sup>14</sup> And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed.

<sup>15</sup> And one of them when he saw that he was healed, turned back, and with a loud voice glorified God, <sup>16</sup> and fell down on his face at his feet, giving him thanks: and he was a Samaritan. <sup>17</sup> And Jesus answering, said, Were there not ten cleansed, but where are the nine? <sup>18</sup> There are not found that returned to give glory to God, save this stranger. <sup>19</sup> And he said unto him, Arise, go thy way, thy faith hath made thee whole.

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation. <sup>21</sup> Nei-

<sup>7</sup> Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀρωγιάοντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν ἀνάπεσαι· <sup>8</sup> Ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον τί δειπνήσω, καὶ περιζώσάμενος διακόνει μοι, ἕως φάγω καὶ πίνω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; <sup>9</sup> Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; <sup>10</sup> οὐ δοκῶ. οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· Ὅτι δούλοι ἀχρεῖοί ἐσμεν· <sup>11</sup> ὅτι ὁ ὠφειλομεν ποιῆσαι πεποιθήκαμεν.

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. <sup>12</sup> καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἕστησαν πόρρωθεν· <sup>13</sup> καὶ αὐτοὶ ἤραν φωνήν, λέγοντες· Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς. <sup>14</sup> Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

<sup>15</sup> Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν· <sup>16</sup> καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοὺς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; <sup>18</sup> οὐχὶ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος; <sup>19</sup> Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

<sup>20</sup> Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· <sup>21</sup> οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε,

ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.

<sup>22</sup> Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. <sup>23</sup> καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. <sup>24</sup> ὥσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. <sup>25</sup> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

<sup>26</sup> Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις <sup>c</sup>· Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>27</sup> ἥσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. <sup>28</sup> ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· <sup>29</sup> ἡ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· <sup>30</sup> κατὰ <sup>d</sup> ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

<sup>31</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. <sup>32</sup> μνημονεύετε τῆς γυναικὸς Λῶτ. <sup>33</sup> ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν. <sup>34</sup> λέγω ὑμῖν· ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· <sup>e</sup>· εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφελήσεται. <sup>35</sup> δύο ἔσονται ἀλθήβουσαι ἐπὶ τὸ αὐτό· <sup>f</sup> ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα

ther shall they say, Lo here, or lo there: for behold, the kingdom of God is within you.

<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. <sup>23</sup> And they shall say to you, See here, or see there: go not after them, nor follow them. <sup>24</sup> For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day. <sup>25</sup> But first must he suffer many things, and be rejected of this generation.

<sup>26</sup> And as it was in the days of Noe: so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all. <sup>28</sup> Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: <sup>29</sup> but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: <sup>30</sup> even thus shall it be in the day when the Son of man is revealed.

<sup>31</sup> In that day he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life, shall preserve it. <sup>34</sup> I tell you, in that night there shall be two men in one bed; the one shall be taken, the other shall be left. <sup>35</sup> Two women shall be grinding together; the one shall be taken,

<sup>a</sup> <sup>b</sup> Rec. add καί. <sup>c</sup> Rec. add res. <sup>d</sup> Gb. & rec. add. <sup>e</sup> Rec. add ο. <sup>f</sup> St. & Bz. om. <sup>g</sup> Or, among you

and the other left. <sup>36</sup> Two men shall be in the field; the one shall be taken, and the other left. <sup>37</sup> And they answered, and said unto him, Where, Lord? And he said unto them, Where-soever the body is, thither will the eagles be gathered together.

18 And he spake a parable unto them, *to this end*, that men ought always to pray, and not to faint, <sup>2</sup> saying, There was in a city a judge, which feared not God neither regarded man. <sup>3</sup> And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary: <sup>4</sup> and he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man, <sup>5</sup> yet because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me.

<sup>6</sup> And the Lord said, Hear what the unjust judge saith. <sup>7</sup> And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup> I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

<sup>9</sup> And he spake this parable unto certain which trusted in themselves <sup>a</sup> that they were righteous, and despised other: <sup>10</sup> Two men went up into the temple to pray, the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup> I fast twice in the week, I give tithes of all that I

ἀφελήσεται. <sup>36</sup> <sup>a</sup> δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφελήσεται. <sup>37</sup> Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Πού, Κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.

18. Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκαεῖν, <sup>2</sup> λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. <sup>3</sup> χήρα δὲ <sup>b</sup> ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. <sup>4</sup> Καὶ οὐκ ὤθέλησεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι· <sup>5</sup> διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδίκησω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη <sup>c</sup> ὑπωπιάζῃ με.

<sup>6</sup> Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· <sup>7</sup> ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; <sup>8</sup> λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς;

<sup>9</sup> Εἶπε δὲ <sup>c</sup> καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην· <sup>10</sup> Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσευξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελῶνης. <sup>11</sup> ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοί, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελῶνης. <sup>12</sup> νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα

<sup>a</sup> St. & Gk. om. v. 36. <sup>b</sup> Klx. add τις. <sup>c</sup> ὡς ἄλλοι. <sup>d</sup> ὡς ἁμαρτωῖοι. <sup>e</sup> Or. as being righteous.

κτῶμαι. <sup>13</sup> Καὶ ὁ τελῶνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἔτυπεν <sup>14</sup> εἰς τὸ στήθος αὐτοῦ, λέγων· Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. <sup>15</sup> Λέγω ὑμῖν, κατέβη αὗτος δεικναιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

<sup>16</sup> Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπηγῇ· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. <sup>17</sup> ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν· Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>18</sup> Ἀμὴν λέγω ὑμῖν, ὅς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσελθῇ εἰς αὐτήν.

<sup>19</sup> Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; <sup>20</sup> Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. <sup>21</sup> τὰς ἐντολὰς οἶδας· Μὴ μοιχεύῃς· μὴ φονεύῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα· σου. <sup>22</sup> Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. <sup>23</sup> Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἐτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. <sup>24</sup> Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

<sup>25</sup> Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>26</sup> εὐκοπώτερον γὰρ ἐστὶ, κάμηλον διὰ τρυμαλιᾶς ἢ ραφίδος

possess. <sup>13</sup> And the publican standing afar off, would not lift up so much as his eyes unto heaven: but smote upon his breast, saying, God be merciful to me a sinner. <sup>14</sup> I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

<sup>15</sup> And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. <sup>16</sup> But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou me good? none is good save one, that is God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me. <sup>23</sup> And when he heard this, he was very sorrowful, for he was very rich.

<sup>24</sup> And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches, enter into the kingdom of God? <sup>25</sup> For it is easier for a camel to go through a needle's eye,

than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard it, said, Who then can be saved? <sup>27</sup> And he said, The things which are impossible with men, are possible with God.

<sup>28</sup> Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> who shall not receive manifold more in this present time, and in the world to come life everlasting.

<sup>31</sup> Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished. <sup>32</sup> For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> and they shall scourge him, and put him to death, and the third day he shall rise again. <sup>34</sup> And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

<sup>35</sup> And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side, begging, <sup>36</sup> and hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him that Jesus of Nazareth passeth by. <sup>38</sup> And he cried, saying, Jesus thou son of David, have mercy on me. <sup>39</sup> And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

<sup>40</sup> And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, <sup>41</sup> saying, What wilt thou that I shall do unto thee? And he said, Lord,

εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>26</sup> Εἶπον δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι; <sup>27</sup> Ὁ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστί παρὰ τῷ Θεῷ.

<sup>28</sup> Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησαμέν σοι. <sup>29</sup> Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, <sup>30</sup> ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

<sup>31</sup> Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. <sup>32</sup> παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαυχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται, <sup>33</sup> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. <sup>34</sup> Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

<sup>35</sup> Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχῶ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· <sup>36</sup> ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο, τί εἴη τοῦτο. <sup>37</sup> ἀπηγγείλαν δὲ αὐτῷ· Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. <sup>38</sup> καὶ ἐβόησε, λέγων· Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησόν με. <sup>39</sup> Καὶ οἱ προάγοντες ἐπετιμῶν αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαυὶδ, ἐλέησόν με.

<sup>40</sup> Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, <sup>41</sup> λέγων· Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε·

Κύριε, ἵνα ἀναβλέψω. <sup>42</sup> Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον ἡ πίστις σου σέσωκέ σε. <sup>43</sup> Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

19. Καὶ εἰσελθὼν διήρχετο τὴν Ἱερικῶν· <sup>2</sup> καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· <sup>3</sup> καὶ ἐζήτησε ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. <sup>4</sup> καὶ ποδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ <sup>5</sup> συκομωραίων, ἵνα ἴδῃ αὐτόν· ὅτι <sup>6</sup> ἐκεῖνης ἡμέλλε διέρχεσθαι. <sup>7</sup> καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι. <sup>8</sup> Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων.

<sup>9</sup> Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. <sup>10</sup> Σταθεῖς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. <sup>11</sup> Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. <sup>12</sup> ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

<sup>13</sup> Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεῖς εἶπε παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι· <sup>14</sup> εἶπεν οὖν· Ἀνθρώπος τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἐαυτῷ βασιλείαν, καὶ ὑποστρέψαι. <sup>15</sup> καλέσας δὲ

that I may receive my sight. <sup>42</sup> And Jesus said unto him, Receive thy sight, thy faith hath saved thee. <sup>43</sup> And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

19. And Jesus entered, and passed through Jericho. <sup>2</sup> And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. <sup>3</sup> And he sought to see Jesus who he was, and could not for the press, because he was little of stature. <sup>4</sup> And he ran before, and climbed up into a sycomore tree to see him, for he was to pass that way. <sup>5</sup> And when Jesus came to the place, he looked up and saw him, and said unto him, Zacchæus, make haste, and come down, for to day I must abide at thy house. <sup>6</sup> And he made haste, and came down, and received him joyfully.

<sup>7</sup> And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. <sup>8</sup> And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold. <sup>9</sup> And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham. <sup>10</sup> For the Son of man is come to seek, and to save that which was lost.

<sup>11</sup> And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. <sup>12</sup> He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. <sup>13</sup> And he called his ten servants,



and delivered them ten pounds, and said unto them, Occupy till I come. <sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

<sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

<sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten pounds. <sup>17</sup> And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

<sup>18</sup> And the second came, saying, Lord, thy pound hath gained five pounds. <sup>19</sup> And he said likewise to him, Be thou also over five cities. <sup>20</sup> And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a napkin:

<sup>21</sup> for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

<sup>22</sup> And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. <sup>23</sup> Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

<sup>24</sup> And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. <sup>25</sup> And they said unto him, Lord, he hath ten pounds.

<sup>26</sup> For I say unto you, That unto every one which hath, shall be given, and from him that hath not, even that he hath shall be taken away from him. <sup>27</sup> But those mine enemies which would not that I should reign over

δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· Προγραμματεύσαθε ἕως ἔρχομαι. <sup>14</sup> Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

<sup>15</sup> Καὶ ἐγένετο ἐν τῷ ἐπαελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο.

<sup>16</sup> παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς.

<sup>17</sup> Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

<sup>18</sup> Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.

<sup>19</sup> Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.

<sup>20</sup> Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. <sup>21</sup> ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἰρεῖς ὃ οὐκ ἔθikas, καὶ θερίζεις ὃ οὐκ ἔσπειρας.

<sup>22</sup> Λέγει ὁ δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων ὃ οὐκ ἔθikas, καὶ θερίζων ὃ οὐκ ἔσπειρα;

<sup>23</sup> καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; <sup>24</sup> Καὶ τοῖς παρεστῶσιν εἶπεν· Ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

<sup>25</sup> Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

<sup>26</sup> Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

<sup>27</sup> πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐ-

τοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἐμπροσθέν μου. <sup>28</sup> Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

<sup>29</sup> Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, <sup>30</sup> εἰπὼν Ὑπάγετε εἰς τὴν κατέναντι κώμην ἐν ᾗ εἰσπορευόμενοι εὕρησете πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς πάποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup> καὶ εἰάν τις ὑμᾶς ἐρωτᾷ· Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ· Ὅτι ὁ Κύριος αὐτοῦ χρειαν ἔχει.

<sup>32</sup> Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. <sup>33</sup> λύνοντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον; <sup>34</sup> Οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρειαν ἔχει. <sup>35</sup> Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπὶ ῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. <sup>36</sup> πορευομένου δὲ αὐτοῦ, ὑπεστρώσανον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

<sup>37</sup> Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, <sup>38</sup> λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. <sup>39</sup> Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτιμησον τοῖς μαθηταῖς σου. <sup>40</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι, εἰάν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκραῖνται.

<sup>41</sup> Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἐκλαυσεν ἐπ' αὐτῇ, <sup>42</sup> λέγων· Ὅτι εἰ ἔγνωσ καὶ σὺ, καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου νῦν δὲ

them, bring hither, and slay them before me. <sup>28</sup> And when he had thus spoken, he went before, ascending up to Jerusalem.

<sup>29</sup> And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, <sup>30</sup> saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. <sup>31</sup> And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

<sup>32</sup> And they that were sent, went their way, and found even as he had said unto them. <sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? <sup>34</sup> And they said, The Lord hath need of him. <sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. <sup>36</sup> And as he went, they spread their clothes in the way.

<sup>37</sup> And when he was come nigh even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, <sup>38</sup> saying, Blessed be the King that cometh in the name of the Lord, peace in heaven, and glory in the highest. <sup>39</sup> And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. <sup>40</sup> And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

<sup>41</sup> And when he was come near, he beheld the city and wept over it, <sup>42</sup> saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now

they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou kindest not the time of thy visitation.

<sup>45</sup> And he went into the temple, and began to cast out them that sold therein, and them that bought, <sup>46</sup> saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

<sup>47</sup> And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him, <sup>48</sup> and could not find what they might do: for all the people were very attentive to hear him.

20. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders, <sup>2</sup> and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? <sup>3</sup> And he answered, and said unto them, I will also ask you one thing, and answer me. <sup>4</sup> The baptism of John, was it from heaven, or of men? <sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not? <sup>6</sup> But and if we say, Of men, all the people will stone us: for they be persuaded that John was a prophet. <sup>7</sup> And they answered, that they could not tell whence it was. <sup>8</sup> And Jesus said unto them, Neither tell I you by what authority I do these things.

ἐκρύβη ἀπὸ ὀφθαλμῶν σου· <sup>43</sup> ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσὶ σε πάντοθεν, <sup>44</sup> καὶ ἑδαφιούσιν σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ὃν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

<sup>45</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας <sup>b</sup> ἐν αὐτῷ καὶ ἀγοράζοντας, <sup>46</sup> λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπηλαῖον ληστῶν.

<sup>47</sup> Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· <sup>48</sup> καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

20. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν <sup>a</sup> ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ <sup>a</sup> ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, <sup>3</sup> καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπέ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; <sup>3</sup> Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς καὶ γὰρ <sup>a</sup> ἓνα λόγον, καὶ εἰπάτέ μοι· <sup>4</sup> Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; <sup>5</sup> Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες· Ὅτι εἰν εἰπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διατί ὅν· οὐκ ἐπιστεύσατε αὐτῷ; <sup>6</sup> Ἐάν δὲ εἰπωμεν· Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. <sup>7</sup> καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. <sup>8</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

a → b ⇨ c ⇨ d ≈ *separat.* e ⇨ f → <sup>a</sup> Or, hanged on him.

<sup>9</sup> Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἑφύτευεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδῆμησε χρόνους ἱκανοὺς. <sup>10</sup> καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργούς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. <sup>11</sup> καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. <sup>12</sup> καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τούτον τραυματίσαντες ἐξέβαλον.

<sup>13</sup> Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἰδόντες ἐντραπησονται. <sup>14</sup> Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· ὁ δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. <sup>15</sup> Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; <sup>16</sup> Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο. <sup>17</sup> Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε· Τί οὖν ἐστὶ τὸ γεγραμμένον τούτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; <sup>18</sup> πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. <sup>19</sup> Καὶ ἐζήτησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφάβηθησαν τὸν λαὸν ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

<sup>20</sup> Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς

<sup>9</sup> Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. <sup>10</sup> And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty. <sup>11</sup> And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. <sup>12</sup> And again he sent the third, and they wounded him also, and cast him out.

<sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. <sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be our's. <sup>15</sup> So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? <sup>16</sup> He shall come and destroy these husbandmen, and shall give the vineyard to others.

And when they heard it, they said, God forbid. <sup>17</sup> And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? <sup>18</sup> Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. <sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

<sup>20</sup> And they watched him, and sent forth spies, which should

feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. <sup>21</sup> And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God <sup>a</sup> truly. <sup>22</sup> Is it lawful for us to give tribute unto Cæsar, or no? <sup>23</sup> But he perceived their craftiness, and said unto them, Why tempt ye me? <sup>24</sup> Shew me a penny: whose image and superscription hath it? They answered, and said, Cæsar's. <sup>25</sup> And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. <sup>26</sup> And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

<sup>27</sup> Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him, <sup>28</sup> saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. <sup>29</sup> There were therefore seven brethren, and the first took a wife, and died without children. <sup>30</sup> And the second took her to wife, and he died childless. <sup>31</sup> And the third took her, and in like manner the seven also. And they left no children, and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

<sup>34</sup> And Jesus answering, said unto them, The children of this world, marry, and are given in marriage: <sup>35</sup> but they which shall be accounted worthy to obtain that world, and the re-

δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγον, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. <sup>21</sup> καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. <sup>22</sup> ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; <sup>23</sup> Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς· <sup>a</sup> Τί με πειράζετε; <sup>b</sup> <sup>24</sup> δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; Ἀποκριθέντες δὲ εἶπον· Καίσαρος. <sup>25</sup> Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>26</sup> Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαναμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

<sup>27</sup> Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, <sup>28</sup> λέγοντες· Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>29</sup> ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· <sup>30</sup> καὶ ἔλαβεν ὁ δεῦτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· <sup>31</sup> καὶ ὁ τρίτος ἔλαβεν αὐτὴν ὡσαύτως δὲ καὶ οἱ ἑπτὰ <sup>d</sup> οὐ κατελιπον τέκνα, καὶ ἀπέθανον· <sup>32</sup> ὕστερον <sup>e</sup> δὲ <sup>f</sup> πάντων ἀπέθανε καὶ ἡ γυνή. <sup>33</sup> ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

<sup>34</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται· <sup>35</sup> οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς

a Ὡς

b Rec. ἐκρίνατε.

c καὶ ὁ δεῦτερος καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατελιπον τέκνα.

d Eiz. add καὶ.

e Ὡς

f →

g Or, of a truth.

ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμουσιν οὔτε ἐγαμίσκονται· <sup>36</sup> οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γὰρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. <sup>37</sup> ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραάμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. <sup>38</sup> Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. <sup>39</sup> Ἀποκριθέντες δὲ τινας τῶν γραμματέων εἶπον· Διδάσκαλε, καλῶς εἶπας. <sup>40</sup> Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

<sup>41</sup> Εἶπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ· <sup>42</sup> εἶναι;· καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, <sup>43</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>44</sup> Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

<sup>45</sup> Ἀκούοντας δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ· <sup>46</sup> Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· <sup>47</sup> οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσώτερον κρίμα.

<sup>21.</sup> Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ τραπεζοφυλάκιον πλουσίου· <sup>3</sup> εἶδε δὲ καὶ τινὰ χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά· <sup>3</sup> καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη πλείον πάντων ἔβαλεν· <sup>4</sup> ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ

surrection from the dead, neither marry, nor are given in marriage. <sup>36</sup> Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. <sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> For he is not a God of the dead, but of the living; for all live unto him. <sup>39</sup> Then certain of the scribes answering, said, Master, thou hast well said. <sup>40</sup> And after that, they durst not ask him any question at all.

<sup>41</sup> And he said unto them, How say they that Christ is David's son? <sup>42</sup> And David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand, <sup>43</sup> till I make thine enemies thy footstool. <sup>44</sup> David therefore calleth him, Lord, how is he then his son?

<sup>45</sup> Then in the audience of all the people, he said unto his disciples, <sup>46</sup> Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts: <sup>47</sup> which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

<sup>21.</sup> And he looked up, and saw the rich men casting their gifts into the treasury. <sup>3</sup> And he saw also a certain poor widow, casting in thither two mites. <sup>3</sup> And he said, Of a truth, I say unto you, that this poor widow hath cast in more than they all. <sup>4</sup> For all these have of their abundance cast in unto the offerings of God, but she of her

penury hath cast in all the living that she had.

<sup>6</sup> And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said, <sup>6</sup> as for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. <sup>7</sup> And they asked him, saying, Master, but when shall these things be? and what sign will there be, when these things shall come to pass? <sup>8</sup> And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*, and the time draweth near: go ye not therefore after them. <sup>9</sup> But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by. <sup>10</sup> Then said he unto them, Nation shall rise against nation, & kingdom against kingdom: <sup>11</sup> and great earthquakes shall be in divers places, and famines, & pestilences: and fearful sights and great signs shall there be from heaven.

<sup>12</sup> But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. <sup>13</sup> And it shall turn to you for a testimony. <sup>14</sup> Settle it therefore in your hearts, not to meditate before what ye shall answer. <sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist. <sup>16</sup> And ye shall be betrayed both by parents and brethren, and kinsfolks and friends, and some of you shall they cause to be put to death. <sup>17</sup> And ye shall be hated of all men for my name's sake. <sup>18</sup> But there shall not a hair of your head perish. <sup>19</sup> In your patience possess ye your souls.

ὕστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

<sup>6</sup> Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε· <sup>6</sup> Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφελθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. <sup>7</sup> Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι; <sup>8</sup> Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ Ὁ καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. <sup>9</sup> ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. <sup>10</sup> Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· <sup>11</sup> σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται.

<sup>12</sup> Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. <sup>13</sup> ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον· <sup>14</sup> θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι· <sup>15</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δύνησονται ἀντειπεῖν· <sup>16</sup> οὐδὲ ἀντιστήναι πάντες οἱ ἀντικείμενοι ὑμῖν. <sup>17</sup> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν· <sup>18</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· <sup>19</sup> καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. <sup>20</sup> ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

<sup>20</sup> Ὄταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. <sup>21</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. <sup>22</sup> ὅτι ἡμέραι ἐκδικήσεως αὐταῖ εἰσι, τοῦ \*πλησθῆναι\* πάντα τὰ γεγραμμένα. <sup>23</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ. <sup>24</sup> καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.

<sup>25</sup> Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ὁ ἡχούσης\* θαλάσσης καὶ σάλου. <sup>26</sup> ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>28</sup> ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

<sup>29</sup> Καὶ εἶπε παραβολὴν αὐτοῖς· Ἰδετε τὴν συκὴν καὶ πάντα τὰ δένδρα. <sup>30</sup> ὅταν προβάλῃσιν ἡδὴ, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. <sup>31</sup> οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>32</sup> ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἀνπάντα γεννηταί, <sup>33</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

<sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. <sup>21</sup> Then let them which are in Judæa, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countries, enter thereinto. <sup>22</sup> For these be the days of vengeance, that all things which are written may be fulfilled. <sup>23</sup> But woe unto them that are with child, and to them that give suck in those days, for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

<sup>25</sup> And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, <sup>26</sup> men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. <sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory. <sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

<sup>29</sup> And he spake to them a parable, Behold the fig tree, and all the trees, <sup>30</sup> when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. <sup>31</sup> So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. <sup>32</sup> Verily I say unto you, this generation shall not pass away, till all be fulfilled. <sup>33</sup> Heaven and earth shall pass away, but my words shall not pass away.



<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. <sup>35</sup> For as a snare shall it come on all them that dwell on the face of the whole earth. <sup>36</sup> Watch ye therefore, and pray always,  $\gamma$  ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

<sup>37</sup> And in the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives. <sup>38</sup> And all the people came early in the morning to him in the temple, for to hear him.

22. Now the feast of unleavened bread drew nigh, which is called the passover. <sup>2</sup> And the chief priests and scribes sought how they might kill him; for they feared the people.

<sup>3</sup> Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

<sup>4</sup> And he went his way, and communed with  $\gamma$  chief priests and captains, how he might betray him unto them. <sup>5</sup> And they were glad, and covenanted to give him money. <sup>6</sup> And he promised, & sought opportunity to betray him unto them  $\alpha$  in the absence of the multitude.

<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed. <sup>8</sup> And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. <sup>9</sup> And they said unto him, Where wilt thou that we prepare? <sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in. <sup>11</sup> And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guest-

<sup>34</sup> Προσέχετε δε ἑαυτοῖς, μήποτε  $\alpha$  βαρῆθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· <sup>35</sup> ὥς παγὶς γὰρ ἐπελευσεται ἐπὶ πάντας τοὺς καθήμενους ἐπὶ πρόσωπον πάσης τῆς γῆς. <sup>36</sup> ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῇτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ἡλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἔλαιων. <sup>38</sup> καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

22. Ἦγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα· <sup>2</sup> καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν. <sup>3</sup> εἰσῆλθε δὲ  $\beta$  Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· <sup>4</sup> καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. <sup>5</sup> καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· <sup>6</sup> καὶ ἐξωμολόγησε, καὶ ἐζήτηι εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

<sup>7</sup> Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· <sup>8</sup> καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν· Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. <sup>9</sup> Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμεν; <sup>10</sup> Ὁ δὲ εἶπεν αὐτοῖς· Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται· <sup>11</sup> καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ

κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>12</sup> Κάκεινος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. <sup>13</sup> Ἀπελθόντες δὲ εὑρον καθὼς εἶρκεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

<sup>14</sup> Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

<sup>15</sup> καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. <sup>16</sup> λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>17</sup> Καὶ δεξιόμενος ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς· <sup>18</sup> λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

<sup>19</sup> Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>20</sup> Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

<sup>21</sup> Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. <sup>22</sup> καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὄρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδοται. <sup>23</sup> Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τὸ τίς ἅρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλον πράσσειν.

<sup>24</sup> Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. <sup>25</sup> ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζονται αὐτῶν εὐεργέται καλοῦνται. <sup>26</sup> ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων

chamber where I shall eat the passover with my disciples? <sup>12</sup> And he shall shew you a large upper room furnished, there make ready. <sup>13</sup> And they went, and found as he had said unto them, and they made ready the passover.

<sup>14</sup> And when the hour was come, he sat down, & the twelve apostles with him. <sup>15</sup> And he said unto them, « With desire I have desired to eat this passover with you before I suffer. <sup>16</sup> For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. <sup>17</sup> And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. <sup>18</sup> For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

<sup>19</sup> And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. <sup>20</sup> Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

<sup>21</sup> But behold, the hand of him that betrayeth me, is with me on the table. <sup>22</sup> And truly the Son of man goeth as it was determined, but woe unto that man by whom he is betrayed. <sup>23</sup> And they began to enquire among themselves, which of them it was that should do this thing.

<sup>24</sup> And there was also a strife among them, which of them should be accounted the greatest. <sup>25</sup> And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. <sup>26</sup> But ye shall not be so; but he that is greatest among

you, let him be as the younger, and he that is chief, as he that doth serve. <sup>27</sup> For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. <sup>28</sup> Ye are they which have continued with me in my temptations. <sup>29</sup> And I appoint unto you a kingdom, as my Father hath appointed unto me, <sup>30</sup> that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

<sup>31</sup> And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: <sup>32</sup> but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. <sup>33</sup> And he said unto him, Lord, I am ready to go with thee both into prison, and to death. <sup>34</sup> And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

<sup>35</sup> And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. <sup>36</sup> Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. <sup>37</sup> For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. <sup>38</sup> And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

<sup>39</sup> And he came out, and went, as he was wont, to the mount of Olives, and his disciples also

ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. <sup>27</sup> τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. <sup>28</sup> ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· <sup>29</sup> καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, <sup>30</sup> ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ <sup>31</sup> καθίσησθε ἐπὶ θρόνων, κρίνοντας τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ.

<sup>31</sup> Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον· <sup>32</sup> ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. <sup>33</sup> Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. <sup>34</sup> Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέναι με.

<sup>35</sup> Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τίνος ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός. <sup>36</sup> Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγοράσάτω μάχαιραν. <sup>37</sup> Λέγω γὰρ ὑμῖν, ὅτι <sup>38</sup> βῆτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· Καὶ μετὰ ἀνόμων ἐλογίσθη· Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. <sup>38</sup> Οἱ δὲ εἶπον· Κύριε, ἰδοὺ, μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστι.

<sup>39</sup> Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ

<sup>40</sup> γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. <sup>41</sup> Καὶ αὐτοὶ ἀπεσπάσθη ἀπ' αὐτῶν ὥσπερ λίθου βολήν, καὶ θεὸς τὰ γόνυα προσηύχετο, <sup>42</sup> λέγων Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

<sup>43</sup> Ὡφθῆ δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνίσχυων αὐτόν. <sup>44</sup> καὶ γενόμενος ἐν ἁγωνίᾳ, ἐκτενέστερον προσηύχετο. ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. <sup>45</sup> καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς <sup>a</sup>, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, <sup>46</sup> καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

<sup>47</sup> Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα, προήρχετο <sup>b</sup> αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλεῖν αὐτόν. <sup>48</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; <sup>49</sup> Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; <sup>50</sup> Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. <sup>51</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐὰν ἕως τούτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.

<sup>52</sup> Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; <sup>53</sup> καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία

followed him. <sup>40</sup> And when he was at the place, he said unto them, Pray, that ye enter not into temptation. <sup>41</sup> And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, <sup>42</sup> saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

<sup>43</sup> And there appeared an angel unto him from heaven, strengthening him. <sup>44</sup> And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. <sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup> and said unto them, Why sleep ye? Rise, and pray, lest ye enter into temptation.

<sup>47</sup> And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. <sup>48</sup> But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? <sup>49</sup> When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? <sup>50</sup> And one of them smote the servant of the high priest, and cut off his right ear. <sup>51</sup> And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him.

<sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? <sup>53</sup> When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of dark-

<sup>a</sup> Eis. add αὐτοῦ.

<sup>b</sup> Rec. αὐτῶν.

ness. <sup>54</sup> Then took they him, and led him, and brought him into the high priest's house,

and Peter followed afar off. <sup>55</sup> And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. <sup>56</sup> But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. <sup>57</sup> And he denied him, saying, Woman, I know him not. <sup>58</sup> And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. <sup>59</sup> And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. <sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

<sup>61</sup> And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. <sup>62</sup> And Peter went out, and wept bitterly.

<sup>63</sup> And the men that held Jesus, mocked him, and smote him. <sup>64</sup> And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? <sup>65</sup> And many other things blasphemously spake they against him.

<sup>66</sup> And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council, saying, <sup>67</sup> Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. <sup>68</sup> And if I also ask you, you will not answer me, nor let me go. <sup>69</sup> Hereafter

τοῦ σκότους. <sup>54</sup> Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως.

Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. <sup>55</sup> ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. <sup>56</sup> Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν. <sup>57</sup> Ὁ δὲ ἠρνῆσατο αὐτὸν, λέγων· Γύναι, οὐκ οἶδα αὐτόν. <sup>58</sup> Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἀνθρώπε, οὐκ εἰμί. <sup>59</sup> Καὶ διαστάσης ὥσπερ ὥρας μίας, ἄλλος τις διῷσχυρίζετο, λέγων· Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. <sup>60</sup> Εἶπε δὲ ὁ Πέτρος· Ἀνθρώπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν αὐτὸν ὁ ἀλέκτωρ.

<sup>61</sup> Καὶ στραφείς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι, πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. <sup>62</sup> Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

<sup>63</sup> Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες· <sup>64</sup> καὶ περικαλύψαντες αὐτὸν, ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες· Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε; <sup>65</sup> Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

<sup>66</sup> Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες· <sup>67</sup> Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσῃτε· <sup>68</sup> ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτε μοι, ἢ ἀπολύσῃτε. <sup>69</sup> ἀπὸ

τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. <sup>70</sup> Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. <sup>71</sup> Οἱ δὲ εἶπον· Τί ἐτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

23. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, <sup>1</sup> ἡγαγον αὐτὸν ἐπὶ τὸν Πιλάτον, <sup>2</sup> ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τούτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. <sup>3</sup> Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις. <sup>4</sup> Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὗρίσκω αἰτίον ἐν τῷ ἀνθρώπῳ τούτῳ. <sup>5</sup> Οἱ δὲ ἐπίσχουν, λέγοντες· Ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ὥς ὧδε. <sup>6</sup> Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· <sup>7</sup> Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. <sup>8</sup> Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν <sup>9</sup> πολλὰ <sup>10</sup> περὶ αὐτοῦ· καὶ ἠλπίζε τι σημείον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. <sup>9</sup> ἐπρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. <sup>10</sup> εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ. <sup>11</sup> ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

shall the Son of man sit on the right hand of the power of God. <sup>70</sup> Then said they all, Art thou then the son of God? And he said unto them, Ye say that I am. <sup>71</sup> And they said, What need we any further witness? for we ourselves have heard of his own mouth.

23. And the whole multitude of them arose, and led him unto Pilate. <sup>2</sup> And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king. <sup>3</sup> And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. <sup>4</sup> Then said Pilate to the chief priests, and to the people, I find no fault in this man. <sup>5</sup> And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. <sup>6</sup> When Pilate heard of Galilee, he asked whether the man were a Galilæan.

<sup>7</sup> And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. <sup>8</sup> And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. <sup>9</sup> Then he questioned with him in many words, but he answered him nothing. <sup>10</sup> And the chief priests and scribes stood, and vehemently accused him. <sup>11</sup> And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

<sup>12</sup> And the same day Pilate and Herod were made friends together; for before, they were at enmity between themselves.

<sup>13</sup> And Pilate, when he had called together the chief priests, and the rulers, and the people, <sup>14</sup> said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. <sup>15</sup> No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. <sup>16</sup> I will therefore chastise him, and release him. <sup>17</sup> For of necessity he must release one unto them at the feast.

<sup>18</sup> And they cried out all at once, saying, Away with this man, and release unto us Barabbas, <sup>19</sup> who for a certain sedition made in the city, and for murder, was cast into prison. <sup>20</sup> Pilate therefore willing to release Jesus, spake again to them: <sup>21</sup> but they cried, saying, Crucify him, crucify him. <sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go. <sup>23</sup> And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. <sup>24</sup> And Pilate gave sentence that it should be as they required. <sup>25</sup> And he released unto them, him that for sedition and murder was cast into prison, whom they had desired, but he delivered Jesus to their will.

<sup>26</sup> And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it

<sup>12</sup> ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

<sup>13</sup> Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας καὶ τὸν λαόν· <sup>14</sup> εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐξώπιον ὑμῶν ἀνακρίνας οὐδὲν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ· <sup>15</sup> ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. <sup>16</sup> παιδεύσας οὖν αὐτὸν ἀπολύσω. <sup>17</sup> ὁ δ' ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα.

<sup>18</sup> Ἀνέκραξαν δὲ παμπληθεῖ, λέγοντες· Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββάν· <sup>19</sup> ὅστις ἦν διὰ στάσις τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. <sup>20</sup> πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν· <sup>21</sup> οἱ δὲ ἐπεφώνουν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν. <sup>22</sup> ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν ἀπολύσω. <sup>23</sup> Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτοῦμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. <sup>24</sup> ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἷτημα αὐτῶν· <sup>25</sup> ἀπέλυσε δὲ τὸν διὰ στάσις καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾔτουντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

<sup>26</sup> Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου· ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρόν, φέρειν ὀπισθεν τοῦ Ἰησοῦ.

\* ὁ ἀπεπεμψέν τὸν αὐτὸν πρὸς ἡμᾶς.

b  $\frac{1}{2}$  Or, assembled.

δ Rec. add αὐτοῖς.

ε Rec. add τοῦ

<sup>27</sup> ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ <sup>a</sup> καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. <sup>28</sup> στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς εἶπε· θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἐαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. <sup>29</sup> ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. <sup>30</sup> τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς. <sup>31</sup> <sup>a</sup> Ὅτι, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

<sup>32</sup> Ἦγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναireθῆναι. <sup>33</sup> καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. <sup>34</sup> ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. <sup>35</sup> καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἔξεμυκτῆριζον δὲ καὶ οἱ ἄρχοντες <sup>b</sup> σὺν αὐταῖς, λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός. <sup>36</sup> Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, <sup>37</sup> καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν. <sup>38</sup> Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς· Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.

<sup>39</sup> Εἰς δὲ τῶν κρεμασθέντων κακοῦργων ἕβλασφῆμει αὐτόν, λεγών· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. <sup>40</sup> Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; <sup>41</sup> καὶ ἡμεῖς μὲν

after Jesus. <sup>27</sup> And there followed him a great company of people, and of women, which also bewailed and lamented him. <sup>28</sup> But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. <sup>29</sup> For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. <sup>30</sup> Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. <sup>31</sup> For if they do these things in a green tree, what shall be done in the dry?

<sup>32</sup> And there were also two other malefactors led with him, to be put to death. <sup>33</sup> And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup> Then said Jesus, Father, forgive them, for they know not what they do: and they parted his raiment, and cast lots. <sup>35</sup> And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God. <sup>36</sup> And the soldiers also mocked him, coming to him, and offering him vinegar, <sup>37</sup> and saying, If thou be the king of the Jews, save thyself. <sup>38</sup> And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

<sup>39</sup> And one of the malefactors, which were hanged, railled on him, saying, If thou be Christ, save thyself and us. <sup>40</sup> But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed



justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. <sup>42</sup> And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. <sup>43</sup> And Jesus said unto him, Verily, I say unto thee, to day shalt thou be with me in paradise.

<sup>44</sup> And it was about the sixth hour, and there was a darkness over all the earth, until the ninth hour. <sup>45</sup> And the sun was darkened, and the veil of the temple was rent in the midst. <sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

<sup>47</sup> Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup> And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

<sup>50</sup> And behold, there was a man named Joseph, a counselor; and he was a good man, & a just. <sup>51</sup> (The same had not consented to the counsel and deed of them) he was of Arimathæa, a city of the Jews (who also himself waited for the kingdom of God.) <sup>52</sup> This man went unto Pilate, and begged the body of Jesus. <sup>53</sup> And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. <sup>54</sup> And that day was the preparation, and the sabbath drew on.

<sup>55</sup> And the women also which came with him from Galilee, followed after, and beheld the

δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἁτοπον ἐπραξε. <sup>42</sup> Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. <sup>43</sup> Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

<sup>44</sup> Ἦν δὲ ὥσεί ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης. <sup>45</sup> καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. <sup>46</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε· Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἐξέπνευσεν.

<sup>47</sup> Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενόμενον ἐδόξασε τὸν Θεόν, λέγων· Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. <sup>48</sup> Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτουντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. <sup>49</sup> εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρώσαι ταῦτα.

<sup>50</sup> Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, <sup>51</sup> (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὅς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, <sup>52</sup> οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>53</sup> καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. <sup>54</sup> καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.

<sup>55</sup> Κατακολουθήσασαι δὲ ὁ καὶ γυναῖκες, αἵτινες ἦσαν συνελλυθῦναι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ

μνημείον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.  
<sup>15</sup> ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα  
καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχα-  
σαν κατὰ τὴν ἐντολήν.

24. Τῇ δὲ μῇ τῶν σαββάτων ὄρθρου  
βαθεὶς ἦλθον ἐπὶ τὸ μνημα, φέρουσαι  
ἀ ἡτοίμασαν ἀρώματα, <sup>2</sup> καὶ τινες σὺν  
αὐταῖς. <sup>3</sup> εὗρον δὲ τὸν λίθον ἀποκεκυ-  
λισμένον ἀπὸ τοῦ μνημείου, <sup>4</sup> καὶ εἰσ-  
ελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ  
Κυρίου Ἰησοῦ. <sup>5</sup> καὶ ἐγένετο ἐν τῷ  
διαπορεύσει αὐτὰς περὶ τούτου, καὶ  
ἰδοὺ, <sup>6</sup> ἄνδρες δύο· ἐπέστησαν αὐταῖς ἐν  
ἐσθήσεσιν ἀστραπτούσαις. <sup>7</sup> ἐμφόβων  
δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ  
πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς·  
<sup>8</sup> τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;  
<sup>9</sup> οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη· μνήσθητε  
ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλι-  
λαίᾳ, <sup>10</sup> λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ  
ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀν-  
θρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι,  
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

<sup>11</sup> Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐ-  
τοῦ· <sup>12</sup> καὶ ὑποστρέψασαι ἀπὸ τοῦ μνη-  
μείου, ἀπήγγειλαν ταῦτα πάντα τοῖς  
ἐνδεκα καὶ πᾶσι τοῖς λοιποῖς. <sup>13</sup> ἦν δὲ  
ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ  
Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐ-  
ταῖς, <sup>14</sup> αἱ ἔλεγον πρὸς τοὺς ἀποστόλους  
ταῦτα. <sup>15</sup> καὶ ἐφάνησαν ἐνώπιον αὐτῶν  
ὥστε λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπί-  
στον αὐταῖς. <sup>16</sup> ὁ δὲ Πέτρος ἀναστὰς  
ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας  
βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ  
ἀπήλθε πρὸς ἐαυτὸν θαυμάζων τὸ γε-  
γονός.

<sup>17</sup> Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πο-  
ρευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην  
ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἰε-  
ρουσαλὴμ, ἣ ὄνομα Ἑμμαούς· <sup>18</sup> καὶ

sepulchre, and how his body  
was laid. <sup>15</sup> And they returned,  
and prepared spices and oint-  
ments, and rested the sabbath  
day, according to the com-  
mandment.

24. Now upon the first day  
of the week, very early in the  
morning, they came unto the  
sepulchre, bringing the spices  
which they had prepared, and  
certain others with them. <sup>2</sup> And  
they found the stone rolled  
away from the sepulchre. <sup>3</sup> And  
they entered in, and found not  
the body of the Lord Jesus.  
<sup>4</sup> And it came to pass, as they  
were much perplexed there-  
about, behold, two men stood  
by them in shining garments.  
<sup>5</sup> And as they were afraid, and  
bowed down their faces to the  
earth, they said unto them,  
Why seek ye <sup>6</sup> the living among  
the dead? <sup>7</sup> He is not here,  
but is risen: remember how he  
spake unto you when he was  
yet in Galilee, <sup>8</sup> saying, The  
Son of man must be delivered  
into the hands of sinful men,  
and be crucified, and the third  
day rise again.

<sup>9</sup> And they remembered his  
words, <sup>10</sup> and returned from the  
sepulchre, and told all these  
things unto the eleven, and to  
all the rest. <sup>11</sup> It was Mary  
Magdalene, and Joanna, and  
Mary the mother of James, and  
other women that were with  
them, which told these things  
unto the apostles. <sup>12</sup> And their  
words seemed to them as idle  
tales, and they believed them  
not. <sup>13</sup> Then arose Peter, and  
ran unto the sepulchre, and  
stooping down, he beheld the  
linen clothes laid by themselves,  
and departed, wondering in  
himself at that which was come  
to pass.

<sup>14</sup> And behold, two of them  
went that same day to a vil-  
lage called Emmaus, which was  
from Jerusalem about three-  
score furlongs. <sup>15</sup> And they

talked together of all these things which had happened.<sup>16</sup> And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.<sup>16</sup> But their eyes were holden, that they should not know him.<sup>17</sup> And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?

<sup>18</sup> And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? <sup>19</sup> And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God, and all the people. <sup>20</sup> And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. <sup>21</sup> But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done. <sup>22</sup> Yea, and certain women also of our company made us astonished, which were early at the sepulchre: <sup>23</sup> and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. <sup>24</sup> And certain of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

<sup>25</sup> Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: <sup>26</sup> ought not Christ to have suffered these things, and to enter into his glory? <sup>27</sup> And beginning at Moses, and all the prophets, he expounded

αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. <sup>16</sup> καὶ ἐγένετο ἐν τῷ ὁμίλει αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· <sup>16</sup> οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. <sup>17</sup> εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί;

<sup>18</sup> Ἀποκριθεὶς δὲ ὁ εἷς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς ἡ Ἱερουσαλὴμ, καὶ οὐκ ἔγνωνς τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; <sup>19</sup> Καὶ εἶπεν αὐτοῖς· Ποία; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· <sup>20</sup> ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν· <sup>21</sup> ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πάσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. <sup>22</sup> ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρῖαι ἐπὶ τὸ μνημεῖον· <sup>23</sup> καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἡλθον, λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγονσιν αὐτὸν ζῆν· <sup>24</sup> καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὑρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.

<sup>25</sup> Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· <sup>26</sup> οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; <sup>27</sup> Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διημή-

νευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ <sup>a</sup> αὐτοῦ. <sup>28</sup> καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς <sup>b</sup> προσεποιεῖτο πορρωτέρω πορεύεσθαι. <sup>29</sup> καὶ παρεβιάσαντο αὐτὸν, λέγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ καὶ κέκλακεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μέναι σὺν αὐτοῖς.

<sup>30</sup> Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδον αὐτοῖς.

<sup>31</sup> αὐτῶν δὲ διανοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. <sup>32</sup> καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διήνοιγεν ἡμῖν τὰς γραφάς;

<sup>33</sup> Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ· καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς <sup>34</sup> λέγοντας· Ὅτι ὁ ἡγέρθη ὁ κύριος ὄντως, καὶ ὤφθη Σίμωνι.

<sup>35</sup> Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

<sup>36</sup> Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς <sup>a</sup> ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. <sup>37</sup> Πτοηθέντες δὲ καὶ ἔμβοφοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. <sup>38</sup> καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; <sup>39</sup> ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμέ θεωρεῖτε ἔχοντα. <sup>40</sup> Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. <sup>41</sup> ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν

unto them in all the scriptures, the things concerning himself. <sup>28</sup> And they drew nigh unto the village, whither they went, and he made as though he would have gone further. <sup>29</sup> But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in, to tarry with them.

<sup>30</sup> And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. <sup>31</sup> And their eyes were opened, and they knew him, and he <sup>a</sup> vanished out of their sight. <sup>32</sup> And they said one unto another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

<sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup> saying, The Lord is risen indeed, and hath appeared to Simon. <sup>35</sup> And they told what things were done in the way, and how he was known of them in breaking of bread.

<sup>36</sup> And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. <sup>37</sup> But they were terrified, and affrighted, and supposed that they had seen a spirit. <sup>38</sup> And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? <sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. <sup>40</sup> And when he had thus spoken, he shewed them his hands and his feet. <sup>41</sup> And while they yet believed not for joy, and wondered,

<sup>a</sup> St. & Bz. αὐτοῦ.

<sup>b</sup> ὁ προσεποιεῖτο.

<sup>c</sup> ὡς ὅτι οὐκ ἔχει σὰρκα καὶ ὀστέα.

<sup>d</sup> Gb. om.

<sup>e</sup> Or, ceased to be seen of them.

he said unto them, Have ye here any meat? <sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb. <sup>43</sup> And he took it, and did eat before them.

<sup>44</sup> And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. <sup>45</sup> Then opened he their understanding, that they might understand the scriptures, <sup>46</sup> and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things. <sup>49</sup> And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

<sup>50</sup> And he led them out as far as to Bethany, and he lift up his hands, and blessed them. <sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. <sup>52</sup> And they worshipped him, and returned to Jerusalem, with great joy: <sup>53</sup> and were continually in the temple, praising and blessing God. Amen.

αὐτοῖς· Ἔχετε τι βρώσιμον ἐνθάδε; <sup>42</sup> Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, <sup>a</sup> καὶ ἀπὸ μελισσίου κηρίου. <sup>43</sup> καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

<sup>44</sup> Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἐτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. <sup>45</sup> Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· <sup>46</sup> καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, <sup>b</sup> καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup> καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. <sup>48</sup> ὑμεῖς δὲ ἐστε μάρτυρες τούτων. <sup>49</sup> καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει ὁ Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.

<sup>50</sup> Ἐξήγαγε δὲ αὐτοὺς ὁ ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. <sup>51</sup> καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, <sup>c</sup> καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. <sup>52</sup> καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· <sup>53</sup> καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες τὸν Θεόν. <sup>d</sup>

## ΕΥΑΓΓΕΛΙΟΝ

## ΚΑΤΑ ΙΩΑΝΝΗΝ.

IN the beginning was the Word, and <sup>f</sup> Word was with God, and the Word was God.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.

<sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

<sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. <sup>4</sup> ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

<sup>6</sup> Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. <sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. <sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

<sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup> ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. <sup>13</sup> οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. <sup>14</sup> καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀληθείας.

<sup>15</sup> Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων· Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. <sup>16</sup> α Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· <sup>17</sup> ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>18</sup> Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ

<sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him, and without him was not any thing made that was made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> And the light shineth in darkness, and the darkness comprehended it not.

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> The same came for a witness, to bear witness of the Light, that all men through him might believe. <sup>8</sup> He was not that Light, but was sent to bear witness of that Light.

<sup>9</sup> That was the true Light, which lighteth every man that cometh into the world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his own, & his own received him not. <sup>12</sup> But as many as received him, to them gave he a power to become the sons of God, even to them that believe on his name: <sup>13</sup> which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup> And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

<sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me. <sup>16</sup> And of his fulness have all we received, and grace for grace. <sup>17</sup> For the law was given by Moses, but grace and truth came by Jesus Christ. <sup>18</sup> No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.

<sup>19</sup> And this is the record of John, when the Jews sent priests

out of Nazareth? Philip saith unto him, Come and see.

<sup>48</sup> Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. <sup>49</sup> Nathanael saith unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. <sup>50</sup> Nathanael answered, and saith unto him, Rabbi, thou art the son of God, thou art the King of Israel. <sup>51</sup> Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. <sup>52</sup> And he saith unto him, Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending, and descending upon the Son of man.

2. And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> And both Jesus was called, and his disciples, to the marriage. <sup>3</sup> And when they wanted wine, the mother of Jesus saith unto him, They have no wine. <sup>4</sup> Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. <sup>5</sup> His mothersaith unto the servants, Whatsoever he saith unto you, do it. <sup>6</sup> And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

<sup>7</sup> Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. <sup>8</sup> And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the

ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε.

<sup>48</sup> Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. <sup>49</sup> Λέγει αὐτῷ Ναθαναὴλ· Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἰδόν σε. <sup>50</sup> Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. <sup>51</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι· Εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὅψῃ. <sup>52</sup> Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφώγوتا, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

2. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. <sup>4</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ὥρα μου. <sup>5</sup> Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>6</sup> Ἦσαν δὲ ἐκεῖ ὑδρίας λίθιναι ἑξ· κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

<sup>7</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγένισαν αὐτὰς ἕως ἁνω. <sup>8</sup> καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. <sup>9</sup> ὥς δὲ ἐγένεσται ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι

ἤδεισαν οἱ ἡντληκότες τὸ ὕδωρ·) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, <sup>10</sup> καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup> Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

<sup>12</sup> Μετὰ τοῦτο κατέβη εἰς Καπερναοῦν, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>13</sup> Καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. <sup>14</sup> καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστὰς καθήμενους. <sup>15</sup> καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε. <sup>16</sup> καὶ τοῖς τὰς περισσότερας πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. <sup>17</sup> Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου <sup>a</sup> καταφάγεται<sup>a</sup> με.

<sup>18</sup> Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεῖκνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; <sup>19</sup> Ἀπεκρίθη <sup>b</sup> ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; <sup>21</sup> Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. <sup>22</sup> ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ

servants which drew the water knew) the governor of the feast called the bridegroom, <sup>10</sup> and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. <sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

<sup>12</sup> After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many days.

<sup>13</sup> And the Jews passover was at hand, and Jesus went up to Jerusalem <sup>14</sup> and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting. <sup>15</sup> And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables, <sup>16</sup> and said unto them that sold doves Take these things hence, make not my Father's house an house of merchandise. <sup>17</sup> And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

<sup>18</sup> Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things? <sup>19</sup> Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> When therefore he was risen from the dead, his

<sup>a</sup> Rec. καταφαγε.

<sup>b</sup> 22



disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

<sup>23</sup> Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. <sup>24</sup> But Jesus did not commit himself unto them, because he knew all men, <sup>25</sup> and needed not that any should testify of man: for he knew what was in man.

3. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup> the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

<sup>3</sup> Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born <sup>a</sup> again, he cannot see the kingdom of God.

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born <sup>β</sup> again. <sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε<sup>a</sup>. καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς<sup>b</sup> Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. <sup>24</sup> αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας<sup>c</sup>. <sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

3. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἀρχὸν τῶν Ἰουδαίων. <sup>2</sup> οὗτος ἦλθε πρὸς αὐτὸν<sup>d</sup> νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἢ σὺ ποιεῖς, ἐὰν μὴ ὁ Θεὸς μετ' αὐτοῦ.

<sup>3</sup> Ἀπεκρίθη<sup>e</sup> ὁ<sup>f</sup> Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

<sup>4</sup> Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

<sup>5</sup> Ἀπεκρίθη<sup>e</sup> ὁ<sup>f</sup> Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>6</sup> τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι. <sup>7</sup> μὴ θαυμάσης ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. <sup>8</sup> τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

<sup>a</sup> Rec. add αὐτοῦ.

<sup>b</sup> Rec. om. τοῖς.

<sup>c</sup> Rec. read Ἰησοῦ.

<sup>d</sup> ἢ. <sup>e</sup> Gb. om.

<sup>f</sup> Or, from above.

<sup>β</sup> Or, from above.

<sup>9</sup> Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;

<sup>10</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ

ταῦτα οὐ γινώσκεις; <sup>11</sup> ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἔωράκαμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> εἰ τὰ ἐπίγεια

εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἂν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;

<sup>13</sup> καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου· <sup>14</sup> ὁ ὢν ἐν τῷ οὐρανῷ·

<sup>15</sup> καὶ καθὼς Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, <sup>16</sup> ἵνα πᾶς ὁ πιστεύων

εἰς αὐτὸν <sup>c</sup> μὴ ἀπολήται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>17</sup> οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν

μονογενή ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολήται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>18</sup> οὐ γὰρ ἀπέστειλεν ὁ Θεὸς

τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

<sup>19</sup> ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ

πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. <sup>20</sup> αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον,

καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. <sup>21</sup> πᾶς γὰρ ὁ φαῦλα πράσσων,

μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· <sup>22</sup> ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται

πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

<sup>23</sup> Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ

<sup>9</sup> Nicodemus answered, and said unto him, How can these things be?

<sup>10</sup> Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things?

<sup>11</sup> Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

<sup>12</sup> If I have told you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things?

<sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up: <sup>15</sup> that whosoever believeth in him, should not perish, but have eternal life.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life. <sup>17</sup> For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

<sup>18</sup> He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten son of God. <sup>19</sup> And this is the condemnation, that light is come into the world,

and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup> But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

<sup>22</sup> After these things, came Jesus and his disciples into the land of Judæa, and there he tarried with them, and

baptized. <sup>23</sup> And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison.

<sup>25</sup> Then there arose a question between some of John's disciples and the Jews, about purifying. <sup>26</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

<sup>27</sup> John answered, and said, A man can "receive nothing, except it be given him from heaven. <sup>28</sup> Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. <sup>30</sup> He must increase, but I must decrease.

<sup>31</sup> He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven is above all: <sup>32</sup> and what he hath seen and heard, that he testifieth, and no man receiveth his testimony: <sup>33</sup> he that hath received his testimony, hath set to his seal, that God is true. <sup>34</sup> For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him*. <sup>35</sup> The Father loveth the Son, and hath given all things into his hand. <sup>36</sup> He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.

ἐβάπτισεν. <sup>23</sup> ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. <sup>24</sup> οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

<sup>25</sup> Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ τῶν Ἰουδαίων περὶ καθαρισμοῦ· <sup>26</sup> καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

<sup>27</sup> Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup> ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. <sup>30</sup> ἐκείνου δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

<sup>31</sup> Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστί, <sup>32</sup> καὶ ὁ ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup> ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. <sup>34</sup> ὃν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεός τὸ Πνεῦμα. <sup>35</sup> ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup> ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

\* Rec. ∞ Ἰουδαίους.

b ‡

c ‡

d ‡

e ∞ παρ᾽ ἐμῶν.

\* Or, take unto himself.

4. Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι· ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης·<sup>2</sup> (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)<sup>3</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε<sup>4</sup> πάλιν<sup>5</sup> εἰς τὴν Γαλιλαίαν. <sup>6</sup> ἔδει δὲ αὐτὸν διέρχασθαι διὰ τῆς Σαμαρείας. <sup>7</sup> ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην<sup>8</sup> Συχάρ, πλησίον τοῦ χωρίου<sup>9</sup> οὗ<sup>10</sup> ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. <sup>11</sup> ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσει ἕκτη.

<sup>12</sup> Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλησάτις ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. <sup>13</sup> (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.) <sup>14</sup> λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαίος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.) <sup>15</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. <sup>16</sup> Λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>17</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;

<sup>18</sup> Ἀπεκρίθη<sup>19</sup> ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν· <sup>20</sup> ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

4. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,<sup>2</sup> (though Jesus himself baptized not, but his disciples:)<sup>3</sup> he left Judæa, and departed again into Galilee. <sup>4</sup> And he must needs go through Samaria. <sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. <sup>6</sup> Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

<sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. <sup>8</sup> For his disciples were gone away unto the city to buy meat. <sup>9</sup> Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. <sup>10</sup> Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup> The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? <sup>12</sup> Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

<sup>13</sup> Jesus answered, and said unto her, Whosoever drinketh of this water, shall thirst again: <sup>14</sup> but whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

<sup>15</sup> The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

<sup>16</sup> Jesus saith unto her, Go, call thy husband, and come hither. <sup>17</sup> The woman answered, and said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband: <sup>18</sup> for thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly. <sup>19</sup> The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup> Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.

<sup>21</sup> Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. <sup>22</sup> Ye worship ye know not what: we know what we worship: for salvation is of the Jews. <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a Spirit, and they that worship him, must worship him in spirit, and in truth. <sup>25</sup> The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

<sup>26</sup> Jesus saith unto her, I that speak unto thee, am he. <sup>27</sup> And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou, or, Why talkest thou with her?

<sup>28</sup> The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man, which

<sup>15</sup> Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.

<sup>16</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθέ ἐνθάδε. <sup>17</sup> Ἀπεκρίθη ἡ γυνή καὶ εἶπεν· Οὐκ ἔχω ἄνδρα.

Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω· <sup>18</sup> πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. <sup>19</sup> Λέγει αὐτῇ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. <sup>20</sup> οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

<sup>21</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· ὁ γύναι, πιστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. <sup>22</sup> ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε· ἡμεῖς προσκυνούμεν δὲ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup> ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. <sup>24</sup> Πνεῦμα δὲ Θεός· καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. <sup>25</sup> Λέγει αὐτῇ ἡ γυνή· Οἶδα ὅτι ὁ Μεσσίας· ἔρχεται· (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

<sup>26</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι. <sup>27</sup> Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον· ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπε· Τί ζητεῖς; ἢ Τί λαλεῖς μετ' αὐτῆς; <sup>28</sup> Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· <sup>29</sup> Δεῦτε, ἴδετε

ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; <sup>30</sup> Ἐξήλθον <sup>a</sup> ἐκ τῆς πόλεως, καὶ ἦρχοντο πρὸς αὐτόν.

<sup>31</sup> Ἐν <sup>b</sup> δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες· Ῥαββί, φάγε. <sup>32</sup> Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. <sup>33</sup> Ἐλεγον οὖν οἱ μαθηταί πρὸς ἀλλήλους· Μῆτις ἦνεγκεν αὐτῷ φαγεῖν; <sup>34</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα <sup>c</sup> ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. <sup>35</sup> οὐχ ὑμεῖς λέγετε, ὅτι <sup>d</sup> ἔτι <sup>e</sup> τετράμηνός ἐστι, καὶ ὁ θερισμός ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. <sup>36</sup> καὶ <sup>f</sup> ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζῶην αἰώνιον· ἵνα καὶ ὁ σπειρώων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. <sup>37</sup> ἐν γὰρ τούτῳ ὁ λόγος ἐστίν· ὁ <sup>g</sup> ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. <sup>38</sup> ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

<sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. <sup>40</sup> Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. <sup>41</sup> καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>42</sup> τῇ τε γυναικὶ ἔλεγον· Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, <sup>h</sup> ὁ Χριστός.

<sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξήλθεν

told me all things that ever I did: is not this the Christ? <sup>30</sup> Then they went out of the city, and came unto him.

<sup>31</sup> In the mean while his disciples prayed him, saying, Master, eat. <sup>32</sup> But he said unto them, I have meat to eat that ye know not of. <sup>33</sup> Therefore said the disciples one to another, Hath any man brought him ought to eat? <sup>34</sup> Jesus saith unto them, My meat is, to do the will of him that sent me, and to finish his work. <sup>35</sup> Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest. <sup>36</sup> And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together. <sup>37</sup> And herein is that saying true: One soweth, and another reapeth. <sup>38</sup> I sent you to reap that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

<sup>39</sup> And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did. <sup>40</sup> So when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there two days. <sup>41</sup> And many more believed, because of his own word: <sup>42</sup> and said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

<sup>43</sup> Now after two days he

departed thence, and went into Galilee: <sup>44</sup> for Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup> Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

<sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. <sup>48</sup> Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. <sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. <sup>51</sup> And as he was now going down, his servants met him, and told him, saying, Thy son liveth. <sup>52</sup> Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup> So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth, and himself believed, and his whole house. <sup>54</sup> This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

5. After this there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem by the sheep <sup>β</sup> market, a pool, which is

ἐκεῖθεν, <sup>a</sup> καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. <sup>44</sup> αὐτὸς γὰρ <sup>b</sup> Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup> ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

<sup>46</sup> Ἦλθεν οὖν <sup>c</sup> πάλιν ὁ Ἰησοῦς εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦσθεναι ἐν Καπερναούμ. <sup>47</sup> οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. <sup>48</sup> εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεία καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύετε. <sup>49</sup> Λέγει πρὸς αὐτόν ὁ βασιλικός· Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. <sup>50</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου ζῇ. <sup>51</sup> Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. <sup>52</sup> ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες· Ὅτι ὁ παῖς σου ζῇ. <sup>53</sup> Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι <sup>ε</sup> χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. <sup>54</sup> Ἐγὼ οὖν ὁ πατὴρ, ὅτι ἔν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. <sup>54</sup> τοῦτο πάλιν δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. <sup>2</sup> ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ

<sup>a</sup> → <sup>b</sup> Rec. add o. <sup>c</sup> Rec. add o Iqcorry. <sup>d</sup> Rec. & Gb. om. <sup>e</sup> → <sup>f</sup> —. Rec. & Gb. om. <sup>g</sup> → <sup>h</sup> 2485.

<sup>h</sup> Ex. om.

<sup>i</sup> →

<sup>j</sup> Or, courtier, or, ruler.

<sup>k</sup> β Or, gate.

ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. <sup>2</sup> ἐν ταύταις κατέκειτο πλῆθος <sup>α</sup>πολύ<sup>ς</sup> τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, <sup>β</sup>ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. <sup>4</sup> ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὲς ἐγίγνετο, ᾧ δὴποτε κατείχετο νοσήματι.

<sup>5</sup> Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα <sup>α</sup>καὶ<sup>ς</sup> ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. <sup>6</sup> τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γινούς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὲς γενέσθαι; <sup>7</sup> Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, <sup>δ</sup>βάλῃ<sup>ς</sup> με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. <sup>8</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· <sup>ε</sup>Ἐγειρε, ἄρον τὸν κράββατόν σου, καὶ περιπάτει. <sup>9</sup> Καὶ εὐθέως ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

<sup>10</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. <sup>11</sup> Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῇ, ἐκείνός μοι εἶπεν· Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. <sup>12</sup> Ἠρώτησαν· οὐκ αὐτόν; Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι; Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; <sup>13</sup> Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ. <sup>14</sup> μετὰ ταῦτα εὗρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε ὑγιὲς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν <sup>h</sup>σοὶ τι<sup>ς</sup> γένηται. <sup>15</sup> Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ

called in the Hebrew tongue Bethesda, having five porches. <sup>2</sup> In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

<sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years. <sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? <sup>7</sup> The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith unto him, Rise, take up thy bed, and walk. <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

<sup>10</sup> The Jews therefore said unto him that was cured, It is the sabbath day, it is not lawful for thee to carry thy bed. <sup>11</sup> He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup> Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? <sup>13</sup> And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. <sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. <sup>15</sup> The man departed, and told the Jews that it was Jesus

<sup>a</sup> 3 <sup>b</sup> 3 ἐκδεχομένων ad νοσήματι, ver. 4. <sup>c</sup> Rec. om.   
 f → g ὁ ἀσθενῶν. h B. & E. x. τοι.

d Rec. Bally. e Rec. & Gb. ἐγείρας.   
 f Or, from the multitude that was.



which had made him whole. <sup>16</sup> And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

<sup>17</sup> But Jesus answered them, My Father worketh hitherto, and I work. <sup>18</sup> Therefore the Jews sought the more to kill him, not only because he had broken the sabbath, but said also, that God was his Father, making himself equal with God.

<sup>19</sup> Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. <sup>20</sup> For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup> For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will. <sup>22</sup> For the Father judgeth no man: but hath committed all judgment unto the Son: <sup>23</sup> that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

<sup>24</sup> Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. <sup>25</sup> Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the son of God: and they that hear, shall live. <sup>26</sup> For as the Father hath life in himself: so hath he given to the Son to have life in himself: <sup>27</sup> and hath given him authority to execute judgment also, because he is the Son of man. <sup>28</sup> Mar-

ποιήσας αὐτὸν ὑγιή. <sup>16</sup> καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, <sup>17</sup> καὶ ἐζήτουν αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

<sup>17</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. <sup>18</sup> Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλπε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

<sup>19</sup> Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, εἰ μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. <sup>20</sup> ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δέικνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. <sup>21</sup> ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. <sup>22</sup> οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. <sup>23</sup> ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

<sup>24</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. <sup>25</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. <sup>26</sup> ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἐχειν ἐν ἑαυτῷ. <sup>27</sup> καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. <sup>28</sup> μὴ θαυμάζετε

τούτου· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, <sup>29</sup> καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. <sup>30</sup> οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με <sup>a</sup>.

<sup>31</sup> Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. <sup>32</sup> ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>33</sup> ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· <sup>34</sup> ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. <sup>35</sup> ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠεληύσατε <sup>b</sup> ἀγαλλιασθῆναι· πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup> ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε· <sup>37</sup> καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε. <sup>38</sup> καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τοῦτω ὑμεῖς οὐ πιστεύετε.

<sup>39</sup> Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· <sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. <sup>41</sup> δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· <sup>42</sup> ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι

vel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me.

<sup>31</sup> If I bear witness of myself, my witness is not true. <sup>32</sup> There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. <sup>33</sup> Ye sent unto John, and he bare witness unto the truth. <sup>34</sup> But I receive not testimony from man: but these things I say, that ye might be saved. <sup>35</sup> He was a burning and a shining light: and ye were willing for a season to rejoice in his light. <sup>36</sup> But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup> And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup> And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

<sup>39</sup> Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. <sup>40</sup> And ye will not come to me, that ye might have life. <sup>41</sup> I receive not honour from men. <sup>42</sup> But I knew you, that ye have not the love of God in you. <sup>43</sup> I am come in

my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. <sup>44</sup> How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? <sup>45</sup> Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust? <sup>46</sup> For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?

6. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias: <sup>2</sup> and a great multitude followed him, because they saw his miracles which he did on them that were diseased. <sup>3</sup> And Jesus went up into a mountain, and there he sat with his disciples. <sup>4</sup> And the passover, a feast of the Jews, was nigh. <sup>5</sup> When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? <sup>6</sup> (And this he said to prove him: for he himself knew what he would do)

<sup>7</sup> Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? <sup>10</sup> And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. <sup>11</sup> And Jesus took the loaves, and when

τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνους λήψουσθε. <sup>44</sup> πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; <sup>45</sup> μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. <sup>46</sup> εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκείνους ἔγραψεν. <sup>47</sup> εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

6. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· <sup>2</sup> καὶ ἠκολούθει αὐτῷ ὄχλος πολλὸς, ὅτι ἐώρων· <sup>3</sup> τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. <sup>4</sup> ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. <sup>5</sup> ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>6</sup> ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἂγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; <sup>7</sup> (Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλε ποιεῖν.)

<sup>7</sup> Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. <sup>8</sup> Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· <sup>9</sup> Ἔστι παιδάριον· <sup>10</sup> ὧδε, <sup>11</sup> ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; <sup>10</sup> Εἶπε· <sup>11</sup> ὁ Ἰησοῦς· Ποιῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥστε πεντακισχίλιοι. <sup>11</sup> ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ

εὐχαριστήσας διέδωκε <sup>a</sup> τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ᾗθελον. <sup>12</sup> ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπώληται. <sup>13</sup> Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.

<sup>14</sup> Οἱ οὖν ἄνθρωποι ἰδόντες δ' ἐποίησαν σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. <sup>15</sup> Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε <sup>b</sup> πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

<sup>16</sup> Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, <sup>17</sup> καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ. καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, <sup>18</sup> ἣ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. <sup>19</sup> ἔληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. <sup>20</sup> ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι· μὴ φοβεῖσθε. <sup>21</sup> Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

<sup>22</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν <sup>c</sup> ἐκείνῳ εἰς δ' ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ <sup>d</sup> πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· <sup>23</sup> (ἀλλὰ δὲ

he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>13</sup> Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

<sup>14</sup> Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. <sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain, himself alone.

<sup>16</sup> And when even was now come, his disciples went down unto the sea, <sup>17</sup> and entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them. <sup>18</sup> And the sea arose, by reason of a great wind that blew. <sup>19</sup> So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. <sup>20</sup> But he saith unto them, It is I, be not afraid. <sup>21</sup> Then they willingly received him into the ship, and immediately the ship was at the land whither they went.

<sup>22</sup> The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone: <sup>23</sup> howbeit there came other

boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks: <sup>24</sup> when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

<sup>25</sup> And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. <sup>27</sup> Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. <sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent. <sup>30</sup> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup> Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat.

<sup>32</sup> Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is he which cometh down from heaven, and giveth life unto the world. <sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger: and he that be-

ἤλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, <sup>a</sup> εὐχαριστήσαντος τοῦ Κυρίου·) <sup>24</sup> ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν <sup>b</sup> αὐτοὶ εἰς τὰ πλοία, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν.

<sup>25</sup> Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, πότε ὤδε γέγονας; <sup>26</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. <sup>27</sup> ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός. <sup>28</sup> Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; <sup>29</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. <sup>30</sup> Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; <sup>31</sup> οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

<sup>32</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. <sup>33</sup> ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδούς τῷ κόσμῳ. <sup>34</sup> Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. <sup>35</sup> Εἶπε ὁ δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ,

οὐ μὴ διψήσῃ πάποτε. <sup>36</sup> ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐώρακάτέ με, καὶ οὐ πιστεύετε. <sup>37</sup> πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμέ ἔξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· <sup>38</sup> ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. <sup>39</sup> τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με· ὅτι πατὴρ, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>40</sup> τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>41</sup> Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὃ καταβάς ἐκ τοῦ οὐρανοῦ. <sup>42</sup> καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; <sup>43</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων. <sup>44</sup> οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὃ πέμψας με ἐλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδασκτοὶ Θεοῦ. Πᾶς ὃ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με. <sup>46</sup> οὐχ ὅτι τὸν πατέρα τις ἐώρακεν· εἰ μὴ ὃ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἐώρακε τὸν πατέρα.

<sup>47</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. <sup>48</sup> ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. <sup>49</sup> οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. <sup>50</sup> οὗτός ἐστιν ὁ ἄρτος ὃ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τίς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. <sup>51</sup> ἐγὼ εἰμι ὃ

liveth on me, shall never thirst. <sup>36</sup> But I said unto you, That ye also have seen me, and believe not. <sup>37</sup> All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. <sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? <sup>43</sup> Jesus therefore answered, and said unto them, Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, <sup>46</sup> not that any man hath seen the Father; save he which is of God, he hath seen the Father.

<sup>47</sup> Verily, verily I say unto you, He that believeth on me, hath everlasting life. <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living

bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

<sup>52</sup> The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat? <sup>53</sup> Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. <sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. <sup>57</sup> As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. <sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

<sup>59</sup> These things said he in the synagogue, as he taught in Capernaum. <sup>60</sup> Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it? <sup>61</sup> When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup> What and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. <sup>64</sup> But there are some of you

ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἂν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

<sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; <sup>53</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν <sup>55</sup> ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>56</sup> ἡ γὰρ σὰρξ μου <sup>57</sup> ἀληθῶς ἐστὶ βρῶσις, καὶ τὸ αἷμά μου <sup>58</sup> ἀληθῶς ἐστὶ πόσις. <sup>59</sup> ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐν αὐτῷ. <sup>60</sup> καθὼς ἀπέστειλὲ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος <sup>61</sup> ζήσεται δι' ἐμέ. <sup>62</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατερες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον <sup>63</sup> ζήσεται εἰς τὸν αἰῶνα.

<sup>59</sup> Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ. <sup>60</sup> πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν; <sup>61</sup> Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει; <sup>62</sup> ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; <sup>63</sup> τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα δ' ἐγὼ <sup>64</sup> λέλάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν. <sup>65</sup> ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ

πιστεύουσιν. Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.

<sup>65</sup> Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.

<sup>66</sup> Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. <sup>67</sup> εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ἀπάγειν; <sup>68</sup> Ἀπεκρίθη ὁ αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· <sup>69</sup> καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. <sup>70</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν; <sup>71</sup> Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἡμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

7. Καὶ <sup>8</sup> μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

<sup>2</sup> Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. <sup>3</sup> εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· <sup>4</sup> οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>5</sup> Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. <sup>6</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος. <sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ

that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

<sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

<sup>66</sup> From that time many of his disciples went back, and walked no more with him.

<sup>67</sup> Then said Jesus unto the twelve, Will ye also go away?

<sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

<sup>69</sup> And we believe and are sure that thou art that Christ, the son of the living God. <sup>70</sup> Jesus answered them, Have not I chosen you twelve, and one of you is a devil? <sup>71</sup> He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

7. After these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. *continued*

<sup>2</sup> Now the Jews feast of tabernacles was at hand. <sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. <sup>4</sup> For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world. <sup>5</sup> For neither did his brethren believe in him. <sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is always ready. <sup>7</sup> The world cannot hate you, but me it hateth, because I testify of it, that the

α β Rec. add. ε. — Gb. αγιος. δ Rec. add. του Ιωαννης. ε ζ η θ Rec. & G' περιεπατει ο Ιησους μετα ταυτα. h ι



works thereof are evil. <sup>8</sup> Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come. <sup>9</sup> When he had said these words unto them, he abode still in Galilee. <sup>10</sup> But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

<sup>11</sup> Then the Jews sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring among the people, concerning him: for some said, He is a good man: others said, Nay, but he deceiveth the people. <sup>13</sup> Howbeit, no man spake openly of him, for fear of the Jews.

<sup>14</sup> Now about the midst of the feast, Jesus went up into the temple, and taught. <sup>15</sup> And the Jews marvelled, saying, How knoweth this man letters, having never learned? <sup>16</sup> Jesus answered them, My doctrine is not mine, but his that sent me. <sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. <sup>18</sup> He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. <sup>19</sup> Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? <sup>20</sup> The people answered, and said, Thou hast a devil: who goeth about to kill thee?

<sup>21</sup> Jesus answered, and said unto them, I have done one work, and ye all marvel. <sup>22</sup> Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath day circumsise a man. <sup>23</sup> If a

πονηρά ἐστιν. <sup>8</sup> ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν <sup>a</sup> ταύτην. <sup>b</sup> ἐγὼ <sup>c</sup> οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται. <sup>9</sup> Ταῦτα <sup>c</sup> εἰπὼν <sup>d</sup> αὐτοῖς, ἔμεινεν <sup>e</sup> ἐν τῇ Γαλιλαίᾳ. <sup>10</sup> ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ.

<sup>11</sup> Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστὶν ἐκεῖνος; <sup>12</sup> Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον· Ὅτι ἀγαθὸς ἐστὶν· ἄλλοι <sup>e</sup> ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. <sup>13</sup> Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>14</sup> Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε. <sup>15</sup> καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; <sup>16</sup> Ἀπεκρίθη <sup>f</sup> οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. <sup>17</sup> Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. <sup>18</sup> ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>19</sup> οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτείνειν; <sup>20</sup> Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν;

<sup>21</sup> Ἀπεκρίθη <sup>g</sup> ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. <sup>22</sup> διὰ τοῦτο· Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν· (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

a 12 b Rec. ουκων c Rec. add δε, d ~ αυτος εμεινεν, e Rec. add δε, f ~, — Rec. & Gb. om. g ~ Or, learning.

<sup>23</sup> εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾷτε ὅτι ἔβλον ἄνθρωπον ὑγιήσασα ἐν σαββάτῳ; <sup>24</sup> μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

<sup>25</sup> Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; <sup>26</sup> καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν <sup>27</sup> ὁ Χριστός; <sup>28</sup> ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.

<sup>29</sup> Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Κάμ' οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαντοῦ οὐκ οἶδα λυθῆναι, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· <sup>30</sup> ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, καὶ ἐκείνός με ἀπέστειλεν. <sup>31</sup> Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>32</sup> πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπιστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, <sup>33</sup> μήτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος ἐποίησεν;

<sup>34</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. <sup>35</sup> εἶπεν οὖν ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. <sup>36</sup> ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν. <sup>37</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἐαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν

man on the sabbath day receive circumcision, "that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? <sup>24</sup> Judge not according to the appearance, but judge righteous judgment.

<sup>25</sup> Then said some of them of Jerusalem, Is not this he, whom they seek to kill? <sup>26</sup> But lo, he speaketh boldly, and they say nothing unto him: Do the rulers know indeed that this is the very Christ? <sup>27</sup> Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

<sup>28</sup> Then cried Jesus in the temple as he taught, saying, Ye both know me, and yet know whence I am, and I am not come of myself, but he that sent me, is true, whom ye know not. <sup>29</sup> But I know him, for I am from him, and he hath sent me. <sup>30</sup> Then they sought to take him: but no man laid hands on him, because his hour was not yet come. <sup>31</sup> And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

<sup>32</sup> The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him. <sup>33</sup> Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. <sup>34</sup> Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. <sup>35</sup> Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles,

a → b Rec. add αληθως. c Rec. add ἐς. d (c) μη, e → f Rec. add αμοις.

<sup>24</sup> Or, without breaking the law of Moses.

<sup>25</sup> Or, Greeks.

& teach the Gentiles? <sup>36</sup> What manner of saying is this that he said, Ye shall seek me, and shall not find me? and where I am, thither ye cannot come?

<sup>37</sup> In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. <sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. <sup>39</sup> (But this spake he of the Spirit which they that believe on him, should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified.) <sup>40</sup> Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. <sup>41</sup> Others said, This is the Christ. But some said, Shall Christ come out of Galilee? <sup>42</sup> Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? <sup>43</sup> So there was a division among the people because of him. <sup>44</sup> And some of them would have taken him, but no man laid hands on him.

<sup>45</sup> Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? <sup>46</sup> The officers answered, Never man spake like this man. <sup>47</sup> Then answered them the Pharisees, Are ye also deceived? <sup>48</sup> Have any of the rulers, or of the Pharisees believed on him? <sup>49</sup> But this people who knoweth not the law, are cursed. <sup>50</sup> Nicodemus saith unto them, (he that came to Jesus by night, being one of them.) <sup>51</sup> Doth our law judge any man before it hear him, and know

τούς Ἕλληνας; <sup>36</sup> τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε· Ζητήσέτέ με, καὶ οὐχ εὑρήσετε; καὶ· Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν;

<sup>37</sup> Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστῆκε ὁ Ἰησοῦς, καὶ ἔκραξε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω· <sup>38</sup> ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος. <sup>39</sup> Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξάσθη. <sup>40</sup> πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. <sup>41</sup> Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται; <sup>42</sup> οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστός ἔρχεται; <sup>43</sup> Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. <sup>44</sup> τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

<sup>45</sup> Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διατί οὐκ ἡγάγετε αὐτόν; <sup>46</sup> Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος. <sup>47</sup> Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; <sup>48</sup> μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι. <sup>50</sup> Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν· <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ ἑ πρό-

τερον, καὶ γινῶ τί ποιεῖ; <sup>52</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγερται.

<sup>53</sup> Ἄ καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. 8. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἔλαιων· <sup>2</sup> ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. <sup>3</sup> ἄγονσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι <sup>b</sup> γυναῖκα <sup>c</sup> ἐπὶ μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, <sup>4</sup> λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη. <sup>5</sup> ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας <sup>d</sup> λιθάζειν· σὺ οὖν τί λέγεις <sup>e</sup> περὶ αὐτῆς; <sup>6</sup> Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι <sup>f</sup> κατηγορίαν κατ' αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν· <sup>7</sup> ὡς δὲ ἐπέμμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. <sup>8</sup> Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ <sup>g</sup> οὐσα. <sup>10</sup> ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἥ γύναι, πού εἰσιν ἐκεῖνοι οἱ κατηγοροὶ σου; οὐδεὶς σε κατέκρινεν; <sup>11</sup> Ἡ δὲ εἶπεν· Οὐδεὶς, κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.

<sup>12</sup> Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ

what he doeth? <sup>52</sup> They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

<sup>53</sup> And every man went unto his own house. 8. Jesus went unto the mount of Olives: <sup>2</sup> and early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them. <sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, <sup>4</sup> they say unto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup> Now Moses in the law commanded us, that such should be stoned: but what sayest thou? <sup>6</sup> This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not. <sup>7</sup> So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again, he stooped down, and wrote on the ground. <sup>9</sup> And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup> She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

<sup>12</sup> Then spake Jesus again unto them, saying, I am the

<sup>a</sup> Ὡς καὶ ἐπορεύθη ad cap. 8, 11, μετὰ τὴν ἀμάρτανε. <sup>b</sup> Rec. & Gb. add πρὸς αὐτόν. <sup>c</sup> Rec. & Gb. ad <sup>d</sup> Rec. & Gb. λιθοβολεῖσθαι. <sup>e</sup> Rec. & Gb. om. <sup>f</sup> Rec. & Gb. κατηγοροῦσι. <sup>g</sup> Rec. & Gb. στωσα. <sup>h</sup> Rec. & Gb. ἡ γυνή.

light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life. <sup>13</sup> The Pharisees therefore said unto him, Thou bearest record of thyself, thy record is not true. <sup>14</sup> Jesus answered, and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go. <sup>15</sup> Ye judge after the flesh, I judge no man. <sup>16</sup> And yet if I judge, thy judgment is true: for I am not alone, but I and the Father that sent me. <sup>17</sup> It is also written in your law, that the testimony of two men is true. <sup>18</sup> I am one that bear witness of myself, and the Father that sent me, beareth witness of me.

<sup>19</sup> Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. <sup>20</sup> These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

<sup>21</sup> Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. <sup>22</sup> Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. <sup>23</sup> And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. <sup>24</sup> I said therefore unto you, that ye shall die in your sins. For if ye believe not that I am he, ye shall die in your sins.

κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. <sup>13</sup> Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>14</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαντοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω. <sup>15</sup> ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. <sup>17</sup> καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται· Ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. <sup>18</sup> Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαντοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

<sup>19</sup> Ἐλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη <sup>b</sup> Ἰησοῦς· Οὐτε ἐμέ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμέ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν. <sup>20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν <sup>c</sup> ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίστανεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς <sup>d</sup> ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; <sup>23</sup> Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. <sup>24</sup> εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

<sup>a</sup> Rec. καί.<sup>b</sup> Rec. add ο.<sup>c</sup> Rec. add ο ἱεροῦ.<sup>d</sup> ὃ

<sup>26</sup> Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; <sup>a</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὁ τι καὶ λαλῶ ὑμῖν. <sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστὶ, καὶ γὰρ ἡκουσα παρ' αὐτοῦ, ταῦτα <sup>b</sup> λέγω· εἰς τὸν κόσμον. <sup>27</sup> Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

<sup>28</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ἰψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. <sup>29</sup> καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέ με μόνον· <sup>c</sup> ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστά αὐτοῦ ποιῶ πάντοτε.

<sup>30</sup> Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. <sup>31</sup> Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, <sup>32</sup> καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. <sup>33</sup> Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε;

<sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἐστὶ <sup>a</sup> τῆς ἁμαρτίας. <sup>35</sup> ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. <sup>36</sup> ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὁν-  
τως ἐλεύθεροι ἔσεσθε. <sup>37</sup> οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> ἐγὼ δὲ ἑώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἑωράκατε παρὰ τῷ πατρὶ <sup>b</sup> ὑμῶν, ποιεῖτε. <sup>39</sup> Ἀπεκρίθησαν καὶ εἶπον αὐ-  
τῷ· Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστὶ.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ

<sup>26</sup> Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you <sup>c</sup> from the be-  
ginning. <sup>26</sup> I have many things to say, and to judge of you: but he that sent me is true, and I speak to the world, those things which I have heard of him. <sup>27</sup> They understood not that he spake to them of the Father.

<sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my Father hath taught me, I speak these things. <sup>29</sup> And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

<sup>30</sup> As he spake those words, many believed on him. <sup>31</sup> I then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. <sup>32</sup> And ye shall know the truth, and the truth shall make you free. <sup>33</sup> They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

<sup>34</sup> Jesus answered them, Verily, verily I say unto you, Whosoever committeth sin, is the servant of sin. <sup>35</sup> And the servant abideth not in the house for ever: but the Son abideth ever. <sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed. <sup>37</sup> I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you. <sup>38</sup> I speak that which I have seen with my Father: and ye do that which ye have seen with your father. <sup>39</sup> They answered, and said unto him, Abraham is our father.

Jesus saith unto them, If ye

were Abraham's children, ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. <sup>41</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, even God.

*λέγει αὐτοῖς*  
<sup>42</sup> Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God: neither came I of myself, but he sent me. <sup>43</sup> Why do ye not understand my speech? even because ye cannot hear my word. <sup>44</sup> Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. <sup>45</sup> And because I tell you the truth, ye believe me not. <sup>46</sup> Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? <sup>47</sup> He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

<sup>48</sup> Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? <sup>49</sup> Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me. <sup>50</sup> And I seek not mine own glory, there is one that seeketh and judgeth. <sup>51</sup> Verily, verily I say unto you, If a man keep my saying, he shall never see death.

<sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead,

Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε <sup>b</sup>. <sup>40</sup> νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. <sup>41</sup> ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον <sup>c</sup> οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεννηήμεθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.

<sup>42</sup> Εἶπεν <sup>d</sup> αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλε. <sup>43</sup> διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν. <sup>44</sup> ὑμεῖς ἐκ <sup>e</sup> τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεῦτέ μοι. <sup>46</sup> τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ <sup>f</sup> ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεῦτέ μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

<sup>48</sup> Ἀπεκρίθησαν <sup>g</sup> οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλὸς λέγομεν ἡμεῖς, ὅτι Σαμαρεῖτης εἰ σὺ, καὶ δαιμόνιον ἔχεις; <sup>49</sup> Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

<sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀ-

<sup>a</sup> Gb. corr. <sup>b</sup> Rec. add ap. <sup>c</sup> → <sup>d</sup> Rec. add ovv. <sup>e</sup> Rec. om. <sup>f</sup> Rec. add de. <sup>g</sup> Rec. add ovv

βραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ <sup>a</sup> γεύσῃται <sup>b</sup> θανάτου εἰς τὸν αἰῶνα. <sup>c</sup> Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν <sup>c'</sup> ποιεῖς;

<sup>54</sup> Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε· Ὅτι Θεὸς ἡμῶν ἐστίν. <sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη. <sup>57</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;

<sup>58</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. <sup>59</sup> Ἦραν οὖν λίθους ἵνα βάλῃσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξηλθεν ἐκ τοῦ ἱεροῦ, <sup>60</sup> διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν· οὕτως·

9. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. <sup>2</sup> καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; <sup>3</sup> Ἀπεκρίθη <sup>c'</sup> Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ· <sup>4</sup> ἐγὼ δέει ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup> Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς· <sup>7</sup> καὶ

and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death. <sup>53</sup> Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

<sup>54</sup> Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God: <sup>55</sup> yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. <sup>56</sup> Your father Abraham rejoiced to see my day: and he saw it, and was glad. <sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

<sup>58</sup> Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. <sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

9. And as Jesus passed by, he saw a man which was blind from his birth. <sup>2</sup> And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? <sup>3</sup> Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. <sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh when no man can work. <sup>5</sup> As long as I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup> and said

<sup>a</sup> Rec. γεύσεται. <sup>b</sup> → <sup>c</sup> Rec. add αὐτῶν. <sup>d</sup> Rec. — Rec. & Gb. ὡς περ. <sup>e</sup> Gb. om. <sup>f</sup> St. outw.   
 <sup>g</sup> Rec. add ο. <sup>h</sup> → <sup>i</sup> Or, spread the clay upon the eyes of the blind man.



was it not heard that any man opened the eyes of one that was born blind: <sup>33</sup> if this man were not of God, he could do nothing. <sup>34</sup> They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the son of God? <sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup> And he said, Lord, I believe: and he worshipped him. <sup>39</sup> And Jesus said, For judgment I am come into this world, that they which see not, might see, and that they which see, might be made blind.

<sup>40</sup> And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? <sup>41</sup> Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth. <sup>10.</sup> Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber. <sup>2</sup> But he that entereth in by the door, is the shepherd of the sheep. <sup>3</sup> To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. <sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. <sup>5</sup> And a stranger will they not follow, but will flee from him, for they

αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξε τις ὀφθαλμούς τυφλοῦ γεγεννημένου. <sup>33</sup> εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. <sup>34</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίας σὺ ἐγεννήθης ὁλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.

<sup>35</sup> Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὗρὼν αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; <sup>36</sup> Ἀπεκρίθη ἐκείνος καὶ εἶπε· Καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; <sup>37</sup> Εἶπε ὁ αὐτῷ ὁ Ἰησοῦς· Καὶ ἐώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκείνός ἐστιν. <sup>38</sup> Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. <sup>39</sup> καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

<sup>40</sup> Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; <sup>41</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει· <sup>10.</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκείνος κλέπτης ἐστὶ καὶ ληστής· <sup>2</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων. <sup>3</sup> τοῦτο ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ· κατ' ὄνομα, καὶ ἐξάγει αὐτά. <sup>4</sup> καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. <sup>5</sup> ἄλλοτρίω δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύγουνται ἀπ' αὐ-

τοῦ· ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν.

<sup>6</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς. <sup>7</sup> εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> πάντες ὅσοι <sup>a</sup> πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. <sup>10</sup> ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. <sup>11</sup> ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· <sup>12</sup> ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. <sup>13</sup> <sup>b</sup> ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστί, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

<sup>14</sup> Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, <sup>15</sup> καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. <sup>16</sup> καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκουσούσι· καὶ γενήσεται μία ποιμνὴ, εἰς ποιμνὴν. <sup>17</sup> διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. <sup>18</sup> οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θῆναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην

know not the voice of strangers.

<sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. <sup>7</sup> Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. <sup>8</sup> All that ever came before me, are thieves and robbers: but the sheep did not hear them. <sup>9</sup> I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup> The thief cometh not, but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. <sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup> But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup> The hireling fleeth, because he is an hireling, and careth not for the sheep.

<sup>14</sup> I am the good shepherd, and know my sheep, and am known of mine. <sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. <sup>17</sup> Therefore doth my Father love me, because I lay down my life that I might take it again. <sup>18</sup> No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take

it again. This commandment have I received of my Father.

<sup>19</sup> There was a division therefore again among the Jews for these sayings. <sup>20</sup> And many of them said, He hath a devil, and is mad, why hear ye him? <sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

<sup>22</sup> And it was at Jerusalem the feast of the dedication, and it was winter. <sup>23</sup> And Jesus walked in the temple in Solomon's porch.

<sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. <sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me. <sup>28</sup> And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. <sup>29</sup> My Father which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. <sup>30</sup> I and my Father are one.

<sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest

τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

<sup>19</sup> Σχίσμα ὡν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; <sup>21</sup> Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

<sup>22</sup> Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμῶν ἦν καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος.

<sup>24</sup> Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρρησίᾳ. <sup>25</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα δ' ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. <sup>26</sup> Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν. καθὼς εἶπον ὑμῖν, <sup>27</sup> τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσί μοι. <sup>28</sup> καγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> ὁ πατὴρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου. <sup>30</sup> ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμέν.

<sup>31</sup> Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. <sup>32</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ κατὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με; <sup>33</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

<sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, θεοὶ ἐστέ· <sup>35</sup> Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή) <sup>36</sup> ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι· <sup>37</sup> εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· <sup>38</sup> εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ ἐγὼ ἐν αὐτῷ.

<sup>39</sup> Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. <sup>40</sup> καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. <sup>41</sup> καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τοῦτου, ἀληθὴ ἦν. <sup>42</sup> Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

11. Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup> (ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἰσθάνει.) <sup>3</sup> ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

<sup>4</sup> Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὐτῇ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. <sup>5</sup> Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. <sup>6</sup> ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τύπῳ δύο ἡμέρας. <sup>7</sup> ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς

thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken: <sup>36</sup> say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the son of God? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

<sup>39</sup> Therefore they sought again to take him: but he escaped out of their hand, <sup>40</sup> and went away again beyond Jordan, into the place where John at first baptized: and there he abode. <sup>41</sup> And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true. <sup>42</sup> And many believed on him there.

11. Now a certain man was sick, named Lazarus of Bethany, the town of Mary, and her sister Martha. <sup>2</sup> (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) <sup>3</sup> Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

<sup>4</sup> When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby. <sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> When he had heard therefore that he was sick, he abode two days still in the same place where he was. <sup>7</sup> Then after that, saith he to his disciples, Let us go into

Judea again. <sup>8</sup> His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again? <sup>9</sup> Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. <sup>10</sup> But if a man walk in the night, he stumbleth, because there is no light in him.

<sup>11</sup> These things said he, and after that, he saith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep. <sup>12</sup> Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup> Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. <sup>14</sup> Then said Jesus unto them plainly, Lazarus is dead: <sup>15</sup> and I am glad for your sakes, that I was not there (to the intent ye may believe:) nevertheless, let us go unto him. <sup>16</sup> Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

<sup>17</sup> Then when Jesus came, he found that he had lain in the grave four days already. <sup>18</sup> (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:) <sup>19</sup> and many of the Jews came to Martha, and Mary, to comfort them concerning their brother. <sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. <sup>21</sup> Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup> But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

<sup>23</sup> Jesus saith unto her, Thy

τὴν Ἰουδαίαν πάλιν. <sup>8</sup> Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; <sup>9</sup> Ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; εἴν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· <sup>10</sup> εἴν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

<sup>11</sup> Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοιμήται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. <sup>12</sup> Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοιμήται, σωθήσεται. <sup>13</sup> Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει. <sup>14</sup> Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήρσι· Λάζαρος ἀπέθανε· <sup>15</sup> καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. <sup>16</sup> Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθά-νωμεν μετ' αὐτοῦ.

<sup>17</sup> Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. <sup>18</sup> Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε· <sup>19</sup> καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῶσιν αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. <sup>20</sup> Ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. <sup>21</sup> Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὥδε, ὁ ἀδελφός μου οὐκ ἂν ἔτεθνήκει. <sup>22</sup> ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσεις σοι ὁ Θεός.

<sup>23</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται

ὁ ἀδελφός σου. <sup>24</sup> Λέγει αὐτῷ Μάρθα· Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> Εἶπεν αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται. <sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τούτο; <sup>27</sup> Λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

<sup>28</sup> Καὶ ταῦτα εἰπούσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα· Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε. <sup>29</sup> Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. <sup>30</sup> οὐπῶ δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπῆν-  
τησεν αὐτῷ ἡ Μάρθα. <sup>31</sup> οἱ οὖν Ἰου-  
δαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ  
καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν  
Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν,  
ἠκολούθησαν αὐτῇ, <sup>a</sup> λέγοντες· Ὅτι  
ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.  
<sup>32</sup> Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ  
Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν <sup>b</sup> εἰς τοὺς  
πόδας αὐτοῦ, <sup>c</sup> λέγουσα αὐτῷ· Κύριε,  
εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελ-  
φός.

<sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαί-  
ουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰου-  
δαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύ-  
ματι, καὶ ἐτάραξεν ἑαυτόν, <sup>34</sup> καὶ εἶπε·  
Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ·  
Κύριε, ἔργου καὶ ἴδε. <sup>35</sup> Ἐδάκρυσεν ὁ  
Ἰησοῦς. <sup>36</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε  
πῶς ἐφίλει αὐτόν. <sup>37</sup> Τινὲς δὲ ἐξ αὐτῶν  
εἶπον· Οὐκ ἡδύνατο οὗτος ὁ ἀνοίξας  
τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι  
ἵνα καὶ οὗτος μὴ ἀποθάνῃ; <sup>38</sup> Ἰησοῦς  
οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ,

brother shall rise again. <sup>24</sup> Mar-  
tha saith unto him, I know that  
he shall rise again in the resur-  
rection at the last day. <sup>25</sup> Jesus  
saith unto her, I am the resur-  
rection, and the life: he that  
believeth in me, though he were  
dead, yet shall he live. <sup>26</sup> And  
whosoever liveth, and believeth  
in me, shall never die. Believest  
thou this? <sup>27</sup> She saith unto  
him, Yea Lord, I believe that  
thou art the Christ the son of  
God, which should come into  
the world.

<sup>28</sup> And when she had so said,  
she went her way, and called  
Mary her sister secretly, saying,  
The Master is come, and call-  
eth for thee. <sup>29</sup> As soon as she  
heard that, she arose quickly,  
and came unto him. <sup>30</sup> Now  
Jesus was not yet come into the  
town, but was in that place  
where Martha met him. <sup>31</sup> The  
Jews then which were with her  
in the house, and comforted  
her, when they saw Mary that  
she rose up hastily, and went  
out, followed her, saying, She  
goeth unto the grave, to weep  
there. <sup>32</sup> Then when Mary was  
come where Jesus was, and saw  
him, she fell down at his feet,  
saying unto him, Lord, if thou  
hadst been here, my brother  
had not died.

<sup>33</sup> When Jesus therefore saw  
her weeping, and the Jews also  
weeping which came with her,  
he groaned in the spirit, and  
<sup>a</sup> was troubled, <sup>34</sup> and said,  
Where have ye laid him? They  
say unto him, Lord, come, and  
see. <sup>35</sup> Jesus wept. <sup>36</sup> Then  
said the Jews, Behold, how he  
loved him. <sup>37</sup> And some of  
them said, Could not this man,  
which opened the eyes of the  
blind, have caused that even  
this man should not have died?  
<sup>38</sup> Jesus therefore again groan-  
ing in himself, cometh to the

<sup>a</sup> ὡς ὁ ἑαυτὸν.<sup>b</sup> Ὁς, αὐτὸν εἰς τοὺς πόδας<sup>c</sup> Gr. he troubled himself.

grave. It was a cave, and a stone lay upon it. <sup>39</sup> Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

<sup>40</sup> Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God? <sup>41</sup> Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee, that thou hast heard me. <sup>42</sup> And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me. <sup>43</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> And he that was dead, came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

<sup>45</sup> Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. <sup>46</sup> But some of them went their ways to the Pharisees, and told them what things Jesus had done.

<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. <sup>48</sup> If we let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation. <sup>49</sup> And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. <sup>51</sup> And this spake he not of himself: but being high priest

ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπηλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup> λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος· Μάρθα· Κύριε, ἤδη ὄζει· τεταρταίος γάρ ἐστι.

<sup>40</sup> λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὅψῃς<sup>α</sup> τὴν δόξαν τοῦ Θεοῦ; <sup>41</sup> Ἦραν οὖν τὸν λίθον<sup>α</sup>. ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. <sup>42</sup> ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειлас. <sup>43</sup> Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκράυγασε· Δάδαρε, δεῦρο ἔξω. <sup>44</sup> <sup>α</sup> Καὶ ἐξηλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίφ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀνστατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

<sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν<sup>α</sup>, ἐπίστευσαν εἰς αὐτόν. <sup>46</sup> τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

<sup>47</sup> Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. <sup>48</sup> ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. <sup>49</sup> εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν· <sup>50</sup> οὐδὲ διαλογίσεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόλῃται. <sup>51</sup> Τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ

<sup>α</sup> τεταρταίος.

<sup>α</sup> ὡς ὄψῃ.

<sup>α</sup> καὶ ὁ Ἰησοῦς.

<sup>α</sup> καὶ ὁ Ἰησοῦς. <sup>α</sup> καὶ ὁ Ἰησοῦς. <sup>α</sup> καὶ ὁ Ἰησοῦς.

<sup>α</sup> καὶ ὁ Ἰησοῦς.

<sup>α</sup> Gb. om.

ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν ὅτι ἔμελλεν <sup>a</sup> ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. <sup>53</sup> ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβούλευσαντο ἵνα ἀποκτείνωσιν αὐτόν.

<sup>54</sup> Ἰησοῦς οὖν οὐκέτι παρῴρησά περικάτεεν ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ λεγομένην πόλιν, κακεὶ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. <sup>55</sup> ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. <sup>56</sup> ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες· Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; <sup>57</sup> Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἂν τις γινῶσκει πού ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

12. Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. <sup>2</sup> ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν <sup>b</sup> ἀνακειμένων σὺν αὐτῷ.

<sup>3</sup> Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἠλείψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. <sup>4</sup> λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· <sup>5</sup> Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; <sup>6</sup> Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα

that year, he prophesied that Jesus should die for that nation: <sup>52</sup> and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. <sup>53</sup> Then from that day forth, they took counsel together for to put him to death.

<sup>54</sup> Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. <sup>55</sup> And the Jews' passover was nigh at hand, and many went out of the country up to Jerusalem before the passover to purify themselves. <sup>56</sup> Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? <sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

12. Then Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. <sup>2</sup> There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

<sup>3</sup> Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup> Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, <sup>5</sup> Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup> This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.



7 Then said Jesus, Let her alone, against the day of my burying hath she kept this. 8 For the poor always ye have with you: but me ye have not always.

iva  
this woman  
that she  
may keep  
this. or  
allow her  
to keep  
this as  
the day  
of my  
burial.  
a reading  
strongly  
supported.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted, that they might put Lazarus also to death, 11 because that by reason of him many of the Jews went away and believed on Jesus.

12 On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion, behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them, that came up to worship at the feast: 21 the same came therefore to

ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· 11 ὅτι πολλοὶ δι' αὐτὸν ἠπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκουσάντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἔλαβον τὰ βαῖα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμμένον· 15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. 16 Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὅπως αὐτοῦ ἀπήλθεν.

20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι οὖν προσῆλθον Φι-

λίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. <sup>22</sup> Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. <sup>23</sup> ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> ἂμην ἂμην λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. <sup>25</sup> ὁ φυλὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. <sup>26</sup> ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου εἰμι ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· <sup>27</sup> ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

<sup>27</sup> Νῦν ἡ ψυχὴ μου τετάραται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. <sup>28</sup> Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. <sup>29</sup> Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. <sup>30</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. <sup>31</sup> νῦν κρίσις ἐστὶ τοῦ κόσμου <sup>β</sup> τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλήθηται ἔξω· <sup>32</sup> καὶ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκυσω πρὸς ἐμαυτόν. <sup>33</sup> Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

<sup>34</sup> Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι· δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ

Philip which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. <sup>22</sup> Philip cometh and telleth Andrew: and again Andrew and Philip told Jesus. <sup>23</sup> And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup> He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal. <sup>26</sup> If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

<sup>27</sup> Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I unto this hour. <sup>28</sup> Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. <sup>29</sup> The people therefore that stood by, and heard it, said, that it thundered: others said, An angel spake to him. <sup>30</sup> Jesus answered, and said, This voice came not because of me, but for your sakes. <sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all men unto me. <sup>33</sup> (This he said, signifying what death he should die.)

<sup>34</sup> The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who

is this Son of man? <sup>35</sup> Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. <sup>36</sup> While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

<sup>37</sup> But though he had done so many miracles before them, yet they believed not in him: <sup>38</sup> that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? <sup>39</sup> Therefore they could not believe, because that Esaias said again, <sup>40</sup> He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. <sup>41</sup> These things said Esaias, when he saw his glory, and spake of him. <sup>42</sup> Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. <sup>43</sup> For they loved the praise of men, more than the praise of God.

<sup>44</sup> Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I am come a light into the world, that whosoever believeth on me, should not abide in darkness. <sup>47</sup> And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. <sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have

ἀνθρώπου; <sup>35</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· <sup>36</sup> Ἔτι μικρὸν χρόνον τὸ φῶς ἔν ὑμῖν ἔστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. <sup>37</sup> ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

<sup>37</sup> Τοσαῦτα δὲ αὐτοῦ σημεῖα πέποιη-  
κός ἐμπροσθεν αὐτῶν, οὐκ ἐπίστευον  
εἰς αὐτόν· <sup>38</sup> ἵνα ὁ λόγος Ἡσαΐου τοῦ  
προφήτου πληρωθῇ, ὃν εἶπε· Κύριε,  
τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ  
βραχίων Κυρίου τίνι ἀπεκαλύφθη;  
<sup>39</sup> Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν,  
ὅτι πάλιν εἶπεν Ἡσαΐας· <sup>40</sup> Τετύ-  
φλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πε-  
πώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ  
ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ  
καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ βιάσωμαι  
αὐτούς. <sup>41</sup> Ταῦτα εἶπεν Ἡσαΐας, ὅτε  
εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ  
αὐτοῦ· <sup>42</sup> ὅμως μέντοι καὶ ἐκ τῶν ἀρ-  
χόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν·  
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολό-  
γουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.  
<sup>43</sup> ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώ-  
πων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.

<sup>44</sup> Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ  
πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ,  
ἀλλ' εἰς τὸν πέμψαντά με· <sup>45</sup> καὶ ὁ θεω-  
ρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με. <sup>46</sup> Ἐγὼ  
φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ  
πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνῃ.  
<sup>47</sup> καὶ εἰάν τις μου ἀκούσῃ τῶν ῥημάτων  
καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν·  
οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον,  
ἀλλ' ἵνα σώσω τὸν κόσμον. <sup>48</sup> ὁ ἀθε-  
τῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματα  
μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος

ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>49</sup> ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· <sup>50</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

13. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι <sup>a</sup> ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. <sup>2</sup> καὶ δεῖπνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν <sup>b</sup> Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ, <sup>3</sup> εἰδὼς <sup>c</sup> ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, <sup>4</sup> ἐγείρεται ἐκ τοῦ δεῖπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· <sup>5</sup> εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. <sup>6</sup> Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον <sup>d</sup> καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σὺ μου νίπτεις τοὺς πόδας; <sup>7</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. <sup>8</sup> Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <sup>9</sup> Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. <sup>10</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρειάν ἔχει ὁ ἡ τοὺς πόδας· νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. <sup>11</sup> Ἦδει γὰρ τὸν παραδιδόντα

spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

13. Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. <sup>2</sup> And supper being ended (the devil having now put into the heart of Judas Iscariot Simon's son to betray him.) <sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God: <sup>4</sup> he riseth from supper, and laid aside his garments, and took a towel, and girded himself. <sup>5</sup> After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

<sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered, and said unto him, What I do, thou knowest not now: but thou shalt know hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also my hands, and my head. <sup>10</sup> Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all. <sup>11</sup> For he knew who should

betray him, therefore said he, Ye are not all clean.

<sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

<sup>13</sup> Ye call me Master and Lord, and ye say well: for so I am.

<sup>14</sup> If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet.

<sup>15</sup> For I have given you an example, that ye should do, as I have done to you. <sup>16</sup> Verily, verily I say unto you, The servant is not greater than his lord, neither he that is sent, greater than he that sent him. <sup>17</sup> If ye know these things, happy are ye if ye do them. <sup>18</sup> I speak not of you all, I know whom I have chosen:

but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me. <sup>19</sup> Now I tell you before it come, that when it is come to pass, ye may believe that I am he. <sup>20</sup> Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

<sup>21</sup> When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me. <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup> Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup> Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. <sup>25</sup> He then lying on Jesus' breast, saith unto him, Lord, who is it?

<sup>26</sup> Jesus answered, He it is to whom I shall give a <sup>β</sup> *so*, when I have dipped it. And

αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ ἐστέ.

<sup>12</sup> Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup> ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ κηλῶς λέγετε, εἰμὶ γάρ. <sup>14</sup> εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

<sup>15</sup> ἰποδείγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. <sup>16</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

<sup>17</sup> εἰ ταῦτα οἰδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. <sup>18</sup> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ.

<sup>19</sup> Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεῦσθε ὅτι ἐγὼ εἰμι. <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἐὰν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

<sup>21</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. <sup>22</sup> Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. <sup>23</sup> ἦν δὲ ἀνακειμένος εἰς ἓκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. <sup>25</sup> ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;

<sup>26</sup> Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπι-

δόσω· Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰουδᾶ Σίμωνος Ἰσκαριώτῃ. <sup>27</sup> καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποίησον τάχιον. <sup>28</sup> Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. <sup>29</sup> τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχομεν ἐς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ. <sup>30</sup> λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.

<sup>31</sup> Ὅτε ἔξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. <sup>32</sup> εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. <sup>33</sup> τέκνιά, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. <sup>34</sup> ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. <sup>35</sup> ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

<sup>36</sup> Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. <sup>37</sup> Λέγει αὐτῷ ὁ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σου θήσω. <sup>38</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρίς.

14. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύτετε εἰς τὸν Θεόν, καὶ εἰς ἐμέ

when he had dipped the sop, he gave it to Judas Iscariot the son of Simon. <sup>27</sup> And after the sop, Satan entered into him, Then said Jesus unto him, That thou doest, do quickly. <sup>28</sup> Now no man at the table knew, for what intent he spake this unto him. <sup>29</sup> For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor. <sup>30</sup> He then having received the sop, went immediately out: and it was night.

<sup>31</sup> Therefore when he was gone out, Jesus said, Now is the Son of man glorified: and God is glorified in him. <sup>32</sup> If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you. <sup>34</sup> A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. <sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.

<sup>36</sup> Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards. <sup>37</sup> Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. <sup>38</sup> Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14. Let not your heart be troubled: ye believe in God,

believe also in me. <sup>2</sup> In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. <sup>4</sup> And whither I go ye know, and the way ye know.

<sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? <sup>6</sup> Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. <sup>7</sup> If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

<sup>8</sup> Philip saith unto him, Lord, shew us the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. <sup>12</sup> Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father. <sup>13</sup> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask anything in my name, I will do it.

<sup>15</sup> If ye love me, keep my commandments. <sup>16</sup> And I will pray the Father, and he shall give you another Comforter,

πιστεύετε. <sup>2</sup> ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup> καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾗτε. <sup>4</sup> καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

<sup>5</sup> Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; <sup>6</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. <sup>7</sup> εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἄν· καὶ ἀπ' ἁρτι γινώσκετε αὐτόν, καὶ ἐώρακατε αὐτόν.

<sup>8</sup> Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>9</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με Φίλιππε; ὁ ἑωρακὸς ἐμέ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δείξον ἡμῖν τὸν πατέρα; <sup>10</sup> οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα. <sup>11</sup> πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. <sup>12</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα ὁ μου πορεύομαι. <sup>13</sup> καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. <sup>14</sup> ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

<sup>15</sup> Ἐὰν ἀγαπάτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. <sup>16</sup> καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει

ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα,  
<sup>17</sup> τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος  
οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,  
οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε  
αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν  
ἔσται. <sup>18</sup> οὐκ ἀφήσω ὑμᾶς ὀρφανούς·  
ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> ἔτι μικρὸν καὶ ὁ  
κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεω-  
ρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.  
<sup>20</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς  
ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν  
ἐμοί, καὶ ἐν ὑμῖν. <sup>21</sup> ὁ ἔχων τὰς ἐντο-  
λάς μου καὶ τῶν αὐτῶν, ἐκεῖνός ἐστιν  
ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπη-  
θήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ  
ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ  
ἐμμαντόν.

<sup>22</sup> Λέγει αὐτῷ Ἰούδας, (οὐχ ὁ Ἰσκα-  
ριώτης)· Κύριε, \* καὶ τί· γέγονεν ὅτι  
ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ  
οὐχὶ τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη ὁ Ἰησοῦς  
καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν  
λόγον μου τηρήσει, καὶ ὁ πατήρ μου  
ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευ-  
σόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.  
<sup>24</sup> ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ  
τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν  
ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρὸς.

<sup>25</sup> Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν  
μένων· <sup>26</sup> ὁ δὲ παράκλητος, τὸ Πνεῦμα  
τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνό-  
ματι μου, ἐκεῖνος ὑμᾶς διδάξει πάντα,  
καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.  
<sup>27</sup> εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν  
δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν,  
ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ  
καρδιά, μηδὲ δειλιάτω· <sup>28</sup> ἡκούσατε ὅτι  
ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς  
ὑμᾶς. εἰ ἡγαπάτέ με, ἐχάρητε ὃν ὅτι πο-  
ρεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ  
μου· μείζων μου ἐστί· <sup>29</sup> καὶ νῦν εἴρηκα

that he may abide with you for  
ever, <sup>17</sup> even the Spirit of  
truth, whom the world cannot  
receive, because it seeth him  
not, neither knoweth him: but  
ye know him, for he dwelleth  
with you, and shall be in you.  
<sup>18</sup> I will not leave you \* com-  
fortless, I will come to you.  
<sup>19</sup> Yet a little while, and the  
world seeth me no more: but  
ye see me, because I live, ye  
shall live also. <sup>20</sup> At that day  
ye shall know, that I am in my  
Father, and you in me, and I in  
you. <sup>21</sup> He that hath my com-  
mandments, and keepeth them,  
he it is that loveth me: and he  
that loveth me shall be loved  
of my Father, and I will love  
him, and will manifest myself  
to him.

<sup>22</sup> Judas saith unto him, not  
Iscairiot, Lord, how is it that  
thou wilt manifest thyself unto  
us, and not unto the world?  
<sup>23</sup> Jesus answered, and said un-  
to him, If a man love me, he  
will keep my words: and my  
Father will love him, and we will  
come unto him, and make our  
abode with him. <sup>24</sup> He that  
loveth me not, keepeth not my  
sayings, and the word which you  
hear, is not mine, but the Fa-  
ther's which sent me.

<sup>25</sup> These things have I spo-  
ken unto you, being yet present  
with you. <sup>26</sup> But the Comforter,  
which is the Holy Ghost, whom  
† Father will send in my name,  
he shall teach you all things,  
and bring all things to your re-  
membrance, whatsoever I have  
said unto you. <sup>27</sup> Peace I leave  
with you, my peace I give unto  
you, not as the world giveth,  
give I unto you: let not your  
heart be troubled, neither let it  
be afraid. <sup>28</sup> Ye have heard  
how I said unto you, I go away,  
and come again unto you. If  
ye loved me, ye would rejoice,  
because I said, I go unto the  
Father: for my Father is great-  
er than I. <sup>29</sup> And now I have



told you before it come to pass, that when it is come to pass, ye might believe. <sup>30</sup> Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. <sup>31</sup> But that the world may know that I love the Father: and as the Father gave me commandment, even so I do: Arise, let us go hence.

15. I am the true vine, and my Father is the husbandman. <sup>2</sup> Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. <sup>3</sup> Now ye are clean through the word which I have spoken unto you. <sup>4</sup> Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. <sup>5</sup> I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for <sup>a</sup> without me ye can do nothing.

<sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8</sup> Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. <sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup> If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

<sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. <sup>12</sup> This is

ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε. <sup>30</sup> οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου <sup>31</sup> ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· αἱ ἀλλ' ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἀγωμεν ἐντεῦθεν.

15. Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. <sup>2</sup> πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. <sup>3</sup> ἤδη ὑμεῖς καθαροὶ ἐστέ, διὰ τὸν λόγον ὃν λελάλῃκα ὑμῖν. <sup>4</sup> μέναιτε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἄμπελῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένῃτε. <sup>5</sup> ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

<sup>6</sup> Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν <sup>b</sup> αὐτὰ καὶ εἰς <sup>c</sup> τὸ πῦρ βάλλουσι, καὶ καίεται. <sup>7</sup> ἐὰν μένῃτε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε <sup>d</sup> αἰτήσεσθε, καὶ γενήσεται ὑμῖν. <sup>8</sup> ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε. καὶ <sup>e</sup> γενήσεσθε ἐμοὶ μαθηταί. <sup>9</sup> καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἐγὼ ἠγάπησα ὑμᾶς· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. <sup>10</sup> ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

<sup>11</sup> Ταῦτα λελάλῃκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν <sup>f</sup> μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. <sup>12</sup> αὕτη ἐστὶν ἡ ἐντολὴ ἡ

<sup>a</sup> Rec. add τούτων. <sup>b</sup> ὡς αὐτοῦ. <sup>c</sup> ὡς, Rec. & Gb. om. <sup>d</sup> ὡς αἰτήσεσθε. <sup>e</sup> ὡς γενήσεσθε. <sup>f</sup> ὡς γ

<sup>a</sup> Or, covered from me.

ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς. <sup>13</sup> μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. <sup>15</sup> οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγγνώρισα ὑμῖν. <sup>16</sup> οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριτε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὁ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. <sup>17</sup> ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

<sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκειτε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. <sup>19</sup> εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. <sup>22</sup> εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν. <sup>23</sup> ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. <sup>24</sup> εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν, καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. <sup>25</sup> ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· Ὅτι ἐμίσησάν με δωρεάν.

<sup>26</sup> Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν

my commandment, That ye love one another, as I have loved you. <sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that ye love one another.

<sup>18</sup> If the world hate you, ye know that it hated me before it hated you. <sup>19</sup> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep your's also. <sup>21</sup> But all these things will they do unto you for my name's sake, because they know not him that sent me. <sup>22</sup> If I had not come, and spoken unto them, they had not had sin: but now they have no cloke for their sin. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father. <sup>25</sup> But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

<sup>26</sup> But when the Comforter

is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. <sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

16. These things have I spoken unto you, that ye should not be offended. <sup>2</sup> They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. <sup>3</sup> And these things will they do unto you, because they have not known the Father, nor me. <sup>4</sup> But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. <sup>5</sup> But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart.

<sup>7</sup> Nevertheless, I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. <sup>9</sup> Of sin, because they believe not on me. <sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more. <sup>11</sup> Of judgment, because the prince of this world is judged.

<sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now: <sup>13</sup> howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. <sup>14</sup> He shall glorify me, for he shall receive of mine, and shall shew it unto you.

ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

16. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. <sup>2</sup> ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ. <sup>3</sup> καὶ ταῦτα ποιήσουσιν <sup>3</sup>, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. <sup>4</sup> ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. <sup>5</sup> νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Πού ὑπάγεις; <sup>6</sup> ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

<sup>7</sup> Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ γὰρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. <sup>8</sup> καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. <sup>9</sup> περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. <sup>10</sup> περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με. <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

<sup>12</sup> Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἅρτι· <sup>13</sup> ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἄφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. <sup>14</sup> ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ

ὑμῖν. <sup>15</sup> πάντα ὅσα ἔχει ὁ πατήρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ <sup>a</sup> λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. <sup>16</sup> μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, <sup>b</sup> ὅτι <sup>c</sup> ὑπάγω πρὸς τὸν πατέρα."

<sup>17</sup> Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, "Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; <sup>18</sup> Ἐλεγον οὖν· Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. <sup>19</sup> Ἐγὼ <sup>d</sup> οὖν" ὁ Ἰησοῦς ὅτι ᾔβελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς <sup>e</sup> δὲ" λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. <sup>21</sup> ἡ γυνὴ ὅταν τίκῃ, λυπνὴ ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς. ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγέννηθη ἄνθρωπος εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ἡμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν, <sup>23</sup> καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. <sup>24</sup> ἕως ἄρτι οὐκ ᾔτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

<sup>25</sup> Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· <sup>f</sup> "ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησία περὶ τοῦ πατρὸς ἀναγγελωῦ ὑμῖν. <sup>26</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ

<sup>15</sup> All things that the Father hath, are mine: therefore said I that he shall take of mine, and shall shew it unto you. <sup>16</sup> A little while, and ye shall not see me: and again a little while, and ye shall see me: because I go to the Father.

<sup>17</sup> Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? <sup>18</sup> They said therefore, What is this that he saith, A little while? we cannot tell what he saith. <sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again; a little while and ye shall see me? <sup>20</sup> Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. <sup>21</sup> A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. <sup>23</sup> And in that day ye shall ask me nothing: Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. <sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

<sup>25</sup> These things have I spoken unto you in <sup>g</sup> proverbs: the time cometh when I shall no more speak unto you in <sup>h</sup> proverbs, but I shall shew you plainly of the Father. <sup>26</sup> At that day ye shall ask in my name:

<sup>a</sup> Rec. λαμβάνει· <sup>b</sup> → <sup>c</sup> Rec. add εγω· <sup>d</sup> Gh. om. <sup>e</sup> → <sup>f</sup> Rec. add αλλ'. <sup>g</sup> Or, parables.  
<sup>h</sup> Or, parables.

and I say not unto you that I will pray the Father for you: <sup>27</sup> for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. <sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. <sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. <sup>33</sup> These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.

17. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. <sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. <sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup> And now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word. <sup>7</sup> Now they have known

οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. <sup>27</sup> αὐτοὺς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστευκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. <sup>28</sup> ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

<sup>29</sup> Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν παρῴρσις λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν, ὅτι ἀπὸ Θεοῦ ἐξῆλθες. <sup>31</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε; <sup>32</sup> Ἰδοὺ, ἔρχεται ὥρα καὶ ἡ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε, ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστί. <sup>33</sup> ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

17. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε. <sup>2</sup> καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. <sup>4</sup> ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. <sup>5</sup> καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

<sup>6</sup> Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκάς· καὶ τὸν λόγον σου τετηρήκασιν. <sup>7</sup> νῦν

ἐγνωνκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· <sup>8</sup> ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἐγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. <sup>9</sup> ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι. <sup>10</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ· καὶ δεδοξασμαι ἐν αὐτοῖς. <sup>11</sup> καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, <sup>12</sup> ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν, καθὼς ἡμεῖς. <sup>13</sup> ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὐς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ. <sup>14</sup> νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

<sup>14</sup> Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup> οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>16</sup> ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. <sup>17</sup> ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν. <sup>18</sup> καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ ἐγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· <sup>19</sup> καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ.

<sup>20</sup> Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν <sup>a</sup>πιστευόντων· διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ· <sup>21</sup> ἵνα πάντες ἐν ᾧ σοὶ· καθὼς σὺ, πάτερ, ἐν ἐμοί, καὶ ἐγὼ

that all things whatsoever thou hast given me, are of thee. <sup>8</sup> For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them, I pray not for the world: but for them which thou hast given me, for they are thine. <sup>10</sup> And all mine are thine, and thine are mine: and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. <sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled. <sup>13</sup> And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

<sup>14</sup> I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world: even so have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> Neither pray I for these alone; but for them also which shall believe on me through their word: <sup>21</sup> that they all may be one, as thou Father art in

me, and I in thee, that they also may be one in us: that  $\text{f}$  world may believe that thou hast sent me. <sup>22</sup> And the glory which thou gavest me, I have given them: that they may be one, even as we are one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one, and that  $\text{f}$  world may know that thou hast sent me, and hast loved them, as thou hast loved me.

<sup>24</sup> Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of  $\text{f}$  world. <sup>25</sup> O righteous Father,  $\text{f}$  world hath not known thee, but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have declared unto them thy name, and will declare it: that  $\text{f}$  love wherewith thou hast loved me, may be in them, and I in them.

18. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples. <sup>2</sup> And Judas also which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup> Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches, and weapons.

<sup>4</sup> Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? <sup>5</sup> They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them. <sup>6</sup> As soon then as he had said unto them, I am he, they went backward, & fell to the ground. <sup>7</sup> Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. <sup>8</sup> Jesus an-

έν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν <sup>a</sup> ἐν' ὧσιν ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. <sup>22</sup> καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς ἐν ἑσμέν· <sup>23</sup> ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὧσι τετελειωμένοι εἰς ἐν, <sup>b</sup> καὶ' ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμέ ἠγάπησας.

<sup>24</sup> Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ, κάκεινοι ὧσι μετ' ἐμοῦ ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. <sup>25</sup> πᾶτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπέστειλας· <sup>26</sup> καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω' ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

18. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου <sup>c</sup> τοῦ Κεδρὼν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> ἦρδει δὲ καὶ Ἰούδας, ὁ παραδιδὼς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. <sup>3</sup> ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

<sup>4</sup> Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· τίνα ζητεῖτε; <sup>5</sup> Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. (Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδὼς αὐτὸν μετ' αὐτῶν.) <sup>6</sup> ὥς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι· ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. <sup>7</sup> πάλιν οὖν αὐτοὺς ἐπηρώτησε· τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. <sup>8</sup> Ἀπεκρίθη <sup>d</sup> ὁ Ἰησοῦς·

Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν. <sup>9</sup> Ἰνα πληρωθῇ ὁ λόγος ὃν εἶπεν. Ὅτι οὗς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

<sup>10</sup> Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν <sup>12</sup> εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;

<sup>13</sup> Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, <sup>14</sup> καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. <sup>15</sup> ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον <sup>16</sup> ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

<sup>17</sup> Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ <sup>18</sup> ὁ ἄλλος μαθητὴς. ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως. <sup>19</sup> ὁ δὲ Πέτρος εἰστῆκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. <sup>20</sup> λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκείνος· Οὐκ εἰμί. <sup>21</sup> Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποικηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος.

<sup>22</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. <sup>23</sup> ἀπεκρίθη αὐτῷ ὁ

answered, I have told you that I am he: if therefore ye seek me, let these go their way: <sup>9</sup> that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

<sup>10</sup> Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear: the servant's name was Malchus. <sup>11</sup> Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

<sup>12</sup> Then the band and the captain, and officers of the Jews, took Jesus, and bound him, <sup>13</sup> and led him away to Annas first, (for he was father in law to Caiaphas) which was the high priest that same year. <sup>14</sup> Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup> But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup> Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. <sup>18</sup> And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

<sup>19</sup> The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup> Jesus answered

α Rec. add. con. β ∞ αποθανειν.

γ ∞

δ And Annas sent Christ bound unto Caiaphas, the high priest.



him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. <sup>21</sup> Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. <sup>22</sup> And when he had thus spoken, one of the officers which stood by, struck Jesus - with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup> Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? <sup>24</sup> Now Annas had sent him bound unto Caiaphas the high priest.

<sup>25</sup> And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. <sup>26</sup> One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him? <sup>27</sup> Peter then denied again, and immediately the cock crew.

<sup>28</sup> Then led they Jesus from Caiaphas unto <sup>β</sup> the hall of judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover. <sup>29</sup> Pilate then went out unto them, and said, What accusation bring ye against this man? <sup>30</sup> They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. <sup>31</sup> Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: <sup>32</sup> that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Ἰησοῦς· Ἐγὼ παρῆρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν ᾧ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου ἅ πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδένα. <sup>21</sup> τί με ἐπερωτᾷς; ἀπερώτησον τοὺς ἀκηκόοντας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἰδασιν ἃ εἶπον ἐγώ. <sup>22</sup> Ταῦτα δὲ αὐτοῦ ἐπώντος, εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <sup>23</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; <sup>24</sup> Ἀπεστείλεν ὁ αὐτὸν ὁ ἄνους δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ  
θερμαίνόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ  
σύ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο  
ἐκείνος, καὶ εἶπεν· Οὐκ εἰμί. 26 Λέγει  
εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγ-  
γενεῆς ὧν σὸ ἀπέκοψε Πέτρος τὸ ὥτιον·  
Οὐκ ἐγὼ σὲ εἶδον ἐν τῇ κίπῳ μετ' αὐ-  
τοῦ; 27 Πάλιν οὖν ἠρνήσατο ὁ δὲ Πέτρος,  
καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>28</sup> Ἄγουσιν ἑοῦν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἣν δὲ ᾿πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πᾶσχα. <sup>29</sup> Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; <sup>30</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. <sup>31</sup> Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἐξέστιν ἀποκτείνειν οὐδένα· <sup>32</sup> Ἴνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σφαιμαίνων ποῖῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.

\* Rec. add 77.

\* Rec. add *sp.*      b  $\infty$ .—Bz. & Eiz. *warrother* Gb. *warrother*.  
    f Gb. *worm*.                      <sup>a</sup> Or. with a red.

• Hg. & Elx. add over.

43 • 33

\* Or, with a rod,

*B Or, Pilate's house.*

<sup>33</sup> Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; <sup>35</sup> Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαίος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; <sup>36</sup> Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπῆρξαι ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. <sup>37</sup> Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἶ σὺ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγενῆμαι, καὶ εἰς τοῦτο ἐληλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. <sup>38</sup> Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστὶν ἀλήθεια;

Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. <sup>39</sup> ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; <sup>40</sup> Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· Ἦν δὲ ὁ Βαραββᾶς ληστής.

19. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. <sup>2</sup> καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν. <sup>3</sup> καὶ ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥάπισματα.

<sup>4</sup> Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε ἄγω ὑμῖν αὐτόν

<sup>33</sup> Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

<sup>34</sup> Jesus answered him, Sayest thou this thing of thyself? or did others tell it thee of me?

<sup>35</sup> Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: what hast thou done?

<sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice.

<sup>38</sup> Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. <sup>39</sup> But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? <sup>40</sup> Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19. Then Pilate therefore took Jesus, and scourged him. <sup>2</sup> And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, <sup>3</sup> and said, Hail King of the Jews: and they smote him with their hands.

<sup>4</sup> Pilate therefore went forth again, and saith unto them,

Behold, I bring him forth to you, that ye may know that I find no fault in him. <sup>5</sup> Then came Jesus forth, wearing the crown of thorns, and the purple robe: And Pilate saith unto them, Behold the man. <sup>6</sup> When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. <sup>7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself the son of God.

<sup>8</sup> When Pilate therefore heard that saying, he was the more afraid, <sup>9</sup> and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup> Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee? <sup>11</sup> Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sin.

<sup>12</sup> And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar. <sup>13</sup> When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup> And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. <sup>15</sup> But they cried out, Away with him, away with him, crucify him. Pilate saith

ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὕρισκω. <sup>5</sup> (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον.) καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. <sup>6</sup> Ὃτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες· Σταυρώσον, σταυρώσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὕρισκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν <sup>8</sup> Θεοῦ ἐποίησεν.

<sup>8</sup> Ὃτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἰ σύ; Ὃ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> λέγει ὁ οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρώσαι σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; <sup>11</sup> Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ εἰ μὴ ἦν σοι δεδομένον ἀνωθεν· διὰ τοῦτο ὁ παραδίδους με σοὶ μείζονα ἁμαρτίαν ἔχει.

<sup>12</sup> Ἐκ τούτου ἐζητεῖ ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἐκραζον λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς ἐαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὃ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. <sup>14</sup> (ἦν δὲ παρασκευὴ τοῦ πάσχα, ἡ ὥρα δὲ ὥσει ἡ ἑκτη.) καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> Οἱ δὲ ἐκραύγασαν· Ἄρον, ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος·

<sup>a</sup> Rec. om.<sup>b</sup> Ec. & Elz. add rev.<sup>c</sup> 22<sup>d</sup> Gb. om.<sup>e</sup> Rec. add.<sup>f</sup> Rec. τὸν λόγον τούτου.<sup>g</sup> 22<sup>h</sup> Rec. ὡρα ἡν αὖ.<sup>i</sup> Rec. τριτη.

Τὸν βασιλέα ὑμῶν σταυρώσω· Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. <sup>16</sup> Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. <sup>17</sup> παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἡγαγον·<sup>18</sup>

<sup>17</sup> Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· <sup>19</sup> ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

<sup>19</sup> Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>20</sup> Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἔγγυς ἦν ὁ τόπος τῆς πόλεως, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. <sup>21</sup> ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. <sup>22</sup> Ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα. <sup>23</sup> Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου. <sup>24</sup> εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνας ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

<sup>25</sup> Ἐστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῇ.

unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. <sup>16</sup> Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

<sup>17</sup> And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; <sup>18</sup> where they crucified him, and two other with him, on either side one, and Jesus in the midst.

<sup>19</sup> And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. <sup>20</sup> This title then read many of the Jews: for the place where Jesus was crucified, was nigh to the city, and it was written in Hebrew, and Greek, and Latin. <sup>21</sup> Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews. <sup>22</sup> Pilate answered, What I have written, I have written. <sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. <sup>24</sup> They said therefore among themselves, Let not us rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

<sup>25</sup> Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of <sup>β</sup> Cleophas, and Mary

Magdalene. <sup>26</sup> When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. <sup>27</sup> Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

<sup>28</sup> After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. <sup>29</sup> Now there was set a vessel, full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up the ghost.

<sup>31</sup> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs. <sup>34</sup> But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

<sup>35</sup> And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might believe. <sup>36</sup> For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup> And again another scripture saith, They shall look on him whom they pierced.

<sup>38</sup> And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that

<sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γυναίκα, ἰδοὺ ὁ υἱός σου. <sup>27</sup> Εἰτα λέγει τῷ μαθητῇ· Ἰδοὺ, ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

<sup>28</sup> Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· Διψῶ. <sup>29</sup> Σκευὸς οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσώπων περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

<sup>31</sup> Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. <sup>32</sup> ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῶ· <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· <sup>34</sup> ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

<sup>35</sup> Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴν αὐτοῦ ἐστὶν ἡ μαρτυρία, ἀκρίβους οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. <sup>36</sup> ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφή πληρωθῇ· Ὅσπου οὐ συντριβήσεται αὐτοῦ. <sup>37</sup> Καὶ πάλιν ἑτέρα γραφή λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν.

<sup>38</sup> Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα

α ~ —. Gb. idē.

β Rec. αὐτὴν ὁ μαθητὴς.

γ ~ ἰδὼν.

δ Eiz. αὐτὴν.

ε Rec. —

ζ ~ αὐτὸν αὐτοῦ.

η ~

θ ~

ι ~

ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. <sup>30</sup> ἦλθε δὲ καὶ Νικοδήμους, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον,) φέρων μίγμα σμύρνης καὶ ἀλόης <sup>31</sup> ὥς λίτρας ἑκατόν. <sup>40</sup> ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδυσαν αὐτὸ <sup>41</sup> ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. <sup>42</sup> ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. <sup>43</sup> ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

20. Τῇ δὲ μῃ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἐτι οὔσης, εἰς τὸ μνημεῖον. καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου. <sup>2</sup> τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐταῖς· Ἦραν τὸν κύριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. <sup>3</sup> Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

<sup>4</sup> Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, <sup>5</sup> καὶ παρακύνψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. <sup>6</sup> ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, <sup>7</sup> καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. <sup>8</sup> τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν· <sup>9</sup> οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν

he might take away the body of Jesus, and Pilate gave him leave: he came therefore, and took the body of Jesus. <sup>30</sup> And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. <sup>40</sup> Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury: <sup>41</sup> now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. <sup>42</sup> There laid they Jesus therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand.

20. The first day of the week, cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. <sup>2</sup> Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup> Peter therefore went forth, and that other disciple, and came to the sepulchre.

<sup>4</sup> So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup> And he stooping down and looking in, saw the linen clothes lying, yet went he not in. <sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup> and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup> Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. <sup>9</sup> For as yet they knew not the scripture, that he must rise again from

the dead. <sup>10</sup> Then the disciples went away again unto their own home.

<sup>11</sup> But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down, and looked into the sepulchre, <sup>12</sup> and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain: <sup>13</sup> and they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup> And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

<sup>15</sup> Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. <sup>17</sup> Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God. <sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

<sup>19</sup> Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. <sup>20</sup> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

ἀναστῆναι. <sup>10</sup> ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

<sup>11</sup> Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίονσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυνεν εἰς τὸ μνημεῖον, <sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup> καὶ λέγουσιν αὐτῇ ἐκείνοι· Γύναι, τι κλαίεις; Λέγει αὐτοῖς· Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. <sup>14</sup> ὅτε ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοὺς ἐστί.

<sup>15</sup> Λέγει αὐτῇ ὁ Ἰησοὺς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκούσα ὅτι ὁ κηπουρός ἐστὶ, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. <sup>16</sup> Λέγει αὐτῇ ὁ Ἰησοὺς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ὁ Ἑβραϊστὶ· Ῥαββουνί, (ὃ λέγεται, διδάσκαλε.) <sup>17</sup> λέγει αὐτῇ ὁ Ἰησοὺς· Μὴ μου ἅπτον, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. <sup>18</sup> Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>19</sup> Οὕτως οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοὺς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. <sup>20</sup> Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

<sup>21</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη ὑμῖν. καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. <sup>22</sup> Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον. <sup>23</sup> Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.

<sup>24</sup> Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. <sup>25</sup> ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

<sup>26</sup> Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν. <sup>27</sup> Εἰτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ἴδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. <sup>28</sup> α Καὶ ἀπεκρίθη β Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου. <sup>29</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, c πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. <sup>31</sup> ταῦτα δὲ γέγραπται, ἵνα πιστεύσῃτε ὅτι α'' Ἰησοῦς ἔστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

21. Μετὰ ταῦτα ἐφάνηρσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς

<sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost, <sup>23</sup> Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.

<sup>24</sup> But Thomas one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

<sup>26</sup> And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. <sup>28</sup> And Thomas answered, and said unto him, My Lord, and my God. <sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> but these are written, that ye might believe that Jesus is the Christ the son of God, and that believing ye might have life through his name.

21. After these things Jesus shewed himself again to the disciples at the sea of Tiberias,



and on this wise shewed he himself. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. <sup>3</sup> Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing.

θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσε δὲ οὕτως. <sup>2</sup> ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup> λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεῦν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοι. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

<sup>4</sup> But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. <sup>5</sup> Then Jesus saith unto them, Children, have ye any meat? They answered him, No. <sup>6</sup> And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. <sup>7</sup> Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea. <sup>8</sup> And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

<sup>4</sup> Πρωίας δὲ ἤδη γενομένης ἔστι ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. <sup>5</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ. <sup>6</sup> Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup> λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. <sup>8</sup> οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων.

<sup>9</sup> As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus saith unto them, Bring of the fish, which ye have now caught. <sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. <sup>12</sup> Jesus saith unto them, Come, and dine. And none of the disciples durst ask him, Who art thou?

<sup>9</sup> Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπονσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. <sup>10</sup> λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπίασατε νῦν. <sup>11</sup> Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. <sup>12</sup> λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι

αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ <sup>13</sup> κύριός<sup>13</sup> ἐστίν. <sup>13</sup> ἔρχεται <sup>14</sup> οὖν<sup>14</sup> ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. <sup>14</sup> τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

<sup>15</sup> Ὅτε οὖν ἤρισττησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου. <sup>16</sup> λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ· Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. <sup>17</sup> λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου. <sup>18</sup> ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενείς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. <sup>19</sup> Τοῦτο δὲ εἶπε, σημαίνων ποῖα θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολουθε μοι.

<sup>20</sup> Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε· Κύριε, τίς ἐστίν ὁ παραδιδούς σε; <sup>21</sup> τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί; <sup>22</sup> λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθε μοι. <sup>23</sup> Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθηγήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς,

knowing that it was the Lord. <sup>13</sup> Jesus then cometh, and taketh bread, and giveth them, and fish likewise. <sup>14</sup> This is now the third time <sup>15</sup> Jesus shewed himself to his disciples, after <sup>16</sup> he was risen from the dead.

<sup>15</sup> So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup> He saith to him again <sup>17</sup> second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea Lord, thou knowest <sup>18</sup> I love thee. He saith unto him, Feed my sheep. <sup>17</sup> He said unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>19</sup> Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. <sup>19</sup> This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

<sup>20</sup> Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup> Peter seeing him, saith to Jesus, Lord, and what shall this man do? <sup>22</sup> Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. <sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto

him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

<sup>24</sup> This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. <sup>25</sup> And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written, Amen.

ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. <sup>25</sup> ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. <sup>26</sup>

## ΠΡΑΞΕΙΣ

## ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles, whom he had chosen. <sup>3</sup> To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: <sup>4</sup> and <sup>a</sup> being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. <sup>5</sup> For John truly baptized with water, but ye shall be baptized with <sup>γ</sup> Holy Ghost, not many days hence.

<sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again <sup>β</sup> kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own

Τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων ᾧ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, <sup>2</sup> ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. <sup>3</sup> οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. <sup>4</sup> καὶ συναλιζόμενος <sup>b</sup> παρήγγειλεν αὐτοῖς, ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου. <sup>5</sup> ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.

<sup>6</sup> Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; <sup>7</sup> Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

<sup>a</sup> Rec. add. αμην.

<sup>b</sup> Ed. add. μετ' αὐτῶν.

<sup>c</sup> Or, eating together with them.

<sup>8</sup> ἀλλὰ λήψετε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

<sup>9</sup> Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. <sup>10</sup> καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστῆκεισαν αὐτοῖς ἐν ἐσθήτι λευκῇ, <sup>11</sup> οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστίκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

<sup>12</sup> Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν. <sup>13</sup> καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαῖου καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου. <sup>14</sup> οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξί, καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ <sup>15</sup> σὺν τοῖς ἀδελφοῖς αὐτοῦ.

<sup>16</sup> Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν) <sup>17</sup> Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· <sup>18</sup> ὅτι καθιριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας

power. <sup>8</sup> But ye shall receive a power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

<sup>9</sup> And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. <sup>10</sup> And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, <sup>11</sup> which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

<sup>12</sup> Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey. <sup>13</sup> And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. <sup>14</sup> These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

<sup>15</sup> And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty) <sup>16</sup> Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. <sup>17</sup> For he was numbered with us, and had obtained part

of this ministry. <sup>18</sup> Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. <sup>19</sup> And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. <sup>20</sup> For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. <sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

<sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, <sup>25</sup> that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. <sup>26</sup> And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

2. And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak

ταύτης. <sup>18</sup> οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ <sup>a</sup>μισθοῦ τῆς ἀδικίας, καὶ πρηνῆς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. <sup>19</sup> (καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τοῦτ' ἔστι χωρίον αἵματος.) <sup>20</sup> γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· Γενηθήτω ἡ ἐπαυλὶς αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. <sup>21</sup> Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, <sup>22</sup> ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἓνα τούτων.

<sup>23</sup> Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβὰν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν. <sup>24</sup> καὶ προσευξάμενοι εἶπον· Σὺ, Κύριε καρδιογνώστα πάντων, ἀνάδειξον <sup>b</sup> ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἓνα. <sup>25</sup> λαβεῖν τὸν <sup>c</sup> κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἰδίον. <sup>26</sup> Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

2. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. <sup>2</sup> καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. <sup>3</sup> καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός· ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, <sup>4</sup> καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο

<sup>a</sup> Rec. add. τού.

<sup>b</sup> St. & Eiz. αὐ τούτων τῶν δύο ἓνα οὐν ἐξελέξω.—Bz. ε. τ. ι. οὐν αὐτὰ ἐξελ.

<sup>c</sup> τὸν τούτων.

<sup>d</sup> Or, office, or, charge

λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.

<sup>5</sup> Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

<sup>6</sup> γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

<sup>7</sup> ἐξίσταντο δὲ <sup>a</sup> καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους·

Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

<sup>8</sup> καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγενήθημεν,

<sup>9</sup> Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν,

<sup>10</sup> Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

<sup>11</sup> Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,

<sup>12</sup> Ἰουδαῖοί τε καὶ προσήλυτοι, <sup>13</sup> Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;

<sup>14</sup> Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες·

Τί ἂν θέλοι τοῦτο εἶναι;

<sup>15</sup> Ἄλλοι δὲ <sup>b</sup> διαχλευάζοντες <sup>c</sup> ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰμί.

<sup>16</sup> Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκά, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς·

Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τούτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου.

<sup>17</sup> οὐ γὰρ, ὥς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας·

<sup>18</sup> ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ·

<sup>19</sup> Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ

προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ

with other tongues, as the Spirit gave them utterance.

<sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

<sup>6</sup> Now <sup>a</sup> when this was noised abroad, the multitude came together, and were <sup>b</sup> confounded, because that every man heard them speak in his own language.

<sup>7</sup> And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

<sup>8</sup> And how hear we every man in our own tongue, wherein we were born?

<sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

<sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,

<sup>11</sup> Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

<sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this?

<sup>13</sup> Others mocking said, These men are full of new wine.

<sup>14</sup> But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

<sup>15</sup> for these are not drunken, as ye suppose, seeing it is but the third hour of the day.

<sup>16</sup> But this is that which was spoken by the prophet Joel,

<sup>17</sup> And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall

<sup>a</sup> Rec. & Gb, add παντες. Gb. →

<sup>b</sup> Rec. χλευάζοντες.  
<sup>c</sup> Or, troubled in mind.

<sup>a</sup> Or, when this voice was made.

prophecy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy: <sup>19</sup> and I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke. <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. <sup>21</sup> And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.

<sup>22</sup> Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified, and slain: <sup>24</sup> whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad: moreover also, my flesh shall rest in hope, <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.

<sup>29</sup> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his

θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται. <sup>18</sup> καὶ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. <sup>19</sup> καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. <sup>20</sup> ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἡ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῇ. <sup>21</sup> καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσεται τὸ ὄνομα Κυρίου, σωθήσεται.

<sup>22</sup> Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυσάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, <sup>23</sup> τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτὸν λαβόντες, διὰ χειρῶν ἀνόμων προσπῆξάμετες ἀνείλατε· <sup>24</sup> ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὀδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. <sup>25</sup> Δαυὶδ γὰρ λέγει εἰς αὐτόν Προφῶνῃν τὸν Κυρίον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. <sup>26</sup> διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. <sup>27</sup> ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. <sup>28</sup> ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

<sup>29</sup> Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνημα αὐτοῦ ἐστίν ἐν

<sup>18</sup> Κο. τρυφία.

<sup>19</sup> → ο ι δ ι

<sup>20</sup> ο χειρ.

<sup>21</sup> Κο. ἀνείλατε.

<sup>22</sup> ο γέν.

<sup>23</sup> ο γόν.

<sup>24</sup> ο γ, i παρ.

ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. <sup>30</sup> προφη-  
της οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω  
ᾤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς  
ὀσφύος αὐτοῦ <sup>a</sup> τὸ κατὰ σάρκα ἀναστή-  
σειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ  
θρόνου αὐτοῦ, <sup>31</sup> προῖδὼν ἐλάλησε περὶ  
τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι <sup>b</sup> οὐ  
κατελείφθη <sup>c</sup> ἡ ψυχὴ αὐτοῦ εἰς ᾄδου  
<sup>d</sup> οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.  
<sup>32</sup> τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός,  
οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. <sup>33</sup> τῇ  
δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε  
ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν  
παρὰ τοῦ πατρὸς, ἐξέχει τοῦτο ὁ <sup>e</sup> νῦν  
ὑμεῖς βλέπετε καὶ ἀκούετε. <sup>34</sup> οὐ γὰρ  
Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ  
αὐτός· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου·  
Κάθου ἐκ δεξιῶν μου· <sup>35</sup> ἕως ἂν θῶ τοὺς  
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.  
<sup>36</sup> Ἀσφαλὼς οὖν γινώσκέτω πᾶς οἶκος  
Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ  
Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν  
Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

<sup>37</sup> Ἀκούσαντες δὲ κατενύγησαν τῇ  
καρδίᾳ, εἰπὼν τε πρὸς τὸν Πέτρον καὶ  
τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν,  
ἄνδρες ἀδελφοί;

<sup>38</sup> Πέτρος δὲ ἔφη πρὸς αὐτούς· Με-  
τανοήσατε, καὶ βαπτισθήτω ἕκαστος  
ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ  
εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν  
δωρεάν τοῦ ἁγίου Πνεύματος. <sup>39</sup> ὑμῖν  
γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις  
ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους  
ἂν προσκαλέσται Κύριος ὁ Θεὸς ὑμῶν.  
<sup>40</sup> Ἐτέροις τε λόγοις πλείοσι <sup>f</sup> διεμαρ-  
τύρετο· καὶ παρεκάλει λέγων· Σώθητε  
ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

<sup>41</sup> Οἱ μὲν οὖν <sup>h</sup> ἀσμένως ἀποδεξάμε-  
νοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ  
προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαί

sepulchre is with us unto this  
day: <sup>30</sup> therefore being a pro-  
phet, and knowing that God had  
sworn with an oath to him, that  
of the fruit of his loins, accord-  
ing to the flesh, he would raise  
up Christ, to sit on his throne:  
<sup>31</sup> he seeing this before, spake  
of the resurrection of Christ,  
that his soul was not left in  
hell, neither his flesh did see  
corruption. <sup>32</sup> This Jesus hath  
God raised up, whereof we all  
are witnesses. <sup>33</sup> Therefore be-  
ing by the right hand of God  
exalted, and having received of  
the Father the promise of the  
Holy Ghost, he hath shed forth  
this, which ye now see and  
hear. <sup>34</sup> For David is not as-  
cended into the heavens, but he  
saith himself, The Lord said  
unto my Lord, Sit thou on my  
right hand, <sup>35</sup> until I make thy  
foes thy footstool. <sup>36</sup> There-  
fore let all the house of Israel  
know assuredly, that God hath  
made that same Jesus, whom  
ye have crucified, both Lord  
and Christ.

<sup>37</sup> Now when they heard this,  
they were pricked in their  
heart, and said unto Peter, and  
to the rest of the apostles, Men  
and brethren, what shall we  
do?

<sup>38</sup> Then Peter said unto them,  
Repent, and be baptized every  
one of you in the name of Jesus  
Christ, for the remission of sins,  
and ye shall receive the gift of  
the Holy Ghost. <sup>39</sup> For the  
promise is unto you, and to  
your children, and to all that  
are afar off, even as many as  
the Lord our God shall call.  
<sup>40</sup> And with many other words  
did he testify and exhort, say-  
ing, Save yourselves from this  
unlawful generation.

<sup>41</sup> Then they that gladly re-  
ceived his word, were baptized:  
and the same day there were  
added unto them about three

<sup>a</sup> Gb. om. <sup>b</sup> οὐ οὐτε καταλείφθη. <sup>c</sup> Gb. om. <sup>d</sup> οὐ οὐτε. <sup>e</sup> Gb. om. <sup>f</sup> St. ori. καὶ κυρίου  
καὶ Χριστοῦ αὐτοῦ.—Ba. & Els. ori. κυρίου καὶ Χριστοῦ αὐταῦ. <sup>g</sup> οὐ διεμαρτύρατο. <sup>h</sup> 22



thousand souls. <sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all things common, <sup>45</sup> And sold their possessions and goods, and parted them to all men, as every man had need. <sup>46</sup> And they continuing daily with one accord in the temple, and breaking bread \* from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup> praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

3. Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour. <sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. <sup>3</sup> Who seeing Peter and John about to go into the temple, asked an alms. <sup>4</sup> And Peter fastening his eyes upon him, with John, said, Look on us. <sup>5</sup> And he gave heed unto them, expecting to receive something of them.

<sup>6</sup> Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. <sup>7</sup> And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. <sup>8</sup> And he leaping up, stood, and walked, and entered with them into the

ὥστε τρισχίλια. <sup>42</sup> ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. <sup>43</sup> ἐγένετο δὲ πάση ψυχῇ φόβος, πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. <sup>44</sup> πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, <sup>45</sup> καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε· <sup>46</sup> καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, <sup>47</sup> αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

3. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. <sup>2</sup> καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ωραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν. <sup>3</sup> ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην· <sup>4</sup> λαβεῖν· <sup>5</sup> ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε· Βλέψον εἰς ἡμᾶς. <sup>6</sup> Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

<sup>6</sup> Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὁ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει. <sup>7</sup> Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἑσπερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά. <sup>8</sup> καὶ ἐξαλλόμενος ἕστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν,

περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. <sup>9</sup> καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· <sup>10</sup> ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

<sup>11</sup> Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος, ἔκθαμβοι. <sup>12</sup> ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; <sup>13</sup> ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν ὃν ὑμεῖς <sup>b</sup> μὲν παρεδώκατε, καὶ ἡρνήσασθε αὐτόν· κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. <sup>14</sup> ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾗτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, <sup>15</sup> τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. <sup>16</sup> καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἵστερώσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

<sup>17</sup> Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἀγνοίαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. <sup>18</sup> ὁ δὲ Θεὸς ἂν προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ παθεῖν τὸν Χριστόν, ἐπλήρωσεν οὕτω. <sup>19</sup> μετανόησατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθῃ καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, <sup>20</sup> καὶ ἀποστεῖλῃ

temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking, and praising God. <sup>10</sup> And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

<sup>11</sup> And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch, that is called Solomon's, greatly wondering. <sup>12</sup> And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. <sup>14</sup> But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, <sup>15</sup> and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. <sup>16</sup> And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

<sup>17</sup> And now brethren, I wot that through ignorance ye did it, as did also your rulers. <sup>18</sup> But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. <sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. <sup>20</sup> And

he shall send Jesus Christ, which before was preached unto you. <sup>21</sup> Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

<sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. <sup>23</sup> And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. <sup>24</sup> Yea and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. <sup>25</sup> Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. <sup>26</sup> Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

4. And as they spake unto the people, the priests and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put them in hold unto the next day: for it was now eventide. <sup>4</sup> Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

<sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup> and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of

τὸν <sup>3</sup> προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν, <sup>21</sup> ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

<sup>22</sup> Ὁ Μωσῆς μὲν εἶπεν· ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. <sup>23</sup> ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. <sup>24</sup> Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ <sup>5</sup> κατήγγειλαν τὰς ἡμέρας ταύτας. <sup>25</sup> ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. <sup>26</sup> Ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ <sup>3</sup>, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

4. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, <sup>2</sup> διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν· τὴν ἐκ νεκρῶν. <sup>3</sup> καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἣν γὰρ ἐσπέρα ἦδη. <sup>4</sup> πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσει χιλιάδες πέντε.

<sup>5</sup> Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς <sup>6</sup> εἰς Ἱερουσαλὴμ, καὶ Ἀνναν τὸν ἀρχιερέα καὶ Καϊάφαν

<sup>3</sup> Rec. προκεχειρισμένον. <sup>b</sup> Rec. πάντων ἁγίων. — (ὁ πάντων τῶν ἁγίων. <sup>c</sup> <sup>d</sup> Gb. Μωσῆς <sup>e</sup> Rec. add γὰρ. <sup>f</sup> <sup>g</sup> Rec. καταγγέλλειν. <sup>h</sup> Rec. οἱ υἱοὶ. <sup>i</sup> Rec. om. <sup>k</sup> Rec. add Ἰησοῦν. <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> 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καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. <sup>7</sup> καὶ στήσαντες αὐτοὺς ἐν <sup>α</sup> μέσῳ, ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; <sup>8</sup> Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτούς· Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, <sup>9</sup> εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπων ἁσθενοῦς, ἐν τίνι οὗτος ἐσέσωσται· <sup>10</sup> γνωστὸν ἔστω πᾶσιν ὑμῶν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. <sup>11</sup> οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γινόμενος εἰς κεφαλὴν γωνίας. <sup>12</sup> καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

<sup>13</sup> Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. <sup>14</sup> τὸν <sup>α</sup> δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. <sup>15</sup> κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, <sup>16</sup> λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· <sup>17</sup> ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. <sup>18</sup> Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν <sup>α</sup> αὐτοῖς τὸ καθόλου

the kindred of the high priest, were gathered together at Jerusalem. <sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name have ye done this? <sup>8</sup> Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup> if we this day be examined of the good deed done to the impotent man, by what means he is made whole, <sup>10</sup> be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you, whole. <sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup> Neither is there salvation in any other: for there is none other name, under heaven given among men whereby we must be saved.

<sup>13</sup> Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus. <sup>14</sup> And beholding the man which was healed, standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it. <sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. <sup>18</sup> And they called them, and commanded

them, not to speak at all, nor teach in the name of Jesus.

<sup>19</sup> But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. <sup>20</sup> For we cannot but speak the things which we have seen and heard. <sup>21</sup> So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. <sup>22</sup> For the man was above forty years old, on whom this miracle of healing was shewed.

<sup>23</sup> And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is, <sup>25</sup> who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? <sup>26</sup> The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. <sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done. <sup>29</sup> And now Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, <sup>30</sup> by stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

<sup>19</sup> Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς, εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. <sup>20</sup> οὐ δύναμεθα γὰρ ἡμεῖς ἂ εἶδομεν καὶ ἡκούσαμεν, μὴ λαλεῖν. <sup>21</sup> Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντας τὸ πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι· <sup>22</sup> ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

<sup>23</sup> Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. <sup>24</sup> οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, <sup>25</sup> ὁ ἂν διὰ στόματος Δαυὶδ <sup>b</sup> παιδός σου εἰπῶν· Ἰναὶ ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; <sup>26</sup> παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. <sup>27</sup> Συνήχθησαν γὰρ ἐπ' ἀληθείας <sup>a</sup> ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, <sup>28</sup> ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. <sup>29</sup> καὶ τὰ νῦν, Κύριε, ἑπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, <sup>30</sup> ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

<sup>a</sup> Bz. add ἡμεῖς αὐτοί.

<sup>b</sup> Rec. add σου.

<sup>c</sup> St. & Els. om. τοῦ

<sup>31</sup> Καὶ δεηθέντων αὐτῶν ἔσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

<sup>32</sup> Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

<sup>33</sup> καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀποστόλοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. <sup>34</sup> οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, <sup>35</sup> καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων. διεδίδото δὲ ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν.

<sup>36</sup> Ἰωσῆς<sup>α</sup> δὲ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὁ ἐστὶ μεθερμηνεύμενον, υἱὸς παρακλήσεως,) Λευίτης, Κύπριος τῷ γένει, <sup>37</sup> ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

5. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτῆμα, <sup>2</sup> καὶ ἐνοσφίσαστο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. <sup>3</sup> εἶπε δὲ Πέτρος· Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; <sup>4</sup> οὐχὶ μένον σοὶ ἔμενε, καὶ πραθέν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί στί ἐθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. <sup>5</sup> Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ

<sup>31</sup> And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

<sup>32</sup> And the multitude of them that believed, were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common. <sup>33</sup> And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. <sup>34</sup> Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, <sup>35</sup> and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

<sup>36</sup> And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus, <sup>37</sup> having land, sold it, and brought the money, and laid it at the apostles' feet.

5. But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them

that heard these things. <sup>6</sup> And the young men arose, wound him up, and carried him out, and buried him.

<sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband, are at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. <sup>11</sup> And great fear came upon all <sup>γ</sup> church, & upon as many as heard these things.

<sup>12</sup> And by the hands of the apostles, were many signs and wonders wrought among the people. (And they were all with one accord in Solomon's porch.

<sup>13</sup> And of the rest durst no man join himself to them: but the people magnified them. <sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup> Inasmuch that they brought forth the sick <sup>α</sup> into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. <sup>16</sup> There came also a multitude <sup>out</sup> of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

<sup>17</sup> Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with <sup>β</sup> indignation, <sup>18</sup> and laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But the angel of the

πάντας τοὺς ἀκούοντας <sup>α</sup> ταῦτα. <sup>6</sup> ἀναστάντες δὲ οἱ νεότεροι συνέσπειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν.

<sup>7</sup> Ἐγένετο δὲ ὡς ὥρων τριῶν διαστήμα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὰ γεγονότος εἰσῆλθεν. <sup>8</sup> ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπε· Ναὶ τοσούτου. <sup>9</sup> Ὁ δὲ Πέτρος εἶπε πρὸς αὐτὴν· Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. <sup>10</sup> Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. <sup>11</sup> καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

<sup>12</sup> Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων <sup>β</sup> ἐγένετο <sup>σημεῖα</sup> καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος. <sup>13</sup> τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· <sup>14</sup> (μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν) <sup>15</sup> ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ <sup>γ</sup> κλινῶν καὶ κραββάτων, ἵνα ἐρχομένοι Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲς αὐτῶν. <sup>16</sup> συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων <sup>δ</sup> εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

<sup>17</sup> Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, <sup>18</sup> καὶ ἐπέβαλον τὰς χεῖρας <sup>ε</sup> αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. <sup>19</sup> ἄγγελος δὲ Κυρίου διὰ

<sup>α</sup> ἢ <sup>β</sup> St. οὐκ ἔμελλε. <sup>γ</sup> ὡς κλινῶν. <sup>δ</sup> ἢ <sup>ε</sup> ἢ <sup>α</sup> Or, in every street. <sup>β</sup> Or, envy.

τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε· <sup>20</sup> Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. <sup>21</sup> Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμοτῆριον, ἀχθῆναι αὐτούς.

<sup>22</sup> Οἱ δὲ ὑπηρεταὶ παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, <sup>23</sup> λέγοντες· Ὅτι τὸ μὲν δεσμοτῆριον εὗρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας <sup>a</sup> ἐστώτας πρὸ τῶν θυρῶν ἀνοιξαντες δὲ, ἔσω οὐδένα εὗρομεν. <sup>24</sup> Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουσιν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. <sup>25</sup> παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς <sup>b</sup>· Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστώτες καὶ διδάσκοντες τὸν λαόν.

<sup>26</sup> Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρεταῖς, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. <sup>27</sup> ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, <sup>28</sup> λέγων· Οὐκ παρρηγία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

<sup>29</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. <sup>30</sup> ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου·

Lord by night opened the prison doors, and brought them forth, and said, <sup>20</sup> Go, stand and speak in the temple to the people all the words of this life. <sup>21</sup> And when they heard that, they entered into the temple early in the morning, and taught; but the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

<sup>22</sup> But when the officers came, and found them not in the prison, they returned, and told, <sup>23</sup> saying, The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened, we found no man within. <sup>24</sup> Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow. <sup>25</sup> Then came one, and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

<sup>26</sup> Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned.) <sup>27</sup> And when they had brought them, they set them before the council, and the high priest asked them, <sup>28</sup> saying, Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

<sup>29</sup> Then Peter, and the other apostles answered, and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.



<sup>31</sup> Him hath God exalted with his right hand to be a Prince & a Saviour, for to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.

<sup>31</sup> τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. <sup>32</sup> καὶ ἡμεῖς ἔσμεν ἂ αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα <sup>b</sup> δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

<sup>33</sup> When they heard that, they were cut to the heart, and took counsel to slay them. <sup>34</sup> Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space, <sup>35</sup> and said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men. <sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought. <sup>37</sup> After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed. <sup>38</sup> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought. <sup>39</sup> But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

<sup>33</sup> Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. <sup>34</sup> ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ <sup>c</sup> τι τοὺς <sup>d</sup> ἀποστόλους ποιῆσαι, <sup>35</sup> εἰπέ τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. <sup>36</sup> πρὶν γάρ τούτων τῶν ἡμερῶν ἀνέστη Θεὸς, λέγων εἶναί τινα ἐαυτὸν, ὃ <sup>e</sup> προσεκολληθῇ ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίῳν· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. <sup>37</sup> μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κακείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. <sup>38</sup> καὶ τὰ νῦν λέγω ὑμῖν, ἀπόσπῃτε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ <sup>f</sup> ἔσσετε αὐτούς· ὅτι ἂν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ <sup>h</sup> αὕτη· ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· <sup>39</sup> εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι <sup>k</sup> αὐτό, μήποτε καὶ θεομάχοι εὐρεθῇτε.

<sup>40</sup> And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. <sup>41</sup> And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. <sup>42</sup> And daily in the temple, and in

<sup>40</sup> Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δέιραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπελυσαν αὐτούς. <sup>41</sup> οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος <sup>l</sup> κατηξιώθησαν ἀτμασθῆναι· <sup>42</sup> πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ

<sup>a</sup> → b → c → d αἰθρωντες. k ~, Ob. αυτους.

e ~ προσεκολληθ. f → g προσεκολληθ. l Rec. add αυτους.

h ~ αφετα. i → j θεωρησαθε. Or, believed.

κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

every house, they ceased not to teach and preach Jesus Christ.

6. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. <sup>2</sup> προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ ἀρεστόν ἐστιν ἡμῶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. <sup>3</sup> ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπὶ τῇ πλήρει Πνεύματος <sup>4</sup> ἀγίου<sup>α</sup> καὶ σοφίας, οὓς <sup>β</sup> καταστήσομεν<sup>β</sup> ἐπὶ τῆς χρείας ταύτης· <sup>4</sup> ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

6. And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. <sup>2</sup> Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. <sup>3</sup> Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. <sup>4</sup> But we will give ourselves continually to prayer, and to the ministry of the word.

Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον καὶ Νικάνορα, καὶ Τίμωνα καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας, <sup>6</sup> οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

<sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. <sup>6</sup> Whom they set before the apostles: and when they had prayed, they laid their hands on them.

<sup>7</sup> Καὶ ὁ λόγος τοῦ Θεοῦ ἠῤῥαυε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

<sup>7</sup> And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

<sup>8</sup> Στέφανος δὲ πλήρης <sup>α</sup> χάριτος<sup>α</sup> καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. <sup>9</sup> ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· <sup>10</sup> καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. <sup>11</sup> τότε ὑπέβαλον ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ

<sup>8</sup> And Stephen full of faith and power, did great wonders and miracles among the people. <sup>9</sup> Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. <sup>10</sup> And they were not able to resist the wisdom and the spirit by which he spake. <sup>11</sup> Then they suborned men which said, We have heard him

speak blasphemous words against Moses, and against God.

<sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, <sup>13</sup> and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law. <sup>14</sup> For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. <sup>15</sup> And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

7. Then said the high priest, Are these things so? <sup>2</sup> And he said, Men, brethren, & fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup> and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. <sup>4</sup> Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell. <sup>5</sup> And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

<sup>6</sup> And God spake on this wise, That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years. <sup>7</sup> And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this

λαλῶντος ῥήματα βλάσφημα εἰς<sup>a</sup> Μωϋσῆν<sup>a</sup> καὶ τὸν Θεόν.

<sup>12</sup> Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάτες συνήρπασαν αὐτὸν, καὶ ἔγαγον εἰς τὸ συνέδριον<sup>b</sup>. <sup>13</sup> ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα<sup>b</sup> λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου<sup>c</sup> καὶ τοῦ νόμου. <sup>14</sup> ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. <sup>15</sup> Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὥστε πρόσωπον ἀγγέλου.

7. Εἶπε δὲ ὁ ἀρχιερεὺς· Εἰ ἄρα<sup>a</sup> ταῦτα οὕτως ἔχει· <sup>2</sup> Ὁ δὲ ἔφη· Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὅντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, <sup>3</sup> καὶ εἶπε πρὸς αὐτόν· Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο<sup>c</sup> εἰς γῆν<sup>a</sup> ἣν ἂν σοι δείξω. <sup>4</sup> Τότε, ἐξελθὼν ἐκ γῆς Χαλδαίων, κατώκησεν ἐν Χαρρὰν· κακείθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· <sup>5</sup> καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγέλματο αὐτῷ δοῦναι εἰς κατὰσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.

<sup>6</sup> Ἐλάλησε δὲ οὕτως ὁ Θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν ἄλλοτρίᾳ, καὶ δουλεύουσιν αὐτὸ καὶ κακώσουσιν, ἕτη τετρακόσια. <sup>7</sup> καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι, κρινῶ ἐγώ· εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύουσίν μοι ἐν τῷ τόπῳ<sup>a</sup>.

<sup>a</sup> Rec. Μωϋσῆς. <sup>b</sup> Rec. add βλάσφημα.

<sup>c</sup> Rec. add τούτου.

<sup>d</sup> ἢ εἰς τὴν γῆν.

<sup>e</sup> Or, vites.

τοῦτω. <sup>9</sup> Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαάκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατρίάρχας.

<sup>9</sup> Καὶ οἱ πατρίάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, <sup>10</sup> καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. <sup>11</sup> ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου· καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὐρισκόν χορτάσματα οἱ πατέρες ἡμῶν. <sup>12</sup> ἀκούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον· <sup>13</sup> καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ. <sup>14</sup> ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ· καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν ψυχαῖς ἐβδομήκοντα πέντε. <sup>15</sup> κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν· <sup>16</sup> καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι, ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ.

<sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὠμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, πῦξεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ· <sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. <sup>19</sup> οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοὺς ποιεῖν ἐκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.

<sup>20</sup> Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ

place. <sup>9</sup> And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

<sup>9</sup> And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him, <sup>10</sup> and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt: and he made him governor over Egypt and all his house. <sup>11</sup> Now there came a dearth over all the land of Egypt, and Chanaan, and great affliction, and our fathers found no sustenance. <sup>12</sup> But when Jacob heard that there was corn in Egypt, he sent out our fathers first. <sup>13</sup> And at the second time Joseph was made known to his brethren, and Joseph's kindred was made known unto Pharaoh. <sup>14</sup> Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. <sup>15</sup> So Jacob went down into Egypt, and died, he and our fathers, <sup>16</sup> and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

<sup>17</sup> But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> till another king arose, which knew not Joseph. <sup>19</sup> The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

<sup>20</sup> In which time Moses was

• Gb. ἐξείλετο. b ὡ τὴν Αἴγυπτον. c ὡ οὐκ εἰς Αἴγυπτον. d — e Rec. add αὐτοῦ. f Bz. Συχημ. g Rec. a. h Bz. Συχημ. i ὡ ἀπολογιστῶν. k Rec. Μωϋσῆς.

born, and was "exceeding fair, and nourished up in his father's house three months: 21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 for he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another? 27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. 33 Then said the Lord to him, Put off thy

ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μὴνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς· 21 ἐκτεθέντα δὲ αὐτὸν, ἠ ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ ἐπαιδευθὴ Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις αὐτοῦ· 23 ὥς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ. 24 καὶ ἰδὼν τινα ἀδικούμενον, ἤμυνάτο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. 25 ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν.

26 Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν· ἠ Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπάστατο αὐτὸν, εἰπὼν· Τίς σε κατέστησεν ἀρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28 μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; 29 Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱούς δύο.

30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. 31 Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν· 32 Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 εἶπε δὲ αὐτῷ ὁ Κύριος· Λύσον τὸ

\* Rec. add αὐτὸν. ὁ ὁβ. ἀνείλετο. \* Rec. Μωϋσῆς. d → \* Rec. → εἰς τὴν. § ~ συνήλασεν. ἠ Ἄνδρες· ἀδελφοί ἐστε ἵνατί. ἰ Rec. Μωϋσῆς. k → ἰ ~ πυρὶ φλογος m Rec. Μωϋσῆς. n Rec. θαύμαζε. \* → p Rec. Μωϋσῆς. Or, fair to God.

ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστίν. <sup>34</sup> ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.

<sup>35</sup> Τοῦτον τὸν Μωϋσῆν ὃν ἡρνήσαντο εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν· <sup>36</sup> ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. <sup>36</sup> οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ ἡ Αἰγύπτῳ· καὶ ἐν ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. <sup>37</sup> οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Προφήτην ὑμῖν ἀναστήσει· <sup>38</sup> Κύριος ὁ Θεὸς· <sup>39</sup> ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.

<sup>38</sup> Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. <sup>39</sup> ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, <sup>40</sup> εἰπόντες τῷ Ἀαρών· Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. <sup>41</sup> Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. <sup>42</sup> ἔστρεψε δὲ ὁ Θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας προσηγάτε μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; <sup>43</sup> καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ

shoes from thy feet: for the place where thou standest, is holy ground. <sup>34</sup> I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: and now come, I will send thee into Egypt.

<sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer, by the hands of the angel which appeared to him in the bush. <sup>36</sup> He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. <sup>37</sup> This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, <sup>38</sup> like unto me: him shall ye hear.

<sup>38</sup> This is he that was in the church in the wilderness with the angel, which spake to him in the mount Sina, and with our fathers: who received the lively oracles, to give unto us. <sup>39</sup> To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, <sup>40</sup> saying unto Aaron, Make us gods to go before us. For as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. <sup>41</sup> And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. <sup>42</sup> Then God turned, and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness? <sup>43</sup> Yea, ye took up the tabernacle of Moloch, and

α ὡ συν. β Rec. Αἰγυπτου. γ 2 δ Rec. add ομων. ε → f Μωυση. ς Or, as myself.

the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David, 46 who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him an house. 48 Howbeit the most High dwelleth not in temples made with hands, as saith the prophet, 49 heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord? or what is the place of my rest? 50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart, and ears, ye do always resist § Holy Ghost? as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers: 53 who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

ἄστρον τοῦ θεοῦ ὑμῶν ἂ Ὶρεμφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἂ ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Ὁ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακεν· 45 ἦν καὶ εἰσῆγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαυὶδ· 46 ὃς εὖρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἡτήσατο εὐρεῖν σκῆνωμα τῷ Θεῷ Ἰακώβ. 47 Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. 48 ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ἂ κατοικεῖ, καθὼς ὁ προφήτης λέγει· 49 Ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἡ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;

51 Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὥς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. 52 τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγειλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγέννησθε· 53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφύλαξατε.

54 Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. 55 ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτεινίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, 56 καὶ εἶπεν· Ἴδού, θεωρῶ τοὺς οὐρανούς ἀνεφωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

<sup>57</sup> Κράξαντες δε φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν· <sup>58</sup> καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου, <sup>59</sup> καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. <sup>60</sup> Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη. 8. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερουσαλύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. <sup>2</sup> συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κεπετὸν μέγαν ἐπ' αὐτόν. <sup>3</sup> Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

<sup>4</sup> Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον. <sup>5</sup> Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χριστόν. <sup>6</sup> προσείχον τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. <sup>7</sup> πολλὴν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. <sup>8</sup> καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

<sup>9</sup> Ἄνθρωπος δὲ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἐαυτὸν μέγαν. <sup>10</sup> ᾧ προσείχον <sup>a</sup> πάντες

<sup>57</sup> Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, <sup>58</sup> and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. <sup>59</sup> And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. <sup>60</sup> And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep. 8. And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judæa, and Samaria, except the apostles. <sup>2</sup> And devout men carried Stephen to his burial, and made great lamentation over him. <sup>3</sup> As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison.

<sup>4</sup> Therefore they that were scattered abroad, went every where preaching the word. <sup>5</sup> Then Philip went down to the city of Samaria, & preached Christ unto them. <sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. <sup>8</sup> And there was great joy in that city.

<sup>9</sup> But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. <sup>10</sup> To whom they all gave heed



from the least to the greatest, saying, This man is the great power of God. <sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries. <sup>12</sup> But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

<sup>14</sup> Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. <sup>15</sup> Who when they were come down, prayed for them that they might receive the Holy Ghost. <sup>16</sup> (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup> Then laid they their hands on them, and they received the Holy Ghost.

<sup>18</sup> And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. <sup>21</sup> Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup> For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. <sup>24</sup> Then

ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ <sup>a</sup>καλουμένη<sup>a</sup> μεγάλη. <sup>11</sup> Προσείχον δὲ αὐτῷ, διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. <sup>12</sup> ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ <sup>b</sup>τὰ<sup>b</sup> περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος <sup>c</sup>Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. <sup>13</sup> ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ. θεωρῶν τε <sup>d</sup>δυνάμεις καὶ σημεῖα <sup>e</sup>μεγάλα<sup>e</sup> γινόμενα<sup>e</sup> ἐξίστατο.

<sup>14</sup> Ἀκούσαντες δὲ οἱ ἐν Ἱερουσαλύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην· <sup>15</sup> οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. <sup>16</sup> ὅτι οὐκ ἔτι γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιτεπτακός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>17</sup> τότε ἐπέτιθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον Πνεῦμα ἅγιον.

<sup>18</sup> ὁ δὲ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, <sup>19</sup> λέγων· Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὡς ἂν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. <sup>20</sup> Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργυρίον σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. <sup>21</sup> οὐκ ἔστι σοὶ μερὶς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ. ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ Θεοῦ. <sup>22</sup> μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. <sup>23</sup> εἰς γὰρ ὁλὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα.

<sup>a</sup> Rec. om.    <sup>b</sup> ὅ    <sup>c</sup> Rec. add. τῶν.    <sup>d</sup> Rec. σημεῖα καὶ δυνάμεις μεγάλας γινόμενα.    <sup>e</sup> ὅ    <sup>f</sup> οὐκ ἔστιν.    <sup>g</sup> Rec. Θεσσαλονίκης.    <sup>h</sup> St. av.    <sup>i</sup> Gb. om.    <sup>k</sup> οὐκ ἔστιν.

<sup>24</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὥπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

<sup>25</sup> Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐγγελίσαντο.

<sup>26</sup> Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. <sup>27</sup> Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης· τῆς βυσσιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, <sup>28</sup> ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφῆτην Ἡσαΐαν.

<sup>29</sup> Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε καὶ κολληθήτι τῷ ἄρματι τούτῳ. <sup>30</sup> Προσδραμών δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφῆτην Ἡσαΐαν, καὶ εἶπεν· Ἀράγε γινώσκεις ἃ ἀναγινώσκεις; <sup>31</sup> Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάνατα καθίσαι σὺν αὐτῷ. <sup>32</sup> Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἦχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἀφώνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <sup>33</sup> ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. <sup>34</sup> Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· Δέομαί σου, περὶ τίνος ὁ προφῆτης λέγει τοῦτο; περὶ ἐαυτοῦ, ἢ περὶ ἑτέρου τινός; <sup>35</sup> Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα

answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.

<sup>25</sup> And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

<sup>26</sup> And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. <sup>27</sup> And he arose, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, <sup>28</sup> was returning, and sitting in his chariot, read Esaias the prophet.

<sup>29</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot. <sup>30</sup> And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? <sup>31</sup> And he said, How can I, except some man should guide me? And he desired Philip, that he would come up, and sit with him. <sup>32</sup> The place of the scripture, which he read, was this, He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth: <sup>33</sup> in his humiliation, his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. <sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? <sup>35</sup> Then Philip opened his

mouth, and began at the same scripture, and preached unto him Jesus.

<sup>36</sup> And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?

<sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God. <sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip, and the eunuch, and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: & he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

9. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

<sup>3</sup> And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven. <sup>4</sup> And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. <sup>6</sup> And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. <sup>7</sup> And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man. <sup>8</sup> And Saul

αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

<sup>36</sup> Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος· Ἴδου ὕδωρ· τί κωλύει με βαπτισθῆναι;

<sup>38</sup> Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν. <sup>39</sup> ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. <sup>40</sup> Φίλιππος δὲ εὗρέθη εἰς Ἀζωτὸν· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν.

9. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ἠτήσατο παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως εἰάν τις αὐτὸν εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ.

<sup>3</sup> Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιστράψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· <sup>4</sup> καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαουλ, Σαουλ, τί με διώκεις; <sup>5</sup> Εἶπε δέ· Τίς εἰ, Κύριε; Ὁ δὲ Κύριος εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. <sup>6</sup> ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν. <sup>7</sup> Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδὲνα δὲ θεωροῦντες. <sup>8</sup> ἠγέρθη δὲ ὁ Σαῦλος

a Reo. add 37 Kiew δε ο Φίλιππος· Εἰ πιστεύεις εἰς ὅλην τὴν καρδίαν, εὐχρίστ. Ἀποκριθεὶς δὲ αὐτῷ ἱστορεῖν τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. b 37 c Reo. πάλιν σοι πρὸς κεντὰρ λαλῆσαι. d Τρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με διώκεις ποιεῖσαι; Καὶ ὁ Κύριος πρὸς αὐτὸν· τί σε δεῖ ποιεῖν. e 37 αὐτοῖς.

ἀπὸ τῆς γῆς· ἀνεφωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἐβλεπε, χειραγωγούντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.

<sup>9</sup> καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

<sup>10</sup> Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· Ἰδοὺ ἐγὼ, Κύριε. <sup>11</sup> Ὁ δὲ Κύριος πρὸς αὐτόν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζητήσον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα. Ἰδοὺ γὰρ προσεύχεται, <sup>12</sup> καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. <sup>13</sup> Ἀπεκρίθη δὲ ὁ Ἀνανίας· Κύριε, ἀκήκοα ὑπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ· <sup>14</sup> καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δεῖσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. <sup>15</sup> Εἶπε δὲ πρὸς αὐτόν ὁ Κύριος· Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱὼν τε Ἰσραὴλ. <sup>16</sup> ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

<sup>17</sup> Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, ὁ Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος ἁγίου. <sup>18</sup> Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσεί λεπίδες, ἀνέβλεψέ τε· παρὰ χεῖρα, καὶ ἀναστὰς ἐβαπτίσθη. <sup>19</sup> καὶ λαβὼν τροφὴν ἐνίσχυσεν.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς· <sup>20</sup> καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν

arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. <sup>9</sup> And he was three days without sight, and neither did eat, nor drink.

<sup>10</sup> And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision. Ananias. And he said, Behold, I am here, Lord. <sup>11</sup> And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth, <sup>12</sup> and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. <sup>13</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: <sup>14</sup> and here he hath authority from the chief priests, to bind all that call on thy name. <sup>15</sup> But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. <sup>16</sup> For I will shew him how great things he must suffer for my name's sake.

<sup>17</sup> And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. <sup>18</sup> And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. <sup>19</sup> And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at Damascus. <sup>20</sup> And straightway he preached Christ in the

synagogues, that he is the son of God. <sup>21</sup> But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief priests? <sup>22</sup> But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. <sup>23</sup> And after that many days were fulfilled, the Jews took counsel to kill him. <sup>24</sup> But their laying await was known of Saul: and they watched the gates day and night to kill him. <sup>25</sup> Then the disciples took him by night, and let him down by the wall in a basket.

<sup>26</sup> And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. <sup>27</sup> But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. <sup>28</sup> And he was with them coming in, and going out at Jerusalem. <sup>29</sup> And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. <sup>30</sup> Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

<sup>31</sup> Then had the churches rest throughout all Judaea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

<sup>21</sup> Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. <sup>21</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθέσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὤδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; <sup>22</sup> Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. <sup>23</sup> ὥς δὲ ἐπληροῦντο ἡμέρας ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. <sup>24</sup> ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀέλωσι. <sup>25</sup> λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός, καθήκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.

<sup>26</sup> Παραγενόμενος δὲ <sup>b</sup> εἰς Ἱερουσαλὴμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητῆς. <sup>27</sup> Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιασάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>28</sup> καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος <sup>d</sup> ἐν Ἱερουσαλὴμ. <sup>e</sup> καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ <sup>29</sup> ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. <sup>30</sup> ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

<sup>31</sup> Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.

<sup>32</sup> Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν· <sup>33</sup> εὗρε δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέα· ὄνόματι, ἐξ ἐτῶν ὀκτῶ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. <sup>34</sup> καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· <sup>35</sup> καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

<sup>36</sup> Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει· <sup>37</sup> ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. <sup>38</sup> ἐγγὺς δὲ οὗσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν <sup>39</sup> δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν.

<sup>39</sup> Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. <sup>40</sup> ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε· Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδούσα τὸν Πέτρον, ἀνεκάθισε. <sup>41</sup> δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. <sup>42</sup> γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον· <sup>43</sup> ἐγένετο δὲ ἡμέρας ἱκανὰς μέναι αὐτὸν ἐν Ἰόππῃ παρὰ τιμὴ Σίμωνι βυρσεῖ.

<sup>32</sup> And it came to pass, as Peter passed throughout all quarters, he came down also to the saints, which dwelt at Lydda. <sup>33</sup> And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. <sup>34</sup> And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. <sup>35</sup> And all that dwell at Lydda, and Saron, saw him, and turned to the Lord.

<sup>36</sup> Now there was at Joppa a certain disciple, named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, & almsdeeds, which she did. <sup>37</sup> And it came to pass in those days that she was sick, and died: whom when they had washed, they laid her in an upper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

<sup>39</sup> Then Peter arose and went with them: when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. <sup>41</sup> And he gave her his hand, and lifted her up: and when he had called the saints and widows, presented her alive. <sup>42</sup> And it was known throughout all Joppa, and many believed in the Lord. <sup>43</sup> And it came to pass, that he tarried many days in Joppa, with one Simon a tanner.

10. There was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band, <sup>2</sup> a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. <sup>3</sup> He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

<sup>4</sup> And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. <sup>5</sup> And now send men to Joppa, and call for one Simon, whose surname is Peter. <sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do. <sup>7</sup> And when the angel which spake unto Cornelius, was departed, he called two of his household servants, and a devout soldier of them that waited on him continually. <sup>8</sup> And when he had declared all these things unto them, he sent them to Joppa.

<sup>9</sup> On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house to pray, about the sixth hour. <sup>10</sup> And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, <sup>11</sup> and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth: <sup>12</sup> wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>13</sup> And there came a voice to him, Rise, Peter: kill, and eat. <sup>14</sup> But Peter said, Not so, Lord; for I have never eaten

10. Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, <sup>2</sup> εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ὅτι ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός· <sup>3</sup> εἶδεν ἐν ὁράματι φανερώς, ὥσει ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ· Κορνήλιε.

<sup>4</sup> Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἐμφοβος γενόμενος εἶπε· Τί ἐστὶ, κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. <sup>5</sup> καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετὰ πεμφθαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· <sup>6</sup> οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν· <sup>7</sup> Ὡς δὲ ἀπήλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῇ τῶν προσκαρτερούντων αὐτῷ, <sup>8</sup> καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

<sup>9</sup> Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἔείκων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην. <sup>10</sup> ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρσκευαζόντων δὲ ἔείκων, <sup>11</sup> ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις, <sup>12</sup> καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαίνον· <sup>13</sup> σκευῶς τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς· <sup>14</sup> ἐν ᾗ ὑπήρχε πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. <sup>15</sup> καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστάς, Πέτρε, θύσον καὶ φάγε. <sup>16</sup> Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι

<sup>1</sup> Ὡς — Gb. om. <sup>2</sup> Ὡς — Gb. om. <sup>3</sup> Ὡς — Gb. om. <sup>4</sup> Rec. add οὗτος λαλῶν σοι τι σε δεῖ ποιῆσαι. <sup>5</sup> Rec. τῇ Κορνήλιῳ. <sup>6</sup> Rec. εἰς 9 of 10 Ὡς αὐτῷ, εἰς. <sup>7</sup> Rec. εἰς αὐτόν. <sup>8</sup> Rec. add εἰς αὐτόν. <sup>9</sup> Rec. εἰς 1 — m —

οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. <sup>15</sup> Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἄ ὁ Θεὸς ἑκαθάρισε, σὺ μὴ κοῖνου. <sup>16</sup> Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ <sup>a</sup> πάλιν ὠνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

<sup>17</sup> Ὡς δὲ ἐν ἐαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· <sup>18</sup> καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. <sup>19</sup> τοῦ δὲ Πέτρου <sup>b</sup> διενθυμουμένου· περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα· Ἰδοὺ, ἄνδρες <sup>c</sup> τρεῖς· ζητοῦσί σε· <sup>20</sup> ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· <sup>d</sup> διότι· ἐγὼ ἀπέσταλκα αὐτούς.

<sup>21</sup> Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας <sup>e</sup>, εἶπεν· Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; <sup>22</sup> Οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. <sup>23</sup> Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.

Τῇ δὲ ἐπαύριον ἁναστὰς· ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ <sup>f</sup> Ἰόπης συνήλθον αὐτῷ. <sup>24</sup> καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὃ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. <sup>25</sup> ὥς δὲ ἐγένετο <sup>h</sup> τοῦ· εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. <sup>26</sup> ὃ δὲ Πέτρος αὐτὸν ἤγειρε λέγων· Ἀνάστηθι· καὶ γὰρ αὐτὸς ἀνθρώπος εἰμι. <sup>27</sup> Καὶ

any thing that is common or unclean. <sup>15</sup> And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. <sup>16</sup> This was done thrice; and the vessel was received up again into heaven.

<sup>17</sup> Now while Peter doubted in himself what this vision which he had seen, should mean; behold, the men which were sent from Cornelius, had made enquiry for Simon's house, and stood before the gate, <sup>18</sup> and called, and asked whether Simon, which was surnamed Peter, were lodged there. <sup>19</sup> While Peter thought on the vision, the Spirit said unto him, Behold, threes men seek thee. <sup>20</sup> Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them.

<sup>21</sup> Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he, whom ye seek: what is the cause wherefore ye are come? <sup>22</sup> And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee. <sup>23</sup> Then called he them in, and lodged them:

And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. <sup>24</sup> And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. <sup>25</sup> And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. <sup>26</sup> But Peter took him up, saying, Stand up, I myself also am a man. <sup>27</sup> And

<sup>a</sup>  $\equiv$  <sup>b</sup> Rec. ενθυμουμενος. <sup>c</sup>  $\equiv$  <sup>d</sup>  $\sim$  —, Gb. οτι. <sup>e</sup> Rec. add τον, απεσταλμενους απο του Κορνηλιου προς αυτον.

<sup>f</sup> Rec. ο ιητρος.

<sup>g</sup> Rec. add της. <sup>h</sup> Rec. ομα.



as he talked with him, he went in, and found many that were come together.

<sup>28</sup> And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean. <sup>29</sup> Therefore came I unto you without gain-saying, as soon as I was sent for. I ask therefore, for what intent ye have sent for me. <sup>30</sup> And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup> and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. <sup>32</sup> Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea side, who when he cometh, shall speak unto thee. <sup>33</sup> Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

<sup>34</sup> Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup> but in every nation, he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup> The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all.) <sup>37</sup> That word (I say) you know which was published throughout all Judæa, & began from Galilee, after the baptism which John preached: <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Ghost, and

συννομλῶν αὐτῷ, εἰσῆλθε, καὶ εὗρίσκει συναληλυθότας πολλοὺς.

<sup>28</sup> Ἐφη τε πρὸς αὐτοὺς· Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφυλῶ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινόν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· <sup>29</sup> διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; <sup>30</sup> Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἑνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδού, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, <sup>31</sup> καὶ φησὶ· Κορνήλιε, εἰσηκουσθῇ σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. <sup>32</sup> πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν ὃς παραγενόμενος λαλήσει σοι. <sup>33</sup> Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκούσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

<sup>34</sup> Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· <sup>35</sup> ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔστι. <sup>36</sup> τὸν λόγον δὲ ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι πάντων Κύριος. <sup>37</sup> ὑμεῖς οἴδατε τὸ γινόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· <sup>38</sup> Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν

εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. <sup>30</sup> καὶ ἡμεῖς <sup>31</sup> μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ. ὃν <sup>32</sup> καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου. <sup>40</sup> τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, <sup>41</sup> οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

<sup>43</sup> Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι ὁ αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. <sup>45</sup> τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἅφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

<sup>46</sup> Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. <sup>45</sup> καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται. <sup>46</sup> ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος. <sup>47</sup> Μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς; <sup>48</sup> Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι <sup>4</sup> τοῦ Κυρίου. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

11. Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. <sup>2</sup> καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ

with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. <sup>30</sup> And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree, <sup>40</sup> him God raised up the third day, and shewed him openly, <sup>41</sup> not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.

<sup>43</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. <sup>45</sup> To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

<sup>46</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

11. And the apostles, and brethren that were in Judæa, heard that the Gentiles had also received the word of God. <sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with

<sup>a</sup> Rec. add *σεμν*.

<sup>b</sup> Rec. *om*.

<sup>c</sup> *οὐκ οὐτος*.

<sup>d</sup> *ἐν ᾧ ἡμεῖς Χριστοῦ*.

him, <sup>3</sup> saying, Thou wastest in to men uncircumcised, and didst eat with them.

<sup>4</sup> But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, <sup>5</sup> I was in the city of Joppa praying, and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me. <sup>6</sup> Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>7</sup> And I heard a voice, saying unto me, Arise Peter, slay, and eat. <sup>8</sup> But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. <sup>9</sup> But the voice answered me again from heaven, What God hath cleansed, that call not thou common. <sup>10</sup> And this was done three times: and all were drawn up again into heaven.

<sup>11</sup> And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. <sup>12</sup> And the spirit bade me go with them, nothing doubting: moreover, these six brethren accompanied me, and we entered into the man's house: <sup>13</sup> and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter: <sup>14</sup> who shall tell thee words, whereby thou, and all thy house shall be saved.

<sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. <sup>16</sup> Then remembered I <sup>17</sup> word of the Lord, how that he said, John indeed baptized with water: but ye shall be baptized

περιτομῆς, <sup>3</sup> λέγοντες· "Οτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνεφαγες αὐτοῖς.

<sup>4</sup> Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων· <sup>5</sup> Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· <sup>6</sup> εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινά τοῦ οὐρανοῦ. <sup>7</sup> ἤκουσα δὲ φωνῆς λεγούσης μοι· Ἀναστὰς Πέτρε, θύσον καὶ φάγε. <sup>8</sup> Εἶπον δέ· Μηδαμῶς, Κύριε· ὅτι· <sup>9</sup> κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. <sup>10</sup> Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· <sup>11</sup> Ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. <sup>12</sup> Τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.

<sup>13</sup> Καὶ ἰδοὺ, ἑξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. <sup>14</sup> Εἶπε δέ μοι τὸ Πνεῦμα, συνελθεῖν αὐτοῖς, <sup>15</sup> μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ· καὶ οἱ ἐξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, <sup>16</sup> ἀπήγγελλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· Ἀπόστειλον εἰς Ἰόππην· <sup>17</sup> καὶ μετὰ πενθὰ Σίμωνα τὸν ἐπικαλούμενον Πέτρον, <sup>18</sup> ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

<sup>19</sup> Ἐν δὲ τῷ ᾄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. <sup>20</sup> ἐμνήσθην δὲ τοῦ ῥήματος· <sup>21</sup> τοῦ Κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν

Πνεύματι ἁγίῳ. <sup>17</sup> Εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ <sup>a</sup> δὲ τίς ἡμην, δυνατὸς καλύπτει τὸν Θεόν; <sup>18</sup> Ἀκούσας τὴν ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

<sup>19</sup> Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ <sup>b</sup> Στεφάνῳ, διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίους. <sup>20</sup> ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες <sup>c</sup> ἐλθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς <sup>d</sup> Ἕλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. <sup>21</sup> καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον.

<sup>22</sup> Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὅτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. <sup>23</sup> ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προσέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. <sup>24</sup> ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως, καὶ προστετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ.

<sup>25</sup> Ἐξῆλθε δὲ εἰς Ταρσὸν <sup>e</sup> ὁ Βαρνάβας, ἀναζητήσας Σαῦλον, <sup>26</sup> καὶ εὗρὼν αὐτὸν ἤγαγεν <sup>f</sup> αὐτὸν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

<sup>27</sup> Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. <sup>28</sup> ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἀγαβος, ἐσήμανε διὰ τοῦ

with the Holy Ghost. <sup>17</sup> Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I that I could withstand God? <sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

<sup>19</sup> Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only. <sup>20</sup> And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

<sup>22</sup> Then tidings of these things came unto the ears of the church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. <sup>23</sup> Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. <sup>24</sup> For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

<sup>25</sup> Then departed Barnabas to Tarsus, for to seek Saul. <sup>26</sup> And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch.

<sup>27</sup> And in these days, came prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them, named Agabus, and signified by the spirit, that

<sup>a</sup> —, — Es. om. <sup>b</sup> ὡς Στεφάνου.

<sup>c</sup> Rec. ἐλθόντες.

<sup>d</sup> Rec. Ἕλληνας.

<sup>e</sup> — <sup>f</sup> —

<sup>g</sup> Or, in the church.

there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. <sup>29</sup> Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judæa. <sup>30</sup> Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

12. Now about that time, Herod the king stretched forth his hands, to vex certain of the church. <sup>2</sup> And he killed James the brother of John with the sword.

<sup>3</sup> And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread.) <sup>4</sup> And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. <sup>5</sup> Peter therefore was kept in prison, but prayer was made <sup>6</sup> without ceasing of the church unto God for him.

<sup>6</sup> And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. <sup>7</sup> And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. <sup>8</sup> And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup> And he went out, and followed him, and wist not that it was true which

Πνεύματος λιμὸν <sup>a</sup> μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου <sup>b</sup>. <sup>29</sup> τῶν δὲ μαθητῶν καθὼς ἠὲ ὑπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. <sup>30</sup> ὃ καὶ ἐποίησαν, ἀποστέλλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

12. Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. <sup>2</sup> ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα.

<sup>3</sup> Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· (ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων.) <sup>4</sup> ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. <sup>5</sup> ὁ μὲν οὖν Πέτρος ἐτηρέετο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν <sup>d</sup> ὑπὲρ αὐτοῦ.

<sup>6</sup> Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μετὰ δύο στρατιωτῶν, δεδεμένος ἀλύσεισι δυοῖ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. <sup>7</sup> καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. <sup>8</sup> εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν· Ὑπέρβωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ· Περιβαλοὺ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι. <sup>9</sup> Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινώ-

<sup>a</sup> ὡς μεγάλην...

<sup>b</sup> Rec. add Κλαυδίου.

<sup>c</sup> Rec. →

<sup>d</sup> ὡς πρὸς.

<sup>e</sup> ὡς Ζωροῦ.

<sup>a</sup> Or, began.

<sup>b</sup> Or, instant and earnest prayer was made.

μενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.

<sup>10</sup> Διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ προίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. <sup>11</sup> καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἔξειλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

<sup>12</sup> Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. <sup>13</sup> κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη· <sup>14</sup> καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. <sup>15</sup> οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνη. Ἡ δὲ διίσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἐστίν. <sup>16</sup> Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν. <sup>17</sup> κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ· Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

<sup>18</sup> Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. <sup>19</sup> Ἡρώδης δὲ ἐπιτήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.

was done by the angel: but thought he saw a vision.

<sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out and passed on through one street, and forthwith the angel departed from him. <sup>11</sup> And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

<sup>12</sup> And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together praying.

<sup>13</sup> And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

<sup>14</sup> And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. <sup>15</sup> And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. <sup>16</sup> But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. <sup>17</sup> But he beckoning unto them with the hand, to hold their peace, declared unto them how the Lord had brought him out of the prison: and he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

<sup>18</sup> Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. <sup>19</sup> And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode.

<sup>a</sup> Rec. ἐξείλατο.

<sup>b</sup> Rec. τον Πέτρον.

<sup>c</sup> Or, to ask who was there.

<sup>20</sup> And Herod <sup>a</sup> was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus <sup>b</sup> the king's chamberlain their friend, desired peace, because their country was nourished by the king's country. <sup>21</sup> And upon a set day Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them. <sup>22</sup> And the people gave a shout, saying, It is the voice of a god, and not of a man. <sup>23</sup> And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.

<sup>24</sup> But the word of God grew, and multiplied. <sup>25</sup> And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

13. Now there were in the church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been <sup>c</sup> brought up with Herod the tetrarch, and Saul. <sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. <sup>3</sup> And when they had fasted and prayed, and laid their hands on them, they sent them away.

<sup>4</sup> So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus. <sup>5</sup> And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

<sup>6</sup> And when they had gone

<sup>20</sup> Ἦν δὲ <sup>a</sup> θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾗτουντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. <sup>21</sup> Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημιγγορεῖ πρὸς αὐτοὺς. <sup>22</sup> ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. <sup>23</sup> Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ὡς οὐκ ἔδωκε <sup>b</sup> δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.

<sup>24</sup> Ὁ δὲ λόγος τοῦ Θεοῦ ἤϋξανε καὶ ἐπληθύνετο. <sup>25</sup> Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

13. Ἦσαν δὲ <sup>c</sup> τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανᾶν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. <sup>2</sup> Λειτουργοῦντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν <sup>a</sup> Βαρνάβαν καὶ <sup>b</sup> τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. <sup>3</sup> Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν.

<sup>4</sup> Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. <sup>5</sup> καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

<sup>6</sup> Διελθόντες δὲ ὅλην τὴν νῆσον

<sup>a</sup> Rec. add ὁ θυμῶν.

<sup>b</sup> Rec. add τῶν.

<sup>c</sup> Rec. add τῶν.

<sup>d</sup> Rec. add τῶν.

<sup>e</sup> Rec. add τῶν.

<sup>f</sup> Rec. om.

<sup>g</sup> Or. bare as

<sup>h</sup> Or. that was over the king's bedchamber.

<sup>i</sup> Or. Herod's foster brother.

<sup>j</sup> Or. charge.

ἄχρι Πάφου, εὐρόν τινα μάγον ψευδο-  
προφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρίησους,  
ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,  
ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος  
Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκού-  
σαι τὸν λόγον τοῦ Θεοῦ. <sup>8</sup> ἀντίστατο  
δὲ αὐτοῖς Ἐλύμας, ὁ μάγος (οὕτω γὰρ  
μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) (ζητῶν  
διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς  
πίστεως. <sup>9</sup> Σαῦλος δὲ, (ὁ καὶ Παῦλος),  
πλησθεὶς Πνεύματος ἁγίου, <sup>10</sup> καὶ ἀτενί-  
σας εἰς αὐτὸν <sup>10</sup> εἶπεν· Ὁ πλήρης  
παντὸς δόλου καὶ πάσης ῥαδιουργίας,  
νιὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης,  
οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου  
τὰς εὐθείας; <sup>11</sup> καὶ νῦν ἰδοὺ, χεῖρ <sup>ο</sup>  
Κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ  
βλέπων τὸν ἥλιον ἄχρι καιροῦ. Πα-  
ραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς  
καὶ σκότος, καὶ περιάγων ἐζήτει χειρα-  
γωγούς. <sup>12</sup> τότε ἰδὼν ὁ ἀνθύπατος τὸ  
γεγονὸς ἐπίστευσεν, ἐκπλησσομένοις ἐπὶ  
τῇ διδαχῇ τοῦ Κυρίου.

<sup>13</sup> Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ  
περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς  
Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας  
ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱερουσόλυμα.  
<sup>14</sup> αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης,  
παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισι-  
δίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν  
τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.  
<sup>15</sup> μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ  
τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυν-  
άγωγοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες  
ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῶν παρα-  
κλήσεως πρὸς τὸν λαόν, λέγετε.

<sup>16</sup> Ἀναστὰς δὲ Παῦλος, καὶ κατασεί-  
σας τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται,  
καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε.  
<sup>17</sup> ὁ Θεὸς τοῦ λαοῦ τούτου <sup>α</sup> ἐξελέξατο  
τούς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψώσεν

through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: <sup>7</sup> which was with the deputy of the country Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul (who also is called Paul) filled with <sup>†</sup> Holy Ghost, set his eyes on him, <sup>10</sup> and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand. <sup>12</sup> Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

<sup>13</sup> Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem. <sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. <sup>15</sup> And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

<sup>16</sup> Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. <sup>17</sup> The God of this people of Israel chose our fathers, and exalted



the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. <sup>18</sup> And about the time of forty years <sup>a</sup> suffered he their manners in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot: <sup>20</sup> and after that he gave unto them judges, about the space of four hundred and fifty years until Samuel the prophet.

<sup>21</sup> And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. <sup>22</sup> And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. <sup>23</sup> Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: <sup>24</sup> when John had first preached before his coming, the baptism of repentance to all the people of Israel.

<sup>25</sup> And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. <sup>26</sup> Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is <sup>†</sup> word of this salvation sent. <sup>27</sup> For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. <sup>28</sup> And though they found no cause of death in him, yet desired they Pilate that he should be slain. <sup>29</sup> And when they had fulfilled all <sup>†</sup> was written of him, they took him down from the tree, & laid

ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· <sup>18</sup> καὶ ὡς τεσσαρακονταετὴ χρόνον <sup>a</sup> ἐτροφοφόρησεν<sup>†</sup> αὐτοὺς ἐν τῇ ἐρήμῳ· <sup>19</sup> καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν, <sup>b</sup> κατεκληρονόμησεν<sup>†</sup> αὐτοῖς τὴν γῆν <sup>c</sup> αὐτῶν. <sup>20</sup> καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε<sup>†</sup> κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.

<sup>21</sup> Κακείθεν ἡτήσαντο βασιλεία, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαούλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα· <sup>22</sup> καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλεία, ᾧ καὶ εἶπε μαρτυρήσας· Εὐδρον Δαυὶδ τὸν τοῦ Ἰεσοῦ, <sup>d</sup> ἄνδρα<sup>†</sup> κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. <sup>23</sup> Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν <sup>e</sup> ἤγαγε<sup>†</sup> τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, <sup>24</sup> προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.

<sup>25</sup> Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. <sup>26</sup> Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. <sup>27</sup> οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκόμενας, κρίναντες ἐπλήρωσαν· <sup>28</sup> καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες, ἡτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. <sup>29</sup> ὥς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς

<sup>a</sup> Rec. ὁ τροφοφορησεν. <sup>b</sup> Rec. κατεκληρονόμησεν. <sup>c</sup> ὁ αὐτὸν, ὡς ἔτεσι τετρακ. καὶ πεντήκοντα. καὶ μετὰ ταῦτα εἰσενε. <sup>d</sup> → <sup>e</sup> Rec. ἡγεῖρα. <sup>e</sup> Gr. τροφοφορησεν, perhaps for τροφοφορησεν, bore, or, fed them, as a nurse beareth, or, feedeth her child, Dent. i. 31, according to the LXX., and so Chrysost.

μνημειον. <sup>30</sup> ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>31</sup> ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἳτινες <sup>32</sup> νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν.

<sup>33</sup> Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, <sup>34</sup> ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν· ὡς καὶ ἐν τῷ <sup>β</sup> ψαλμῷ τῷ δευτέρῳ· γέγραπται· Υἱός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε. <sup>35</sup> Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. <sup>36</sup> Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. <sup>37</sup> Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπερηρέτησας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν. <sup>38</sup> Ὅν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.

<sup>39</sup> Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· <sup>40</sup> καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ· <sup>41</sup> Μωσέως· δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. <sup>42</sup> βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις· <sup>43</sup> Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, <sup>44</sup> ἔργον· ὃ οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῇται ὑμῖν.

<sup>45</sup> Ἐξιδόντων δὲ αὐτῶν, παρεκάλουν· εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. <sup>46</sup> λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ ὧν Ἰουδαίων, καὶ τῶν σεβομένων

him in a sepulchre. <sup>30</sup> But God raised him from the dead: <sup>31</sup> and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

<sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm: Thou art my Son, this day have I begotten thee. <sup>34</sup> And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. <sup>35</sup> Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. <sup>36</sup> For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: <sup>37</sup> but he whom God raised again, saw no corruption.

<sup>38</sup> Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. <sup>39</sup> And by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses. <sup>40</sup> Beware therefore, lest that come upon you which is spoken of in the prophets, <sup>41</sup> Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

<sup>42</sup> And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. <sup>43</sup> Now when the congregation was broken up, many of the Jews, and religious proselytes followed

1 —, Rec. & Gb. om.

2 —, Gb. πρὸ τοῦ ψαλμοῦ.

3 —, Gb. om.

4 Gb. Μωσέως.

5 —

6 —, Rec. & Gb. ψ.

7 Rec. αὐτῶν συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν ταῦτα.

8 —

9 Gr. τα οὐκ ἅγια, or, just things: which word the LXX. both in the place of Isai. lv. 3, and in many others, use for that which is in the Heb., perishes. 10 Or, after he had in his own age served the will of God. 11 Or, in the week between, or, in the sabbath between.

Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God. <sup>44</sup> And the next sabbath day came almost the whole city together to hear the word of God.

<sup>45</sup> But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming. <sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. <sup>49</sup> And the word of the Lord was published throughout all the region. <sup>50</sup> But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup> But they shook off the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples were filled with joy, and with the Holy Ghost.

14. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. <sup>3</sup> Long time therefore abode

προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ· οἵτινες προσλαλοῦντες<sup>α</sup>, ἐπειθον αὐτοὺς<sup>β</sup> προσμενεῖν<sup>γ</sup> τῇ χάριτι τοῦ Θεοῦ. <sup>44</sup> τῇ<sup>δ</sup> τε ἐχομένῳ<sup>ε</sup> σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκούσαι τὸν λόγον τοῦ Θεοῦ.<sup>ς</sup>

<sup>45</sup> Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, <sup>46</sup> ἀντιλέγοντες καὶ<sup>ς</sup> βλασφημοῦντες. <sup>46</sup> παρῶν-σιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαλῆθῃναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθέσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. <sup>47</sup> οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἐως ἐσχάτου τῆς γῆς.

<sup>48</sup> Ἀκούοντα δὲ τὰ ἔθνη ἔχαIRON, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. <sup>49</sup> διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. <sup>50</sup> οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας· <sup>51</sup> τὰς εὐσχήμονας καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. <sup>52</sup> οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. <sup>53</sup> οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

14. Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. <sup>2</sup> οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. <sup>3</sup> ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρῶνσιαζό-

<sup>α</sup> Rec. & Gb. add αὐτοῖς. Gb. →

<sup>β</sup> Rec. σπινταίν. <sup>γ</sup> Rec. ὡς ἀρχαῖον.

<sup>δ</sup> Rec. add καί.

<sup>ς</sup> Rec.

<sup>ε</sup> Rec. οὐκ ἐπὶ.

μενοι ἐπὶ τῷ Κυρίῳ, τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, <sup>α</sup> διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

<sup>β</sup> Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. <sup>γ</sup> ὥς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, <sup>δ</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περιχώρον, <sup>ε</sup> κακεῖ ἦσαν εὐαγγελιζόμενοι.

<sup>ς</sup> Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ <sup>ζ</sup>, ὃς οὐδέποτε περιπατῇ. <sup>η</sup> οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀνένισας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, <sup>θ</sup> εἶπε μεγάλη τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἡλατο· καὶ περιπατεῖ. <sup>ι</sup> οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς· <sup>ια</sup> Ἐκάλουν τε τὸν <sup>ιβ</sup> μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

<sup>ιβ</sup> Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως <sup>ιγ</sup>, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. <sup>ιδ</sup> ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν <sup>ιε</sup> ἐξεπήδησαν· εἰς τὸν ὄχλον, κράζοντες <sup>ις</sup> καὶ λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρώποις, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ <sup>ιζ</sup> τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν

they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

<sup>α</sup> But the multitude of the city was divided; and part held with the Jews, and part with the apostles. <sup>β</sup> And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them, <sup>γ</sup> they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about. <sup>δ</sup> And there they preached the gospel.

<sup>ε</sup> And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. <sup>ς</sup> The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, <sup>ζ</sup> said with a loud voice, Stand upright on thy feet; and he leaped and walked. <sup>η</sup> And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. <sup>θ</sup> And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

<sup>ι</sup> Then the priest of Jupiter, which was before their city, brought oxen, and garlands unto the gates, and would have done sacrifice with the people. <sup>ια</sup> Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out, <sup>ιβ</sup> and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth,

<sup>α</sup> Rec. add καὶ. <sup>β</sup> Rec. add σαρῶν. <sup>γ</sup> Ec. & Sin. (C) περιπατοῦντες. <sup>δ</sup> Rec. ἡλθεν. <sup>ε</sup> ζ <sup>ς</sup> Rec. add αὐτῶν. <sup>ζ</sup> Rec. εὐαγγελίζοντες <sup>η</sup> ὁ θεὸς ζῶντα.

and the sea, and all things that are therein. <sup>16</sup> Who in times past, suffered all nations to walk in their own ways. <sup>17</sup> Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. <sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

<sup>19</sup> And there came thither certain Jews from Antioch and Iconium, who persuaded the people, & having stoned Paul, drew him out of the city, supposing he had been dead. <sup>20</sup> Howbeit, as the disciples stood round about him, he rose up, and came into the city,

and the next day he departed with Barnabas to Derbe. <sup>21</sup> And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, <sup>22</sup> confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. <sup>23</sup> And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. <sup>24</sup> And after they had passed throughout Pisidia, they came to Pamphylia. <sup>25</sup> And when they had preached the word in Perga, they went down into Attalia, <sup>26</sup> and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

<sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. <sup>28</sup> And there they abode long time with the disciples.

καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. <sup>16</sup> ὃς ἐν ταῖς παρρησιάζουσαις γενεαῖς εἰσσεύσατο πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. <sup>17</sup> καίτοιγε οὐκ ἀμέμπτουρον ἑαυτὸν ἀφήκεν, ἡ ἀγαθοποιῶν, οὐρανὸθεν ὕμιν ὕετους διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. <sup>18</sup> Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

<sup>19</sup> Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. <sup>20</sup> κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν.

Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. <sup>21</sup> εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν. <sup>22</sup> ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>23</sup> χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. <sup>24</sup> καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. <sup>25</sup> καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. <sup>26</sup> κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

<sup>27</sup> Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. <sup>28</sup> διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

15. Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς· "Οτι ἐὰν μὴ <sup>α</sup> περιτέμνησθε" τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. <sup>2</sup> Γενομένης οὖν στάσεως <sup>β</sup> καὶ ζητήσεως" οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινες ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. <sup>3</sup> οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup> παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνηγείλαν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. <sup>5</sup> ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· "Οτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

<sup>6</sup> Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. <sup>7</sup> πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. <sup>8</sup> καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν <sup>9</sup> καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. <sup>10</sup> νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; <sup>11</sup> ἀλλὰ

15. And certain men which came down from Judaea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. <sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. <sup>3</sup> And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the apostles, and elders, and they declared all things that God had done with them. <sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

<sup>6</sup> And the apostles and elders came together for to consider of this matter. <sup>7</sup> And when there had been much disputing, Peter rose up, & said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. <sup>8</sup> And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, <sup>9</sup> and put no difference between us and them, purifying their hearts by faith. <sup>10</sup> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

<sup>11</sup> But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

<sup>12</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

<sup>13</sup> And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. <sup>14</sup> Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. <sup>15</sup> And to this agree the words of the prophets, as it is written, <sup>16</sup> After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: <sup>17</sup> that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. <sup>18</sup> Known unto God are all his works from the beginning of the world. <sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: <sup>20</sup> but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. <sup>21</sup> For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

<sup>22</sup> Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas, chief men among the brethren, <sup>23</sup> and wrote letters by them after this manner, The apostles and elders, & brethren, send greeting

διὰ τῆς χάριτος <sup>a</sup> τοῦ Κυρίου Ἰησοῦ <sup>b</sup> πιστεύομεν σωθῆναι, καθ' ὃν τρόπον ἡκαίνοι.

<sup>12</sup> Ἐστῆγσε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

<sup>13</sup> Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων· Ἄνδρες ἀδελφοί, ἀκούσατέ μου. <sup>14</sup> Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν <sup>c</sup> ἐπὶ τῷ ὀνόματι αὐτοῦ· <sup>15</sup> καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται <sup>16</sup> μετὰ ταῦτα ἡ ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· <sup>17</sup> ὅπως ἂν ἐκζητήσωσιν οἱ καταλοιποὶ τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς· λέγει Κύριος ὁ ποιῶν <sup>d</sup> ταῦτα <sup>18</sup> γνωστὰ ἀπ' αἰῶνος·· <sup>19</sup> Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· <sup>20</sup> ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας <sup>e</sup> καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. <sup>21</sup> Ἰ Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

<sup>22</sup> Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβάν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς· <sup>23</sup> γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι <sup>f</sup> καὶ οἱ ἀδελφοί, τοῖς κατὰ

<sup>a</sup> Rec. om.

<sup>b</sup> Rec. add Χριστοῦ.  
κατὰ τὰ ἔργα αὐτοῦ.

<sup>c</sup> ἢ

<sup>d</sup> Rec. ταῦτα πάντα. Γνωστὰ ἀπ' αἰῶνος ἵνα τῷ Θεῷ  
ε → ὁ ὢ. Μωσῆς. ε →

τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.  
<sup>24</sup> ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα· <sup>25</sup> ἔδοξε ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, <sup>26</sup> ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>27</sup> ἀπεστάλακαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. <sup>28</sup> ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπ' ἀνάγκης· τούτων, <sup>29</sup> ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος <sup>a</sup> καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. ἔρρωσθε.

<sup>30</sup> Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολὴν. <sup>31</sup> ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. <sup>32</sup> Ἰούδας ἰτε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. <sup>33</sup> ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. <sup>34</sup> ἔδοξε δὲ τῷ Σίλᾳ ἐπιμείναι αὐτοῦ. <sup>35</sup> Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

<sup>36</sup> Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς· κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγεilaμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.

unto the brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia. <sup>24</sup> Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment: <sup>25</sup> it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, <sup>26</sup> men that have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. <sup>28</sup> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; <sup>29</sup> that ye abstain from meats offered to idols, and from blood, and from things strangled, & from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

<sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle. <sup>31</sup> Which when they had read, they rejoiced for the consolation. <sup>32</sup> And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them: <sup>33</sup> and after they had tarried there a space, they were let go in peace from the brethren unto the apostles. <sup>34</sup> Notwithstanding it pleased Silas to abide there still. <sup>35</sup> Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

<sup>a</sup> καὶ πνικτοῦ. <sup>b</sup> καὶ πορνείας. <sup>c</sup> καὶ αἵματος. <sup>d</sup> καὶ πνικτοῦ. <sup>e</sup> καὶ πορνείας. <sup>f</sup> καὶ πνικτοῦ. <sup>g</sup> καὶ πορνείας. <sup>h</sup> καὶ πνικτοῦ. <sup>i</sup> καὶ πορνείας. <sup>j</sup> καὶ πνικτοῦ.

<sup>h</sup> καὶ πνικτοῦ.

<sup>i</sup> καὶ πορνείας.

<sup>j</sup> καὶ πνικτοῦ.



<sup>37</sup> And Barnabas determined to take with them John, whose surname was Mark. <sup>38</sup> But Paul thought not good to take him with them; who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

<sup>40</sup> And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches. <sup>16.</sup> Then came he to Derbe, and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed: but his father was a Greek: <sup>2</sup> which was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have to go forth with him, and took, and circumcised him, because of the Jews which were in those quarters: for they knew all, that his father was a Greek. <sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders, which were at Jerusalem. <sup>5</sup> And so were the churches established in the faith, and increased in number daily.

<sup>6</sup> Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup> after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia, came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him,

<sup>37</sup> Βαρνάβας δὲ ἐβουλεύσατο συμπα-  
ραλαβεῖν<sup>b</sup> καὶ Ἰωάννην<sup>c</sup> τὸν καλούμενον  
Μάρκον· <sup>38</sup> Παῦλος δὲ ἤξιον, τὸν ἀπο-  
στάνα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ  
μὴ συνελθόντα αὐτοὺς εἰς τὸ ἔργον, μὴ  
συμπαρалаβεῖν τοῦτον. <sup>39</sup> ἐγένετο οὖν  
παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐ-  
τοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν  
παρалаβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς  
Κύπρον.

<sup>40</sup> Παῦλος δὲ ἐπιλεξάμενος Σίλαν  
ἐξῆλθε, παραδοθείς τῇ χάριτι τοῦ Θεοῦ<sup>c</sup>  
ὑπὸ τῶν ἀδελφῶν. <sup>41</sup> διήρχετο δὲ τὴν  
Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς  
ἐκκλησίας. <sup>16.</sup> κατήντησε δὲ εἰς Δέρ-  
βην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις  
ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς  
ἡ<sup>d</sup> Ἰουδαίας πιστῆς, πατὴρ δὲ Ἕλληνας·  
<sup>2</sup> ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις  
καὶ Ἰκονίῃ ἀδελφῶν. <sup>3</sup> τοῦτον ἠθέλησεν  
ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν  
περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους  
τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδει-  
σαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι  
Ἕλλην ὑπῆρχεν. <sup>4</sup> ὥς δὲ διεπορεύοντο  
τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν  
τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀ-  
ποστόλων καὶ τῶν πρεσβυτέρων τῶν  
ἐν Ἱερουσαλὴμ. <sup>5</sup> αἱ μὲν οὖν ἐκκλησίαι  
ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον  
τῷ ἀριθμῷ καθ' ἡμέραν.

<sup>6</sup> Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν  
Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ  
ἀγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν  
τῇ Ἀσίᾳ, <sup>7</sup> ἐλθόντες κατὰ τὴν Μυσίαν  
ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι·  
καὶ οὐκ εἶασεν αὐτοὺς τὸ Πνεῦμα Ἱη-  
σοῦ.<sup>c</sup> <sup>8</sup> παρελθόντες δὲ τὴν Μυσίαν,  
κατέβησαν εἰς Τρωάδα. <sup>9</sup> καὶ ὄραμα  
διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ  
τῆς ἡν Μακεδῶν ἐστὼς, παρακαλῶν αὐτὸν

<sup>a</sup> ὡς βουλεύσατο.

<sup>b</sup> Rec. τον Ιωαννην.—C Ιωαννην  
E Rec. κατα.

<sup>c</sup> C Κυριου.

<sup>d</sup> Rec. add. τινος.

f St. & Eiz. →

καὶ λέγων· Διαβάς εἰς Μακεδονίαν, βοήθησον ἡμῖν. <sup>10</sup> Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθὺς ἐξηγήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος<sup>α</sup> εὐαγγελίσασθαι αὐτούς.

<sup>11</sup> Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιουσίῃ εἰς Νεάπολιν, <sup>12</sup> ἐκεῖθεν τε εἰς Φιλίππους, ἧτις ἐστὶ πρώτη<sup>β</sup> τῆς μερίδος<sup>γ</sup> τῆς Μακεδονίας πόλις κολώνια. ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· <sup>13</sup> τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως<sup>δ</sup> παρὰ ποταμὸν, οὗ ἐνομιζέτο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξιν. <sup>14</sup> καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἥς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. <sup>15</sup> ὥς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένате· Καὶ παρεβιάσατο ἡμᾶς.

<sup>16</sup> Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν<sup>ε</sup> προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος<sup>ς</sup> ἀπαντῆσαι ἡμῖν, ἧτις ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις αὐτῆς, μαντευομένη. <sup>17</sup> αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἐκραζε λέγουσα· Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν<sup>ζ</sup> ὁδὸν σωτηρίας. <sup>18</sup> Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξήλθεν αὐτῇ τῇ ὥρᾳ.

<sup>19</sup> Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι

saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

<sup>11</sup> Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis: <sup>12</sup> and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. <sup>13</sup> And on the sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

<sup>16</sup> And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us: which brought her masters much gain by soothsaying. <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many days: but Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

<sup>19</sup> And when her masters saw

α ὡς ο θεος. β → α γ δ ὡς πολλοί. ε ὡς —. Rec. & Ob. om. ζ ὡς πύθωνα. ζ Rec. & Ob. om. η Or, the first. β Or, of Python.

that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace, unto the rulers,<sup>20</sup> and brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city,<sup>21</sup> and teach customs which are not lawful for us to receive, neither to observe, being Romans.<sup>22</sup> And the multitude rose up together against them, and the magistrates rent off their clothes, and commanded to beat them.<sup>23</sup> And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.<sup>24</sup> Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

<sup>25</sup> And at midnight, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.<sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.<sup>27</sup> And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.<sup>28</sup> But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

<sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,<sup>30</sup> and brought them out, and said, Sirs, what must I do to be saved? <sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.<sup>32</sup> And they

ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας·<sup>20</sup> καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες·<sup>21</sup> καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.<sup>22</sup> Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιμήρηξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ραβδίζειν·<sup>23</sup> πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς·<sup>24</sup> ὃς παραγγελίαν τοιαύτην ἔειληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.

<sup>25</sup> Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουσαν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι.<sup>26</sup> ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεψχθισάν τε παραχρήμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμά ἀνέθη.<sup>27</sup> ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἐμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.<sup>28</sup> ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε.

<sup>29</sup> Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ·<sup>30</sup> καὶ προσαγαγὼν αὐτοὺς ἔξω, ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; <sup>31</sup> Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.<sup>32</sup> Καὶ

ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου,  
<sup>2</sup> καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.  
<sup>33</sup> καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ  
 ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πλη-  
 γῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ  
 πάντες παραχρήμα· <sup>34</sup> ἀναγαγὼν τε  
 αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε  
 τράπεζαν, καὶ ἠγαλλιάσατο πανοικί πε-  
 πιστευκῶς τῷ Θεῷ.

<sup>35</sup> Ἡμέρας δὲ γενομένης ἀπέστειλαν  
 οἱ στρατηγοὶ τοὺς ραβδούχους λέγον-  
 -τες· Ἀπάλυσον τοὺς ἀνθρώπους ἐκείνους.  
<sup>36</sup> Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς  
 ὁγους τούτους πρὸς τὸν Παῦλον· Ὅτι  
 πεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυ-  
 ῖτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν  
 εἰρήνῃ. <sup>37</sup> Ὁ δὲ Παῦλος ἔφη πρὸς  
 τοὺς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκα-  
 κρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-  
 -ντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν  
 ἵνα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ  
 ὄντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.  
 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ  
 δοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφο-  
 ροῦσαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,  
 καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς,  
 ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς  
 πόλεως. <sup>40</sup> ἐξελθόντες δὲ ἐκ τῆς φυλα-  
 -κῆς ἦλθον πρὸς τὴν Λυδίαν· καὶ  
 εἰς τοὺς ἀδελφούς, παρεκάλεσαν  
 αὐτοὺς, καὶ ἐξῆλθον.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν  
 πολλωνίαν, ἦλθον εἰς Θεσσαλο-  
 -νίκην, ἥτις ἡ συναγωγὴ τῶν Ἰου-  
 -δαίων· <sup>2</sup> κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ  
 εἰς πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα  
 ἐλέγετο αὐτοῖς ἀπὸ τῶν γραφῶν,  
 γὰρ αὐτὸν παρατιθέμενος, ὅτι τὸν  
 Θεὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ  
 τῶν νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς  
 ὃν ἐγὼ καταγγέλλω ὑμῖν. <sup>4</sup> Καὶ

spoke unto him the word of the  
 Lord, and to all that were in  
 his house. <sup>33</sup> And he took them  
 the same hour of the night,  
 and washed their stripes, and  
 was baptized, he and all his,  
 straightway. <sup>34</sup> And when he  
 had brought them into his  
 house, he set meat before them,  
 and rejoiced, believing in God  
 with all his house.

<sup>35</sup> And when it was day, the  
 magistrates sent the serjeants,  
 saying, Let those men go. <sup>36</sup> And  
 the keeper of the prison told  
 this saying to Paul, The ma-  
 gistrates have sent to let you  
 go: now therefore depart, and  
 go in peace. <sup>37</sup> But Paul said  
 unto them, They have beaten  
 us openly uncondemned, being  
 Romans, and have cast us into  
 prison, and now do they thrust  
 us out privily? nay verily, but  
 let them come themselves, and  
 fetch us out. <sup>38</sup> And the ser-  
 jeants told these words unto the  
 magistrates: and they feared  
 when they heard that they were  
 Romans. <sup>39</sup> And they came and  
 besought them, and brought  
 them out, and desired them to  
 depart out of the city. <sup>40</sup> And  
 they went out of the prison,  
 and entered into the house of  
 Lydia, and when they had seen  
 the brethren, they comforted  
 them, and departed.

17. Now when they had pass-  
 ed through Amphipolis, and  
 Apollonia, they came to Thes-  
 salonica, where was a syna-  
 gogue of the Jews. <sup>2</sup> And Paul,  
 as his manner was, went in un-  
 to them, and three sabbath  
 days reasoned with them out of  
 the scriptures, <sup>3</sup> opening and  
 alleging, that Christ must  
 needs have suffered and risen  
 again from the dead: and that  
 this Jesus whom I preach unto  
 you, is Christ. <sup>4</sup> And some of

them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

<sup>6</sup> But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. <sup>7</sup> And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also, <sup>8</sup> whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus. <sup>9</sup> And they troubled the people, and the rulers of the city, when they heard these things. <sup>10</sup> And when they had taken security of Jason, and of the other, they let them go.

<sup>10</sup> And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews. <sup>11</sup> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>12</sup> Therefore many of them believed: also of honourable women which were Greeks, and of men not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. <sup>14</sup> And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus

τινες ἐξ αὐτῶν ἐπέισθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

<sup>6</sup> Ἀπροσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· <sup>7</sup> μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεσιν, <sup>8</sup> οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλεῖα λέγοντες ἑτερον εἶναι, Ἰησοῦν. <sup>9</sup> Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα· <sup>10</sup> καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.

<sup>10</sup> Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς ΒέροIAN· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήγεσαν. <sup>11</sup> οὗτοι δὲ ἦσαν εὐγενέστεροὶ τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. <sup>12</sup> πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. <sup>13</sup> ὥς δὲ ἐγνώσαν οἱ ἀπὸ τῆς Θεσσαλονικῆς Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κακεῖ σαλεύοντες τοὺς ὄχλους. <sup>14</sup> εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος

ἐκεῖ. <sup>15</sup> οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτόν, ἐξήεσαν.

<sup>16</sup> Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένον αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ <sup>17</sup> θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν. <sup>17</sup> διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν ἡ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς ἀραυγῆανοντας. <sup>18</sup> τινὲς δὲ <sup>19</sup> καὶ ὡν Ἐπικουρεῖων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔγον· Τί ἂν θέλοι ὁ σπερμολόγος τοσούτους λέγειν; Οἱ δὲ Ξένων δαιμονίων κεί καταγγελεύς εἶναι· <sup>20</sup> ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγεῖτο. <sup>21</sup> ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ

Ἀρειον πᾶγον ἤγαγον λέγοντες· ἄμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ σου λαλουμένη διδαχὴ; <sup>22</sup> ξενία γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς νου βουλόμεθα οὖν γνῶναι, <sup>23</sup> τί ἂν ταῦτα εἶναι. <sup>24</sup> Ἀθηναῖοι δὲ ἐς καὶ οἱ ἐπιδημοῦντες ξένου εἰς ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἢν καινότερον.

Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ νου πάγου, ἔφη Ἄνδρες Ἀθηναῖοι, πάντα ὡς δεῖσιδαίμονεστέρους θεωρῶ. <sup>25</sup> διερχόμενος γὰρ καὶ ῥῶν τὰ σεβάσματα ὑμῶν, εὗρον ἰὼν ἐν ᾧ ἐπεγέγραπτο Ἀγνώστῳ Θεῷ οὖν ἀγνοοῦντες εὐσεβεῖτε, ἐγὼ καταγγέλλω ὑμῖν. <sup>26</sup> ὁ Θεὸς τὸν κόσμον καὶ πάντα τὰ ἐν οὐρανῷ καὶ γῆς Κύριος, οὐκ ἐν χειροποιήτοις νοοῖς, <sup>27</sup> οὐδὲ ὑπὸ χειρῶν ἀνθρώπων

abode there still. <sup>15</sup> And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

<sup>16</sup> Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. <sup>17</sup> Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

<sup>18</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. <sup>19</sup> And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

<sup>20</sup> For thou bringest certain strange things to our ears: we would know therefore what these things mean. <sup>21</sup> (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

<sup>22</sup> Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. <sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. <sup>24</sup> God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: <sup>25</sup> neither is worshipped with men's hands as though he needed

νοοῦντες. α. —. Rec. & Gb. om. δ. —. α. —. τὰ. ε. —. ἀνθρώπων. α. Or, full of idolatry. γ. Or, Mars' hill. δ. Or, court of the Areopagites. ε. Or, gods that you worship.

any thing, seeing he giveth to all, life and breath, and all things, <sup>26</sup> and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: <sup>27</sup> that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. <sup>28</sup> For in him we live, and move, and have our being, as certain also of your own poets have said, For we are also his offspring.

<sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, and man's device. <sup>30</sup> And the times of this ignorance God winked at, but now commandeth all men every where to repent: <sup>31</sup> because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he <sup>a</sup> hath given assurance unto all men, in that he hath raised him from the dead.

<sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. <sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18. After these things, Paul departed from Athens, and came to Corinth, <sup>2</sup> and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto

θεραπεύεται προσδεόμενός τινος, αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοήν<sup>a</sup> καὶ τὰ πάντα<sup>26</sup> ἐποίησέ τε ἐξ ἑνὸς<sup>b</sup> αἵματος<sup>c</sup> πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας<sup>c</sup> προστεταγμένους<sup>c</sup> καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν<sup>27</sup> ζητεῖν<sup>d</sup> τὸν Θεόν,<sup>e</sup> εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιν, <sup>c</sup>καίτοιγε<sup>e</sup> οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. <sup>28</sup> ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν· ὥς καὶ τινες τῶν καθ' ὑμᾶς<sup>f</sup> ποιητῶν<sup>g</sup> εἰρήκασι· Τοῦ γὰρ καὶ γένος ἐσμέν.

<sup>29</sup> Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. <sup>30</sup> τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, ταῦν παραγγέλλει τοῖς ἀνθρώποις<sup>h</sup> πᾶσι<sup>i</sup> πανταχοῦ μετανοεῖν. <sup>31</sup> ἡ διότι<sup>j</sup> ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

<sup>32</sup> Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκούσόμεθά σου πάλιν περὶ τούτου. <sup>33</sup> Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. <sup>34</sup> τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

18. Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον· <sup>2</sup> καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διαταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,) προσῆλ-

<sup>a</sup> St. Marc. <sup>b</sup> → <sup>c</sup> Nec. <sup>d</sup> προσ-αγγελλόμενος. <sup>e</sup> Rom. ὁ τὸν Θεόν. <sup>f</sup> → <sup>g</sup> ποιητῶν. <sup>h</sup> → <sup>i</sup> πάντας. <sup>j</sup> Or, offered faith.

θεν αὐτοῖς· <sup>3</sup> καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· <sup>4</sup> ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην· <sup>4</sup> διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἐπειθέ τε Ἰουδαίους καὶ Ἑλλήνας. <sup>5</sup> ὥς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ <sup>6</sup> λόγῳ· ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις <sup>7</sup> τὸν Χριστὸν Ἰησοῦν.

<sup>6</sup> Ἀντιπασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναζόμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν τί τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ, τὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. Καὶ μεταβάς ἐκείθεν ἦλθεν εἰς οἰκίαν <sup>7</sup> ἑνὸς ὀνόματι Ἰούστου, σεβομένου τὸν ὄν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ ναγωγῇ. <sup>8</sup> Κρίσπος δὲ ὁ ἀρχισυνάγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ <sup>9</sup> οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ὄντες ἐπίστευον καὶ ἐβαπτίζοντο. τε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ <sup>10</sup> κωπῆσθαι· διότι ἐγὼ εἰμι μετὰ καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κα-  
<sup>11</sup> τί σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν ἰλει ταύτῃ. <sup>11</sup> Ἐκάθισέ τε ἐνιαυτὸν ἰήνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν <sup>12</sup> τοῦ Θεοῦ.

Γαλλίωνος δὲ <sup>13</sup> ἀνθυπατεύοντος <sup>14</sup> χαιῆς, κατεπέστησαν ὁμοθυμαδὸν καίαις τῷ Παύλῳ, καὶ ἤγαγον αὐ-  
<sup>15</sup> γὶ τὸ βῆμα, <sup>15</sup> λέγοντες· Ὅτι τὸν νόμον οὗτος ἀναπείθει τοὺς <sup>16</sup> τοὺς σέβεσθαι τὸν Θεόν. <sup>16</sup> Με-  
<sup>17</sup> δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα <sup>18</sup> Γαλλίων πρὸς τοὺς Ἰουδαίους· <sup>19</sup> οὖν· ἦν ἀδίκημά τι ἢ ῥαδιούρ-  
<sup>20</sup> νηρὸν, ὃ Ἰουδαῖοι, κατὰ λόγον <sup>21</sup> ῥόμην ὑμῶν· <sup>22</sup> εἰ δὲ ζήτημά <sup>23</sup> ἰ λόγου καὶ ὀνομάτων καὶ νόμου

them. <sup>3</sup> And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers.) <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded the Jews, and the Greeks. <sup>5</sup> And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.

<sup>6</sup> And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles. <sup>7</sup> And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians, hearing, believed, and were baptized. <sup>9</sup> Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup> for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. <sup>11</sup> And he continued there a year and six months, teaching the word of God among them.

<sup>12</sup> And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, <sup>13</sup> saying, This fellow persuadeth men to worship God contrary to the law. <sup>14</sup> And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you. <sup>15</sup> But if it be a question of words, and



names, and of your law, look ye to it: for I will be no judge of such matters. <sup>16</sup> And he drew them from the judgment seat. <sup>17</sup> Then all the Greeks took Sosthenes the chief ruler of the synagogue, and beat him before the judgment seat: and Gallio cared for none of those things.

<sup>18</sup> And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla & Aquila: having shorn his head in Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup> When they desired him to tarry longer time with them, he consented not: <sup>21</sup> but bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, if God will: and he sailed from Ephesus. <sup>22</sup> And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. <sup>23</sup> And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

<sup>24</sup> And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. <sup>27</sup> And when he was disposed to pass

τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.

<sup>16</sup> Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. <sup>17</sup> ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυναγωγὸν ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

<sup>18</sup> Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.

<sup>19</sup> κατήνησε δὲ εἰς Ἐφεσον, κἀκεῖνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

<sup>20</sup> ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·

<sup>21</sup> ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν· Ὁ δὲ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου· <sup>22</sup> καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. <sup>23</sup> καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

<sup>24</sup> Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήνησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. <sup>25</sup> οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, καὶ ζῶν τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· <sup>26</sup> οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεον τὴν τοῦ Θεοῦ ὁδόν. <sup>27</sup> βουλομένου δὲ αὐτοῦ διελθεῖν

εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· <sup>28</sup> εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχτο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

19. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον καὶ εὐρὺν τινας μαθητὰς, <sup>2</sup> εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον· πρὸς αὐτόν· Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἤκούσαμεν. <sup>3</sup> Εἶπέ τε <sup>4</sup> πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. <sup>4</sup> Εἶπε δὲ Παῦλος· Ἰωάννης <sup>5</sup> μὲν ἐβάπτισε βίπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτ' ἐστὶν εἰς τὸν <sup>6</sup> Χριστὸν Ἰησοῦν. <sup>7</sup> Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>8</sup> καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε λῶσσαις καὶ προεφήτεον. <sup>9</sup> ἦσαν δὲ <sup>10</sup> πάντες ἄνδρες ὥσει δεκαδύο.

<sup>11</sup> Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, γαῖρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. <sup>12</sup> ὥς δὲ τινας ἐσκληρύνοντο ἰηπεύοντες, κακολογούντες τὴν ὁδὸν ὥπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρτισε τοὺς μαθητὰς, καθ' ἡμέραν λεγόμενος ἐν τῇ σχολῇ Τυράννου τι. <sup>13</sup> τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, <sup>14</sup> γε πάντας τοὺς κατοικοῦντας τὴν ἰαν ἀκούσαι τὸν λόγον τοῦ Κυρίου, <sup>15</sup> δαίους τε καὶ Ἑλλήνας. <sup>16</sup> δυνάμεις οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ

into Achaea, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. <sup>28</sup> For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ.

19. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples, <sup>2</sup> he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. <sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve.

<sup>8</sup> And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. <sup>9</sup> But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. <sup>10</sup> And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks. <sup>11</sup> And God wrought special miracles by the

hands of Paul: <sup>12</sup> so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

<sup>13</sup> Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons of one Sceva a Jew, and chief of the priests, which did so. <sup>15</sup> And the evil spirit answered, and said, Jesus I know, and Paul I know, but who are ye? <sup>16</sup> And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many that believed came, and confessed, and shewed their deeds. <sup>19</sup> Many also of them which used curious arts, brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. <sup>20</sup> So mightily grew the word of God, and prevailed.

<sup>21</sup> After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. <sup>22</sup> So he sent into Macedonia two of them

τῶν χειρῶν Παύλου, <sup>12</sup> ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἠ ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἢ ἐκπορεύεσθαι<sup>c</sup>.

<sup>13</sup> Ἐπεχείρησαν δέ τινες ἄπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. <sup>14</sup> Ἦσαν δὲ τινες υἱοὶ Σκεῦᾶ Ἰουδαίου ἀρχιερέως ἐπτά οἱ τοῦτο ποιοῦντες. <sup>15</sup> ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; <sup>16</sup> Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, ἔκατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. <sup>17</sup> τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν Ἐφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>18</sup> πολλοὶ τε τῶν πεπιστευκότων ἦρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. <sup>19</sup> ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἄργυριον μυριάδας πέντε. <sup>20</sup> οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἡῤῥανε καὶ ἰσχυεν.

<sup>21</sup> Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ Πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. <sup>22</sup> Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν

<sup>a</sup> ὡς ἀποφέρεισθαι.

<sup>b</sup> Rec. εἰσφέρεισθαι.

<sup>c</sup> Rec. add ἐπ' αὐτῶν.

<sup>d</sup> ὡς καί.

<sup>e</sup> Rec. Ὁρκίζομαι.

<sup>f</sup> ἢ

<sup>g</sup> κατακυριεύουσιν.

<sup>h</sup> ὡς ἀμφοτέρων.

δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

<sup>23</sup> Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.

<sup>24</sup> Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· <sup>25</sup> οὗς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἔστι· <sup>26</sup> καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. <sup>27</sup> οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μὲλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ ἰκονομένη σέβεται.

<sup>28</sup> Ἀκούσας τε δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες· Μεγάλη Ἀρτεμις Ἐφεσίων. <sup>29</sup> Καὶ ἐπλησθὴ πόλις ὅλη τῆς συγχύσεως ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μαδύνας, συνεκδήμους Παύλου· <sup>30</sup> τοῦ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. <sup>31</sup> Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες τῷ φίλοι, πέμψαντες πρὸς αὐτὸν, ἠρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ ἀτρον. <sup>32</sup> ἄλλοι μὲν οὖν ἄλλο τι ραζόν· ἦν γὰρ ἡ ἐκκλησία συγκεχυνη, καὶ οἱ πλείους οὐκ ᾔδεισαν, τίος κεν συνεληλύθεισαν. <sup>33</sup> ἐκ δὲ τοῦ λου προεβίβασαν Ἀλέξανδρον, προλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ

that ministered unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

<sup>23</sup> And the same time there arose no small stir about that way. <sup>24</sup> For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto craftsmen: <sup>25</sup> whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. <sup>26</sup> Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods, which are made with hands. <sup>27</sup> So that not only this our craft is in danger to be set at nought: but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshipeth.

<sup>28</sup> And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. <sup>29</sup> And the whole city was filled with confusion, and having caught Gaius and Aristarchus men of Macedonia Paul's companions in travel, they rushed with one accord into the theatre. <sup>30</sup> And when Paul would have entered in unto the people, the disciples suffered him not. <sup>31</sup> And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. <sup>32</sup> Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. <sup>33</sup> And they drew Alexander out of the multitude, the Jews putting him forward. And

Alexander beckoned with the hand and would have made his defence unto the people. <sup>34</sup> But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

<sup>35</sup> And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? <sup>36</sup> Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess: <sup>38</sup> wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies, let them implead one another. <sup>39</sup> But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. <sup>40</sup> For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. <sup>41</sup> And when he had thus spoken, he dismissed the assembly.

<sup>20</sup> And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed, for to go into Macedonia. <sup>21</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. <sup>22</sup> And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of

Ἀλέξανδρος κατασεισας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ ὄχμῳ. <sup>34</sup> ἐπιγινόντες δὲ ὅτι Ἰουδαίος ἐστὶ, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας δύο κρᾶζόντων· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.

<sup>35</sup> Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφέσιοι, τίς γὰρ ἐστὶν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; <sup>36</sup> ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν. <sup>37</sup> ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν. <sup>38</sup> εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγόραιοι ἄγονται, καὶ ἀνθυπατοὶ εἰσὶν ἐγκαλείτῳσαν ἀλλήλοις. <sup>39</sup> εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννομῳ ἐκκλησίᾳ ἐπιλυθήσεται. <sup>40</sup> καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. <sup>41</sup> Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

<sup>20</sup> Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. <sup>21</sup> διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν ἑλλάδα. <sup>22</sup> ποιήσας τε μῆνας τρεῖς, γενόμενης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. <sup>23</sup> συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος ὁ Πύρρον Βερροιαῖος. Θεσσαλονικέων δὲ, Ἀρίσταρχος καὶ Σεκούνδος, καὶ Γαῖος Δερβαιοὺς καὶ

<sup>a</sup> Rec. ἐπιγινόντες.

<sup>b</sup> Rec. add θεος.

<sup>c</sup> Rec. θεαν.

<sup>d</sup> ὡς ἡμῶν.

<sup>e</sup> Rec. πρὸς τινα λόγον ἔχοντες.

<sup>f</sup> Rec. ἀγοραῖοι.

<sup>g</sup> ὡς οὐκ ἐν ἐκκλησίᾳ ὄντας.

<sup>h</sup> Rec. →

<sup>i</sup> Or, the temple keeper.

<sup>j</sup> Or, the court days are kept.

<sup>k</sup> Or, ordinary.

Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος·<sup>5</sup> οὗτοι προελθόντες ἔμενον ἡμῶς ἐν Τρωάδι·<sup>6</sup> ἡμεῖς δὲ ἐξεπλευσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλιππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.

<sup>7</sup> Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συγγιγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ παύριον, παρέτεινε τε τὸν λόγον μέχρι ἡσονυκτίου·<sup>8</sup> ἦσαν δὲ λαμπάδες ἱκαναὶ ν τῷ ὑπερώῳ οὗ ἦμεν<sup>9</sup> συνηγμένοι. καθήμενος δὲ τις νεανίας ὀνόματι Ἑτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος πρὸς βαθεῖ, διαλεγομένου τοῦ Παύλου τὸ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ὦθη νεκρός.<sup>10</sup> καταβὰς δὲ ὁ Παῦλος ἔπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· ἢ θορυβεῖσθε· ἢ γὰρ ψυχὴ αὐτοῦ ἐν τῷ ἔστιν.<sup>11</sup> Ἀναβὰς δὲ καὶ κλάσας ἄρτον<sup>12</sup> καὶ γευσάμενος, ἐφ' ἱκανόν τε ἰλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παραλήθησαν οὐ μετρίως.

<sup>13</sup> Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ οἶον, ἀνῆχθημεν εἰς τὴν Ἀσσον, ἐκεῖ μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· ὧ γὰρ ἦν διατεταγμένος, μέλλων ἀνπεξευεῖν.<sup>14</sup> ὥς δὲ συνέβαλεν ἡμῖν τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἦλθεν εἰς Μιτυλήνην·<sup>15</sup> κακεῖθεν ἀπούσαντες, τῇ ἐπιούσῃ κατηντήσαμεν κρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν Σάμον·<sup>16</sup> καὶ μείναντες ἐν Τρωγυλῇ τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον. ἐκρίνε<sup>17</sup> γὰρ ὁ Παῦλος παραπλεύσαι Ἐφεσον, ὅπως μὴ γένηται αὐτῷ ἰοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν

Derbe, and Timotheus : and of Asia Tychicus and Trophimus.<sup>5</sup> These going before, tarried for us at Troas :<sup>6</sup> and we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

<sup>7</sup> And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.<sup>8</sup> And there were many lights in the upper chamber where they were gathered together.<sup>9</sup> And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.<sup>10</sup> And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him.<sup>11</sup> When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.<sup>12</sup> And they brought the young man alive, and were not a little comforted.

<sup>13</sup> And we went before to ship, and sailed unto Assos, there intending to take in Paul : for so had he appointed, minding himself to go afoot.<sup>14</sup> And when he met with us at Assos, we took him in, and came to Mitylene.<sup>15</sup> And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium : and the next day we came to Miletus.<sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia : for he hasted, if it were

possible for him, to be at Jerusalem the day of Pentecost.

<sup>17</sup> And from Miletus he sent to Ephesus, and called the elders of the church. <sup>18</sup> And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, <sup>19</sup> serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: <sup>20</sup> and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, <sup>21</sup> testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

<sup>22</sup> And now behold, I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there: <sup>23</sup> save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions shall abide me. <sup>24</sup> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. <sup>25</sup> And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. <sup>26</sup> Wherefore I take you to record this day, that I am pure from the blood of all men. <sup>27</sup> For I have not shunned to declare unto you all the counsel of God.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost

της πεντηκοστής γενέσθαι εἰς Ἱεροσόλυμα.

<sup>17</sup> Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. <sup>18</sup> ὡς δὲ παρέγενοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, <sup>19</sup> δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ ἁ<sup>α</sup> δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· <sup>20</sup> ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἶκους, <sup>21</sup> διαμαρτυρούμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.

<sup>22</sup> Καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ Πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσουτά μοι μὴ εἰδὼς, <sup>23</sup> πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται ἡμῖν<sup>οι</sup> λέγον, ὅτι δεσμὰ με καὶ θλίψεις μένουσιν. <sup>24</sup> ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν<sup>δ</sup> μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου<sup>ο</sup> μετὰ χαρᾶς, καὶ τὴν διακονίαν ἡν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. <sup>25</sup> καὶ νῦν ἰδοὺ ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διηλθὼν κηρύσσω τὴν βασιλείαν τοῦ Θεοῦ. <sup>26</sup> διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων<sup>α</sup> οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλήν τοῦ Θεοῦ.

<sup>28</sup> Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ

<sup>α</sup> Rec. add. uollaw. <sup>δ</sup> Gh. δεδεμένος εγω. <sup>ο</sup> Rec. om. <sup>δ</sup> <sup>α</sup> <sup>δ</sup> <sup>α</sup> <sup>δ</sup> <sup>α</sup> Or, wait for me.

ἄγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ \* Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ὁ αἵματος τοῦ ἰδίου. <sup>29</sup> ἐγὼ ὁ γὰρ οἶδα ὅτι τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. <sup>30</sup> καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. <sup>31</sup> διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν ἡμέρας καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ ἱακρῶν νοσητῶν ἕνα ἕκαστον. <sup>32</sup> καὶ ἄνυν παρατίθεμαι ὑμᾶς, ὁ ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, ᾧ δυναμένῳ ἐποικοδομῆσαι καὶ οὖναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. <sup>33</sup> ἀργυρίου ἢ χρυσοῦ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. <sup>34</sup> αὐτοὶ γινώσκετε ὅτι ταῖς χρεαίαις μου καὶ οἷς οὐσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες ὕται. <sup>35</sup> πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως πτωχὰς δεῖ ἀντιλαμβάνεσθαι τῶν θθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μαριὸν ἔστι ἡ μάλλον διδόναι ἢ λαμβάνειν.

<sup>36</sup> Καὶ ταῦτα εἰπὼν, θείς τὰ γόνατα τοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· ἡ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ αὔλου, κατεφίλουν αὐτόν. <sup>38</sup> ὁ δυνάωνι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς πλοῖον.

21. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς οσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήντες ἤλθομεν εἰς τὴν Ἰῶν, τῇ δὲ ἰς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα. καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίαν, ἐπιβάντες ἀνήχημεν. <sup>32</sup> ἀναφανέντες

hath made you overseers, to feed the church of God, which he hath purchased with his own blood. <sup>29</sup> For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. <sup>30</sup> Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. <sup>31</sup> Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. <sup>32</sup> And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. <sup>33</sup> I have coveted no man's silver, or gold, or apparel. <sup>34</sup> Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. <sup>35</sup> I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

<sup>36</sup> And when he had thus spoken, he kneeled down, and prayed with them all. <sup>37</sup> And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

21. And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara. <sup>2</sup> And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

γ. — Gb. Κυριοσ. ὁ Rec. ὁ ἰδίου αἵματος. ε. — d. — h. Rec. ἰδίους μάλλον. i. Rec. Κων.

ε. — f. ὁ οἰκοδομεῖται. g. Rec. add f. k. St. ἀναφανέντες



<sup>3</sup> Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. <sup>4</sup> And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. <sup>5</sup> And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. <sup>6</sup> And when we had taken our leave one of another, we took ship, and they returned home again.

<sup>7</sup> And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. <sup>8</sup> And the next day we that were of Paul's company, departed, and came unto Cæsarea, and we entered into the house of Philip the evangelist (which was one of the seven) and abode with him. <sup>9</sup> And the same man had four daughters, virgins, which did prophesy.

<sup>10</sup> And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. <sup>11</sup> And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. <sup>12</sup> And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound

δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. <sup>4</sup> καὶ ἀνευρόντες τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς <sup>5</sup> Ἱερουσόλυμα. <sup>6</sup> ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπούτων ἡμᾶς πάντων σὺν γυναίξιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυχάμεθα. <sup>7</sup> καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκείνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

<sup>7</sup> Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. <sup>8</sup> τῇ δὲ ἐπαύριον ἐξελθόντες <sup>9</sup> ἦλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, <sup>10</sup> οὗτος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. <sup>11</sup> τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.

<sup>10</sup> Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός· <sup>11</sup> καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας <sup>12</sup> τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. <sup>13</sup> Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. <sup>14</sup> ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύνοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον

\* Rec. Ἱερουσαλῆμ. † Rec. add. οὐ περι τον Παυλον. c St. & Bz. ἤλθεν. d Rec. add του. e Bz. om. — τὸν αὐτον.

δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. <sup>14</sup> Μὴ πειθομένους δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω.

<sup>15</sup> Μετὰ δὲ τὰς ἡμέρας ταύτας <sup>a</sup> ἀποσκευασάμενοι ἀνεβαίνομεν εἰς <sup>b</sup> Ἱερουσαλὴμ. <sup>16</sup> Συνήλθον δὲ καὶ τῶν μαθητῶν ὑπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ὧν ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ὁκαίῳ μαθητῇ.

<sup>17</sup> Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ῥηένως <sup>c</sup> ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. τῇ δὲ ἐπιούσῃ εἰσῆι οἱ Παῦλος σὺν ἱν πρὸς Ἰάκωβον, πάντες τε παρεγέντο οἱ πρεσβύτεροι. <sup>19</sup> καὶ ἀσπασάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἕνα καστον ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ διακονίας αὐτοῦ.

Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν ριον<sup>d</sup>. εἰπόν τε αὐτῷ· Θεωρεῖς ἀδελπόσαι μυριάδες εἰσὶν <sup>e</sup> Ἰουδαίων πεπιστευκότων καὶ πάντες ζηλωταὶ ὁμοῦ ὑπάρχουσι. <sup>21</sup> κατηχήθησαν οἱ σοῦ, ὅτι ἀποστασίαν διδάσκεις Ἰωσέως<sup>f</sup> τοὺς κατὰ τὰ ἔθνη ας<sup>g</sup> Ἰουδαίους, λέγων μὴ περι-ν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς περιπατεῖν. <sup>23</sup> <sup>h</sup> τί οὖν ἐστι; πάν-ι πληθὸς συνελθεῖν ἀκούσονται· ἐλθλυθας.<sup>g</sup> <sup>22</sup> τοῦτο οὖν ποιή-τοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες ες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν υς παραλαβὼν ἀγνισθητι σὺν καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ται τὴν κεφαλὴν, καὶ ἰγνώσον-τες ὅτι ὡν κατήχνηται περὶ σοῦ τιν, ἀλλὰ ἀντοιχεῖς καὶ αὐτὸς φυλάσσων. <sup>25</sup> περὶ δὲ τῶν σότων ἔθνων ἡμεῖς ἐπιστείλα-ντες <sup>k</sup> μηδὲν τοιοῦτον τηρεῖν

only, but also to die at Jerusalem for the name of the Lord Jesus. <sup>14</sup> And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

<sup>15</sup> And after those days we took up our carriages, and went up to Jerusalem. <sup>16</sup> There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

<sup>17</sup> And when we were come to Jerusalem, the brethren received us gladly. <sup>18</sup> And the day following Paul went in with us unto James, and all the elders were present. <sup>19</sup> And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

<sup>20</sup> And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. <sup>21</sup> And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs. <sup>22</sup> What is it therefore? the multitude must needs come together: for they will hear that thou art come. <sup>23</sup> Do therefore this that we say to thee: We have four men which have a vow on them, <sup>24</sup> them take, and purify thyself with them, and be at charges with them, & they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law. <sup>25</sup> As touching the Gentiles which believe, we have written and concluded, that they observe no such thing,

αμαρνοῦ. <sup>1</sup> Ἱεροσόλυμα. <sup>2</sup> ἐδέξαντο. <sup>3</sup> ὁκαίῳ. <sup>4</sup> ὁκαίῳ. <sup>5</sup> ὁκαίῳ. <sup>6</sup> ὁκαίῳ. <sup>7</sup> ὁκαίῳ. <sup>8</sup> ὁκαίῳ. <sup>9</sup> ὁκαίῳ. <sup>10</sup> ὁκαίῳ. <sup>11</sup> ὁκαίῳ. <sup>12</sup> ὁκαίῳ. <sup>13</sup> ὁκαίῳ. <sup>14</sup> ὁκαίῳ. <sup>15</sup> ὁκαίῳ. <sup>16</sup> ὁκαίῳ. <sup>17</sup> ὁκαίῳ. <sup>18</sup> ὁκαίῳ. <sup>19</sup> ὁκαίῳ. <sup>20</sup> ὁκαίῳ. <sup>21</sup> ὁκαίῳ. <sup>22</sup> ὁκαίῳ. <sup>23</sup> ὁκαίῳ. <sup>24</sup> ὁκαίῳ. <sup>25</sup> ὁκαίῳ.

save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

<sup>26</sup> Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them:

<sup>27</sup> And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, <sup>28</sup> crying out, Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. <sup>29</sup> (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) <sup>30</sup> And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

<sup>31</sup> And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. <sup>32</sup> Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. <sup>33</sup> Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done. <sup>34</sup> And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried

αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα <sup>a</sup> καὶ πνικτὸν<sup>b</sup> καὶ πορνείαν.

<sup>26</sup> Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ὥς οὐ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

<sup>27</sup> Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον <sup>b</sup> τὰς χεῖρας ἐπ' αὐτόν, <sup>28</sup> κρᾶζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας <sup>c</sup> πανταχοῦ διδάσκων· ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον. <sup>29</sup> (Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφεσίου ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.) <sup>30</sup> ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

<sup>31</sup> Ζητούντων δὲ αὐτὸν ἀποκτείνειν, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπειρῆς, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ· <sup>32</sup> ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. <sup>33</sup> τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστὶ πεποιηκός. <sup>34</sup> ἄλλοι δὲ ἄλλο τι <sup>d</sup> ἐβόων· ἐν τῷ ὄχλῳ μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν

ἰς τὴν παρεμβολήν. <sup>35</sup> ὅτε δὲ ἐγένετο  
τὶ τοὺς ἀναβαθμῶν, συνέβη βασιτάζε-  
θαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ  
τὴν βίαν τοῦ ὄχλου. <sup>36</sup> ἡκολούθει γὰρ  
πλήθος τοῦ λαοῦ ἃ κράζον· Ἀἴρε  
τὸν.

<sup>37</sup> Μέλων τε εἰσάγεσθαι εἰς τὴν  
ρεμβολήν ὁ Παῦλος λέγει τῷ χι-  
ρχῷ· Εἰ ἔξεστί μοι εἰπεῖν ἃ τί<sup>β</sup> πρὸς  
ὃ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις·  
ὃκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ  
τῶν τῶν ἡμερῶν ἀναστατώσας καὶ  
ἰαγὼν εἰς τὴν ἔρημον τοὺς τετρακι-  
κοὺς ἄνδρας τῶν σικαρίων· <sup>38</sup> Εἶπε  
Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι  
αἰὸς Ταρσεύς, τῆς Κιλικίας οὐκ  
οὐ πόλεως πολίτης· δέομαι δέ σου,  
εψὼν μοι λαλῆσαι πρὸς τὸν λαόν.  
ἰτρεψάντος δὲ αὐτοῦ, ὁ Παῦλος  
ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ  
τῷ λαῷ· πολλῆς δὲ σιγῆς γενομέ-  
ροσεφώνησε τῇ Ἑβραϊδὶ διαλέ-  
κῳ·

Ἄνδρες, ἀδελφοὶ καὶ πατέρες,  
τέ μου τῆς πρὸς ὑμᾶς ὁ νυνὶ<sup>α</sup>  
ίας. <sup>2</sup> Ἀκούσαντες δὲ ὅτι τῇ  
ἰ διαλέκῳ προσεφώνει αὐτοῖς,  
παρέσχον ἡσυχίαν. καὶ φησιν·  
<sup>α</sup> μὲν<sup>β</sup> εἰμι ἀνὴρ Ἰουδαῖος, γε-  
νος ἐν Ταρσῷ τῆς Κιλικίας,  
ἡμμένους δὲ ἐν τῇ πόλει ταύτῃ  
ἰς πόδας Γαμαλιήλ, πεπαιδευ-  
γὰ ἀκριβείαν τοῦ πατρῶου νό-  
οτης ὑπάρχων τοῦ Θεοῦ, καθὼς  
ιεῖς ἐστε σήμερον· <sup>4</sup> ὅς ταύτην  
δίωξα ἄχρι θανάτου, δεσμεύων  
ἰδοὺς εἰς φυλακὰς ἄνδρας τε  
καις, <sup>5</sup> ὥς καὶ ὁ ἀρχιερεὺς  
λοι, καὶ πᾶν τὸ πρεσβυτέριον·  
καὶ ἐπιστολὰς δεξάμενος  
· ἀδελφούς, εἰς Δαμασκὸν

into the castle. <sup>35</sup> And when  
he came upon the stairs, so it  
was that he was borne of the  
soldiers, for the violence of the  
people. <sup>36</sup> For the multitude  
of the people followed after,  
crying, Away with him.

<sup>37</sup> And as Paul was to be led  
into the castle, he said unto the  
chief captain, May I speak unto  
thee? Who said, Canst thou  
speak Greek? <sup>38</sup> Art not thou  
that Egyptian which before  
these days madest an uproar,  
and leddest out into the wilder-  
ness four thousand men that  
were murderers? <sup>39</sup> But Paul  
said, I am a man which am a  
Jew of Tarsus, a city in Cilicia,  
a citizen of no mean city: and I  
beseech thee suffer me to speak  
unto the people. <sup>40</sup> And when  
he had given him licence, Paul  
stood on the stairs, and beck-  
oned with the hand unto the  
people: and when there was  
made a great silence, he spake  
unto them in the Hebrew tongue,  
saying.

<sup>22</sup> Men, brethren, and fa-  
thers, hear ye my defence which  
I make now unto you. <sup>2</sup> (And  
when they heard that he spake  
in the Hebrew tongue to them,  
they kept the more silence: and  
he saith,) <sup>3</sup> I am verily a man  
which am a Jew, born in Tarsus  
a city in Cilicia, yet brought up  
in this city at the feet of Gama-  
liel, and taught according to the  
perfect manner of the law  
of the fathers, and was zealous  
towards God, as ye all are this  
day. <sup>4</sup> And I persecuted this  
way unto the death, binding  
and delivering into prisons both  
men and women, <sup>5</sup> as also the  
high priest doth bear me wit-  
ness, and all the estate of the  
elders: from whom also I re-  
ceived letters unto the bre-  
thren, and went to Damascus,

to bring them which were there, bound unto Jerusalem, for to be punished.

<sup>6</sup> And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. <sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest. <sup>9</sup> And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

<sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. <sup>12</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, <sup>13</sup> came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. <sup>14</sup> And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. <sup>15</sup> For thou shalt be his witness unto all men, of what thou hast seen and heard. <sup>16</sup> And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

<sup>17</sup> And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, <sup>18</sup> and saw him saying unto me,

ἐπορευόμεν, ἄξων καὶ τοὺς ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.

<sup>6</sup> Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιastράψαι φῶς ἱκανὸν περὶ ἐμέ· <sup>7</sup> ἔπεσον τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαούλ, Σαούλ, τί με διώκεις; <sup>8</sup> Ἐγὼ δὲ ἀπεκρίθην· Τίς εἶ Κύριε; Εἰπέ τε πρὸς με· Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. <sup>9</sup> Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, <sup>10</sup> καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. <sup>11</sup> εἶπον δέ· Τί ποιήσω Κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκόν· κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι.

<sup>11</sup> Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγοῦμενοι ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. <sup>12</sup> Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, <sup>13</sup> ἔλθων πρὸς με καὶ ἐπιστὰς εἶπέ μοι· Σαούλ ἀδελφε, ἀνάβλεψον. Κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. <sup>14</sup> ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ. <sup>15</sup> ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας. <sup>16</sup> καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισται καὶ ἀπολῶσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

<sup>17</sup> Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, <sup>18</sup> καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον

καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. <sup>19</sup> Καὶ γὰρ εἶπον· Κύριε αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς ἰστυεύοντας ἐπὶ σέ· <sup>20</sup> καὶ ὅτε ἐξεχείωτο ἡ αἷμα ὁ Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν, καὶ φυλάσσω τὰ ἱμάτια τῶν αἰρουμένων αὐτόν. <sup>21</sup> Καὶ εἶπε πρὸς Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ποστελεῶ σε.

<sup>22</sup> Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ οὐ, καὶ ἐπήραν τὴν φωνὴν αὐτῶν οντες· Ἀλλε ἀπὸ τῆς γῆς τὸν τοιοῦτον οὐ γὰρ καθέκεν αὐτὸν ζῆν. συναγασσόμενοι δὲ αὐτῶν, καὶ ῥιπτοῦντα ἱμάτια, καὶ κοινορτὸν βαλλόντων ὃν αἶρα, <sup>24</sup> ἐκέλευσεν αὐτὸν ἱάρχος εἰσαγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μαστιγίσαι ἀνετάξεσθαι αὐτὸν ἐπιγνώφει δι' ἣν αἰτίαν οὕτως ἰκάνει αὐτὸν. <sup>25</sup> ὡς δὲ προέτειναν τοῖς ἱμάσι, εἶπε πρὸς τὸν ἐστῶτα ταρχον ὁ Παῦλος· Εἰ ἄνθρωπον ὃν καὶ ἀκατάκριτον ἔξεστιν ὑμῖν εἶναι; <sup>26</sup> Ἀκούσας δὲ ὁ ἐκατόν-προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ· <sup>27</sup> Τί μέλλεις ποιεῖν; ὁ θρωπος οὗτος Ῥωμαῖός ἐστι. ἐλθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ μοι, <sup>28</sup> σὺ Ῥωμαῖός εἶ; Ὁ Ναί. <sup>29</sup> Ἀπεκρίθη τε ὁ χιλιάρχος πολλοῦ κεφαλαίου τὴν ποσὶν ἐκτησάμην. Ὁ δὲ Παῦλος δὲ καὶ γεγέννημαι. <sup>30</sup> Εὐθέως ἦσαν ἀπ' αὐτοῦ οἱ μέλλοντες τάξεις. καὶ ὁ χιλιάρχος δὲ ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, αὐτὸν δεδεκώς.

ἐπαύριον βουλόμενος γινώσκει

Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. <sup>19</sup> And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee. <sup>20</sup> And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. <sup>21</sup> And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

<sup>22</sup> And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. <sup>23</sup> And as they cried out, and cast off their clothes, and threw dust into the air, <sup>24</sup> the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him. <sup>25</sup> And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? <sup>26</sup> When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman. <sup>27</sup> Then the chief captain came; & said unto him, Tell me, art thou a Roman? He said, Yea. <sup>28</sup> And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. <sup>29</sup> Then straightway they departed from him which should have examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

<sup>30</sup> On the morrow, because he

τῶν ἀγριεσσει αὐτοῦ. \* Rec. καθέκεν. ὁ ἐκταρτὸς. \* Rec. αὐτ. ὁ χιλ. ἀγασσόμενοι. ὁ αὐτὸν. f St. & E. προσετὸν. \* Rec. add ὅρα. h Rec. add εἰ. \* ὅτι, tortured him.

would have known <sup>†</sup> certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

23. And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. <sup>2</sup> And the high priest Ananias commanded them that stood by him, to smite him on the mouth. <sup>3</sup> Then saith Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? <sup>4</sup> And they that stood by, said, Revilest thou God's high priest? <sup>5</sup> Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead, I am called in question. <sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. <sup>9</sup> And there arose a great cry: and the scribes that were of the Pharisees' part arose, & strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. <sup>10</sup> And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to

τὸ ἀσφαλές, τὸ τί κατηγορεῖται <sup>a</sup> παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν <sup>b</sup>, καὶ ἐκέλευσεν <sup>c</sup> συνελθεῖν <sup>d</sup> τοὺς ἀρχιερεῖς καὶ <sup>e</sup> πᾶν <sup>f</sup> τὸ συνέδριον <sup>g</sup>. καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

23. Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. <sup>2</sup> Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστώσιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα. <sup>3</sup> Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεός, τοίχε κεκοιναμένη· καὶ σὺ κἄθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; <sup>4</sup> Οἱ δὲ παρεστώτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; <sup>5</sup> Ἐφ' ἧς τε ὁ Παῦλος· Οὐκ ᾔδειν ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ· Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρείς κακῶς.

<sup>6</sup> Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς <sup>†</sup> Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. <sup>7</sup> Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. <sup>8</sup> Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα. <sup>9</sup> Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. <sup>10</sup> ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες <sup>h</sup> οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες· Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος <sup>h</sup>. <sup>10</sup> Πολλῆς δὲ γενομένης στάσεως, <sup>i</sup> εὐλαβηθεὶς <sup>j</sup> ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ

<sup>a</sup> ὅ σφο. <sup>b</sup> Rec. add αὐτὸν τινος. <sup>c</sup> Rec. αἰθύν. <sup>d</sup> Rec. ὅλον. <sup>e</sup> Rec. add αὐτῶν. <sup>f</sup> ὅ Φαρισαίων. <sup>g</sup> ὅ τινος τινος νοματων. <sup>h</sup> Rec. add μὴ θεωρησιν. <sup>i</sup> ὅ φοβήτης

μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

<sup>11</sup> Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· θάρσει· ὡς γὰρ διεμαρτύρηται περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρησάι.

<sup>12</sup> Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι, ἀνεθεμάτισαν αὐτοὺς, λέγοντες μήτε φαγεῖν μήτε εἶναι ἕως οὐ ἀποκτείνωσι τὸν Παῦλον· ἦσαν δὲ πλείους τεσσαράκοντα οἱ ὑπὸ τὴν συνωμοσίαν· πεποιηκότες· οἷτινες προσελθόντες τοῖς ἀρχιερεῦσι τοῖς πρεσβυτέροις εἶπον· Ἀναθέματι θεματίσαμεν ἑαυτοὺς, μηδενὸς γεύεσθαι ἕως οὐ ἀποκτείνωμεν τὸν Παῦλον. ὃν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ τῷ συνεδρίῳ, ὅπως αὐριον αὐτὸν ἱγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας ἰνῶσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσειν αὐτόν, οἱ ἐσμεν τοῦ ἀνελεῖν αὐτόν.

Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς αὐτοῦ τὸ ἐνεδρον, παραγενόμενος ἐἰσελθὼν εἰς τὴν παρεμβολήν, κειλε τῷ Παύλῳ. <sup>17</sup> προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων· τὸν νεανίαν τοῦτον ἀπάγαγε ὃν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. <sup>18</sup> Ὁ μὲν οὖν παραλαβὼν ἦγαγε πρὸς τὸν χιλιάρχον, καὶ

ὁ δέσμιος Παῦλος προσκαλεσάμενος με ἠρώτησε, τοῦτον τὸν νεανίαν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. ἀβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ υἱὸς, καὶ ἀναχωρήσας κατ' ἰδίαν τοῦ· τί ἐστὶν ὃ ἔχει ἀπαγγεῖλαι· εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέβη ἐρωτῆσαί σε, ὅπως αὐριον νέδριον καταγάγῃς τὸν Παῦλον· μέλλοντές τι ἀκριβέστερον

take him by force from among them, and to bring him into the castle.

<sup>11</sup> And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

<sup>12</sup> And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty which had made this conspiracy. <sup>14</sup> And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. <sup>15</sup> Now therefore ye with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

<sup>16</sup> And when Paul's sister's son heard of their laying in wait, he went and entered into the castle, and told Paul. <sup>17</sup> Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. <sup>18</sup> So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. <sup>19</sup> Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? <sup>20</sup> And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him

αὐτοῦ. b Rec. τινες τῶν Ἰουδαίων συστροφῇ. c ὡς ποιεῖσάμενοι. d Gb. om.  
— Gb. & Bx. & Eix. τὴν ἀνέλκον. e Or, with an oath of execration.



more perfectly. <sup>21</sup> But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink, till they have killed him: and now are they ready, looking for a promise from thee.

<sup>22</sup> So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.

<sup>23</sup> And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night. <sup>24</sup> And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. <sup>25</sup> And he wrote a letter after this manner: <sup>26</sup> Claudius Lysias, unto the most excellent governor Felix, sendeth greeting. <sup>27</sup> This man was taken of the Jews and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. <sup>28</sup> And when I would have known the cause wherefore they accused him, I brought him forth into their council. <sup>29</sup> Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. <sup>30</sup> And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

<sup>31</sup> Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. <sup>32</sup> On the morrow, they left the horsemen to go

πυνθάνεσθαι περὶ αὐτοῦ. <sup>21</sup> σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτούς μήτε φαγεῖν μήτε πιεῖν ἕως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. <sup>22</sup> Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι· Ὅτι ταῦτα ἐνεφάνισας πρὸς με.

<sup>23</sup> Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεις ἑβδόμηκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· <sup>24</sup> κτήνη τε παραστήσαι, ἵνα ἐπιβιάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα· <sup>25</sup> γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· <sup>26</sup> Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. <sup>27</sup> τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστάς σὺν τῷ στρατεύματι ἐξειλόμενός αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι. <sup>28</sup> βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν. <sup>29</sup> ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. <sup>30</sup> μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἑξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. <sup>31</sup> ἔρρωσο.

<sup>31</sup> Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτός εἰς τὴν Ἀντιπατρίδα. <sup>32</sup> τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἵππεις· πορεύεσθαι· σὺν αὐτῷ,

ἰέστησαν εἰς τὴν παρεμβολήν· <sup>22</sup> οἱ  
 wes εἰσελθόντες εἰς τὴν Καισάρειαν,  
 αἱ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι,  
 ἀρέστησαν καὶ τὸν Παῦλον αὐτῷ.  
 ἀναγνούς δὲ <sup>23</sup>, καὶ ἐπερωτήσας ἐκ  
 ἰας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι  
 ὁ Κιλικίας· <sup>24</sup> Διακούσομαί σου, ἔφη·  
 αν καὶ οἱ κατηγοροὶ σου παραγένων·  
 Ἐκελευσέ τε αὐτὸν ἐν τῷ πραιτω-  
 τοῦ Ἡρώδου φυλάσσεσθαι.

24. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ  
 ιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέ-  
 καὶ ῥήτορος Τερτύλλου τινός, οἵτινες  
 ἀνίσταν τῷ ἡγεμόνι κατὰ τοῦ Παύ-  
<sup>2</sup> κληθέντος δὲ αὐτοῦ, ἤρξατο  
 γορεῖν ὁ Τέρτυλλος λέγων· <sup>3</sup> Πολ-  
 εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ  
 ὀρθωμάτων· γινομένων τῷ ἔθνει  
 διὰ τῆς σῆς προνοίας, πάντα τε  
 ανταχοῦ, ἀποδεχόμεθα, κράτιστε  
 , μετὰ πάσης εὐχαριστίας. <sup>4</sup> ἵνα  
 ἐπὶ πλείον σε ἐγκόπτω, παρακαλῶ  
 ἵ σε ἡμῶν συντόμως τῇ σῇ ἐπι-  
<sup>5</sup> εὐρόντες γὰρ τὸν ἄνδρα τοῦτον  
 καὶ κινούντα <sup>6</sup> στάσι· πᾶσι τοῖς  
 ις τοῖς κατὰ τὴν οἰκουμένην,  
 τάττην τε τῆς τῶν Ναζωραίων  
<sup>7</sup> ὅς καὶ τὸ ἱερὸν ἐπείρασε  
 ραι, ὃν καὶ ἐκρατήσαμεν, <sup>8</sup> καὶ  
 ἡμέτερον νόμον ἡβελήσαμεν  
<sup>9</sup> παρελθὼν δὲ Λυσίας ὁ χιλί-  
 τὰ πολλῆς βίας ἐκ τῶν χειρῶν  
 γαγε, <sup>10</sup> κελεύσας τοὺς κατη-  
 ἵτοῦ ἔρχεσθαι ἐπὶ σέ· παρ-  
 ἵ αὐτὸς ἀνακρίνας περὶ πάν-  
 ν ἐπιγνώναι ὧν ἡμεῖς κατη-  
 ἱτοῦ.

τέθεντο· δὲ καὶ οἱ Ἰουδαῖοι,  
 ταῦτα οὕτως ἔχουν.

ἰθὺ δὲ ὁ Παῦλος, νεύσαντος  
 γεμόνος λέγειν· Ἐκ πολλῶν

with him, and returned to the  
 castle. <sup>23</sup> Who when they came  
 to Caesarea, and delivered the  
 epistle to the governor, pre-  
 sented Paul also before him.  
<sup>24</sup> And when the governor had  
 read the letter, he asked of  
 what province he was. And  
 when he understood that he  
 was of Cilicia: <sup>25</sup> I will hear  
 thee, said he, when thine ac-  
 cusers are also come. And he  
 commanded him to be kept in  
 Herod's judgment hall.

24. And after five days, A-  
 nanius the high priest descended  
 with the elders, and with a cer-  
 tain orator named Tertullus,  
 who informed the governor  
 against Paul. <sup>2</sup> And when he  
 was called forth, Tertullus be-  
 gan to accuse him, saying,  
 Seeing that by thee we enjoy  
 great quietness, and that very  
 worthy deeds are done unto this  
 nation by thy providence: <sup>3</sup> we  
 accept it always, and in all  
 places, most noble Felix, with  
 all thankfulness. <sup>4</sup> Notwith-  
 standing, that I be not further  
 tedious unto thee, I pray thee,  
 that thou wouldest hear us of  
 thy clemency a few words.  
<sup>5</sup> For we have found this man  
 a pestilent fellow, and a mover  
 of sedition among all the Jews  
 throughout the world, and a  
 ringleader of the sect of the  
 Nazarenes. <sup>6</sup> Who also hath  
 gone about to profane the tem-  
 ple: whom we took, and would  
 have judged according to our  
 law. <sup>7</sup> But the chief captain  
 Lysias came upon us, and with  
 great violence took him away  
 out of our hands: <sup>8</sup> commanding  
 his accusers to come unto thee,  
 by examining of whom thyself  
 mayest take knowledge of all  
 these things, whereof we accuse  
 him.

<sup>9</sup> And the Jews also assented,  
 saying that these things were  
 so.

<sup>10</sup> Then Paul, after that the  
 governor had beckoned unto him  
 to speak, answered, Forasmuch

as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: <sup>11</sup> because that thou mayest understand, that there are yet but twelve days, since I went up to Jerusalem for to worship. <sup>12</sup> And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: <sup>13</sup> neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets, <sup>15</sup> and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. <sup>16</sup> And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

<sup>17</sup> Now after many years, I came to bring aims to my nation, and offerings: <sup>18</sup> whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: <sup>19</sup> who ought to have been here before thee, and object, if they had ought against me. <sup>20</sup> Or else let these same here say, if they have found any evil doing in me, while I stood before the council, <sup>21</sup> except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

<sup>22</sup> And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. <sup>23</sup> And he commanded a centurion to keep Paul, and to let him have

ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, <sup>a</sup> εὐθυμότερον τὰ περὶ ἑμαυτοῦ ἀπολογούμεναι. <sup>11</sup> δυναμένου σου γνῶναι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι <sup>b</sup> δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλὴμ. <sup>12</sup> καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ <sup>c</sup> ἐπισύστασιν ποιούντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν. <sup>13</sup> οὔτε παραστήσαι δύνανται περὶ ὧν νῦν κατηγοροῦσίν μου. <sup>14</sup> ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἰρεσι, οὕτω λατρεύω τῷ πατρὶ ὡς Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον <sup>d</sup> καὶ τοῖς ἐν τοῖς προφῆταις γεγραμμένοις, <sup>e</sup> ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσσεσθαι <sup>f</sup> νεκρῶν, δικαίων τε καὶ ἀδίκων. <sup>16</sup> ἐν τούτῳ <sup>g</sup> δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδωσιν <sup>h</sup> ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός.

<sup>17</sup> Δι' ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς. <sup>18</sup> ἐν αἷς <sup>i</sup> εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου. τινὲς <sup>j</sup> δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, <sup>k</sup> οὓς <sup>l</sup> ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς με. <sup>20</sup> ἢ αὐτοὶ οὗτοι εἰπάτωσαν, <sup>m</sup> τί εὐρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου. <sup>21</sup> ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἐστὼς ἐν αὐτοῖς. Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.

<sup>22</sup> <sup>n</sup> Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς. <sup>23</sup> Διαταξάμενός <sup>o</sup> τε τῷ ἐκατοντάρχῃ τηρεῖσθαι αὐτόν, <sup>p</sup> ἔχειν τε ἀνεσι, καὶ μηδένα

<sup>a</sup> ὡς εὐθυμῶς. <sup>b</sup> Reo. add η. <sup>c</sup> ὡς συστάσιν. <sup>d</sup> St. καὶ τοὺς. — Bz. & Els. καὶ ἐν τοῖς. <sup>e</sup> ὡς <sup>f</sup> καὶ. <sup>g</sup> ὡς ἔχων. <sup>h</sup> ὡς —, Reo. & Gb. οἷς. <sup>i</sup> Bz. & Els. om. <sup>j</sup> St. ὡς δει. <sup>k</sup> Reo. add α. <sup>l</sup> Reo. ὡς ἀπὸ τῆς Ἀσίας. <sup>m</sup> Reo. ὡς ἀπὸ τῆς Ἀσίας. <sup>n</sup> ὡς ἀνεβάλετο αὐτοὺς. <sup>o</sup> ὡς ἀνεβίβη. <sup>p</sup> Reo. τὸν Παύλον.

κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

<sup>24</sup> Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φήλις σὺν Δρουσίλλῃ τῇ γυναικὶ ὡς ἴουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν ὁ Ἰησοῦν πίστεως. <sup>25</sup> διαλεγόμενον δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος<sup>ε</sup>, ἔμβοσος γενόμενος ὁ Φήλις ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε. <sup>26</sup> Ἀμα ἴ<sup>ς</sup> καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου<sup>ε</sup>. διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.

<sup>27</sup> Διετίας δὲ πληρωθείσης ἔλαβε λαόδοχον ὁ Φήλις Πόρκιον Φῆστον· ἔλκων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φήλις, κατέλιπε τὸν Παῦλον ἰεδεμένον.

<sup>25</sup> Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. <sup>2</sup> ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς<sup>ς</sup> καὶ οἱ πρῶτοι τῶν σουδαίων κατὰ τοῦ Παύλου, καὶ παρέαλουν αὐτὸν, <sup>3</sup> αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς ἐρουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν· <sup>4</sup> ὁ μὲν οὖν Φῆστος τεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει πορεύεσθαι. <sup>5</sup> Οἱ οὖν δυνατοὶ ἐν ἡμῖν, φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν τοῦ.

<sup>6</sup> Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας ὡς πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς μισάρεαν, τῇ ἐπαύριον καθίσας ἐπὶ ὁ βήματος, ἐκέλευσε τὸν Παῦλον

liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

<sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

<sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time, when I have a convenient season, I will call for thee.

<sup>26</sup> He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

<sup>27</sup> But after two years, Porcius Festus came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound.

<sup>25</sup> Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. <sup>2</sup> Then the high priest, and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. <sup>4</sup> But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. <sup>5</sup> Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

<sup>6</sup> And when he had tarried among them more than ten days, he went down unto Cæsarea, and the next day sitting in the judgment seat, commanded Paul to be brought.

2 b Rec. add αὐτον. c Rec. & Gb. om. d α μελλοντος κριματος. e Rec. add ενοσθης. ioc. add δε. f Rec. & Gb. add στες λυσι αυτου. — Gb. 2 h α ας αρχιερεως. i α εις Καισαρειαν. 2b. εν υμιν φησι δυνατοι. l Bz. add αυτον. m Gb. om. n St. & Eiz. πλειους η δεκα, Hs. α. πλ. n α πλειους οκτω η δεκα. o Or, as some copies read, no more than eight or ten days.

<sup>7</sup> And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove, <sup>8</sup> while he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all. <sup>9</sup> But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? <sup>10</sup> Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. <sup>11</sup> For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. <sup>12</sup> Then Festus when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

<sup>13</sup> And after certain days, king Agrippa and Bernice, came unto Cæsarea, to salute Festus. <sup>14</sup> And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: <sup>15</sup> about whom when I was at Jerusalem, the chief priests & the elders of the Jews informed me, desiring to have judgment against him. <sup>16</sup> To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. <sup>17</sup> Therefore when they were

ἀχθῆναι. <sup>7</sup> παραγενομένου δὲ αὐτοῦ, περιέστησαν <sup>8</sup> οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα <sup>9</sup> αἰτιώματα φέροντες <sup>10</sup> κατὰ τοῦ Παύλου, ὃ οὐκ ἴσχυον ἀποδείξαι. <sup>11</sup> Ὅτι οὐτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὐτε εἰς τὸ ἱερὸν, οὐτε εἰς Καίσαρά τι ἥμαρτον. <sup>12</sup> Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; <sup>13</sup> Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. <sup>14</sup> εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστίν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. <sup>15</sup> Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

<sup>16</sup> Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. <sup>17</sup> ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων· Ἀνὴρ τις ἐστὶ καταλειμμένος ὑπὸ Φήλικος δέσμιος, <sup>18</sup> περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ <sup>19</sup> δίκην. <sup>20</sup> πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι <sup>21</sup> τινα ἀνθρώπον <sup>22</sup> εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦντας, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. <sup>23</sup> συνελθόντων

<sup>7</sup> add αὐτοῦ.

<sup>8</sup> Rec. αἰτιώματα.

<sup>9</sup> 3

<sup>10</sup> αὐτοῦ.

<sup>11</sup> αὐτὸν καταδικῶν.

<sup>12</sup> αὐτῷ.

<sup>13</sup> Ob. am.

οὐν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·<sup>18</sup> περὶ οὗ σταθέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον· ὧν ὑπερόουν γὰρ ἔγωγε.<sup>19</sup> ζητήματα δέ τινα περὶ τῆς ἰδίας δεισிடαιμονίας εἶχον πρὸς αὐτὸν, ἢ περὶ τινος Ἰησοῦ τεθνηκότος, ὃν κησκεν ὁ Παῦλος ζῆν.<sup>20</sup> ἀπορούμενος ἐγὼ εἰς τὴν περὶ οὗτου ζητήσιν, ἔγνων, εἰ βούλοιο πορεύεσθαι εἰς Ἰουσαλήμ, κακέῃ κρίνεσθαι περὶ τούτου.<sup>21</sup> τοῦ δὲ Παύλου ἐπικαλεσαμένου ἦθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ γνῶσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, οὐ πέμψω αὐτὸν πρὸς Καίσαρα.

Ἀγρίππας δὲ πρὸς τὸν Φῆστον· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Ὁ δὲ Αὔριον, φησίν· τη αὐτοῦ.

Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἰσάππα καὶ τῆς Βερνίκης μετὰ πολλῆς ἰσίας, καὶ εἰσελθόντων εἰς τὸ ἀνδριον, σὺν τε τοῖς χιλιάρχοις καὶ σὺν τοῖς κατ' ἐξοχὴν οὐσί· τῆς βασιλείας, καὶ κελεύσαντος τοῦ Φῆστου, ἦ Παῦλος.<sup>24</sup> καὶ φησιν ὁ Φῆστος· πα βασιλεῦ, καὶ πάντες οἱ συμμεσῆσιν ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον· ἵ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐν μοι ἔν τε Ἱεροσολύμοις καὶ ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν.<sup>25</sup> ἐγὼ δὲ καταλαβόμενος μηδὲν ἀνάτου αὐτὸν πεπραχέναι, καὶ ἐπὶ τούτου ἐπικαλεσαμένου τὸν ἄνδρα, ἔκρινα πέμπειν αὐτόν.<sup>26</sup> ἀσφαλές τι γράψαι τῷ κυρίῳ διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, τα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ἀνακρίσεως γενομένης σχῶ τι πρὸς αὐτόν.<sup>27</sup> ἄλογον γάρ μοι δοκεῖ,

come hither, without any delay, on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

And on the morrow when Agrippa was come and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city; at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write. For it seemeth to me

b add ὡς πορεύσθαι. c ὡς πορεύσθαι. d ἵ ὡς γράψαι. e Or, I was doubtful how to enquire thereof. f Or, judgment.

unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.

26. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself,

<sup>2</sup> I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: <sup>3</sup> especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

<sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, <sup>5</sup> which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee. <sup>6</sup> And now I stand, and am judged for the hope of the promise made of God unto our fathers: <sup>7</sup> unto which promise our twelve tribes instantly serving God day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews. <sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead?

<sup>9</sup> I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: <sup>10</sup> which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death, I gave my voice against them. <sup>11</sup> And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.

πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

26. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεται σοὶ <sup>2</sup> ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα·

<sup>3</sup> Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαὶ ἑμαυτὸν μακάριον ἔπι σοῦ μέλλων σήμερον ἀπολογεῖσθαι· <sup>4</sup> μάλιστα γνωστὴν ὄντα σε <sup>5</sup> πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων. διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.

<sup>4</sup> Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνῳ μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, <sup>5</sup> προγινώσκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος· <sup>6</sup> καὶ νῦν ἐπ' ἐλπίδι τῆς <sup>7</sup> πρὸς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, <sup>8</sup> εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ <sup>9</sup> Ἰουδαίων. <sup>10</sup> τί; ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει;

<sup>9</sup> Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι· <sup>10</sup> ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς <sup>11</sup> τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμένους τε αὐτῶν κατήνεγκα ψήφον. <sup>12</sup> καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμεινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πόλεις.

<sup>2</sup> ἢ παρ. <sup>b</sup> Rec. μελ. ἀπολογ. ἐπε σοῦ σημαρ. <sup>c</sup> Bx. add εἰδος. <sup>d</sup> Rec. & Gb. πρὸς τοὺς πατέρας, ἢ εἰς τοὺς πατέρας ἡμῶν. <sup>e</sup> Rec. add τῶν. <sup>f</sup> Rec. →

<sup>3</sup> Bx. add εἰδος.

<sup>d</sup> Rec. & Gb. πρὸς τοὺς

<sup>e</sup> Rec. add τῶν.

<sup>f</sup> Rec. →

<sup>12</sup> Ἐν οἷς <sup>a</sup> καὶ <sup>a</sup> πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς <sup>b</sup> τῆς παρὰ τῶν ἀρχιερέων, <sup>13</sup> ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. <sup>14</sup> πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με <sup>c</sup> καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; <sup>15</sup> σκληρόν σοι πρὸς κέντρα λακτίζειν. <sup>16</sup> Ἐγὼ δὲ εἶπον, Τίς εἰ Κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. <sup>17</sup> ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρετήν καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθῆσομαί σοι, <sup>18</sup> ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς <sup>d</sup> νῦν σε ἀποστέλλω, <sup>19</sup> ἀνοίξαι ὀφθαλμούς αὐτῶν, <sup>20</sup> τοῦ ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πιστεῖ τῇ εἰς ἐμέ.

<sup>19</sup> Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, <sup>20</sup> ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. <sup>21</sup> Ἔνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρώντο διαχειρίσασθαι. <sup>22</sup> ἐπικουρίας ἰὼν τυχῶν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ἢ τὸ οἱ προφῆται ἐλάλησαν μελλόντων ἵνεσθαι καὶ <sup>e</sup> Μωσῆς. <sup>23</sup> εἰ παθητὸς Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως

<sup>12</sup> Whereupon, as I went to Damascus, with authority and commission from the chief priests: <sup>13</sup> at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. <sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee, <sup>17</sup> delivering thee from the people, and from the Gentiles, unto whom now I send thee, <sup>18</sup> to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

<sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. <sup>21</sup> For these causes the Jews caught me in the temple, and went about to kill me. <sup>22</sup> Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: <sup>23</sup> that Christ should suffer, and that he should be the first



that should rise from the dead, and should shew light unto the people, and to the Gentiles.

<sup>24</sup> And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad. <sup>25</sup> But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. <sup>26</sup> For the king knoweth of these things, before whom also I speak freely: for I am persuaded, that none of these things are hidden from him, for this thing was not done in a corner. <sup>27</sup> King Agrippa, believest thou the prophets? I know <sup>†</sup> thou believest. <sup>28</sup> Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. <sup>29</sup> And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

<sup>30</sup> And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. <sup>31</sup> And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds. <sup>32</sup> Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

27. And when it was determined, that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a centurion of Augustus' band. <sup>2</sup> And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us. <sup>3</sup> And the next day we touched

νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

<sup>24</sup> Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη· Μαῖνη Παῦλε· τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει. <sup>25</sup> Ὁ δέ· Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. <sup>26</sup> ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένοι τούτο. <sup>27</sup> Πιστεύεις βασιλεῦ Ἀγρίππα τοῖς προφήταις; οἶδα ὅτι πιστεύεις. <sup>28</sup> Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. <sup>29</sup> Ὁ δὲ Παῦλος ἔειπεν· Εὐδαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ· οὐ μόνον σέ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὅποιός καγὼ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

<sup>30</sup> Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθημένοι αὐτοῖς. <sup>31</sup> καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρᾶσσει ὁ ἄνθρωπος οὗτος. <sup>32</sup> Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη· Ἀπολεύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπέκκλητο Καίσαρα.

27. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. <sup>2</sup> ἐπιβάντες δὲ πλοῖον Ἀδραμυττηνῷ, <sup>3</sup> μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνας Θεσσαλονικέως. <sup>3</sup> τῇ τε ἐτέρᾳ κατῆ-

χθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ  
 Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέ-  
 τρεψε πρὸς τοὺς φίλους πορευθέντα  
 ἐπιμελείας τυχεῖν. <sup>4</sup> κακεῖθεν ἀναχθέντες  
 ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς  
 ἀνέμους εἶναι ἐναντίους. <sup>5</sup> τό τε πέλαγος  
 τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν  
 διαπλεύσαντες, κατήλθομεν εἰς Μύρα  
 τῆς Λυκίας.

<sup>6</sup> Κακεῖ εὐρὼν ὁ ἑκατόνταρχος πλοῖον  
 Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν,  
 νεβίσσασεν ἡμᾶς εἰς αὐτό. <sup>7</sup> ἐν ἱκαναῖς  
 ἡμέραις βραδυπλοοῦντες, καὶ μόλις  
 ἐνόμενοι κατὰ τὴν Κνίδον, μὴ προσ-  
 ὄντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν  
 ἰν Κρήτην κατὰ Σαλμώνην. <sup>8</sup> μόλις  
 παραλεγόμενοι αὐτήν, ἦλθομεν εἰς  
 ἵκον τινὰ καλούμενον Καλοὺς Διμένας,  
 ἐγγὺς ἦν πόλις Λασαία.

<sup>9</sup> Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ  
 ἥδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ  
 καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,  
 ῥήνει ὁ Παῦλος <sup>10</sup> λέγων αὐτοῖς·  
 ὄρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ  
 ἰλῆς ζημίας οὐ μόνον τοῦ φορτίου  
 τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν  
 ἰν μέλλειν ἔσσεσθαι τὸν πλοῦν. <sup>11</sup> Ὁ  
 ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ  
 ἀήρῳ ἐπέειθετο μᾶλλον ἢ τοῖς ὑπὸ  
 Παύλου λεγομένοις. <sup>12</sup> ἀνευθέτου  
 οὐ λιμένος ὑπάρχοντος πρὸς πα-  
 ρισιασίαν, οἱ πλείους ἔθεντο βουλὴν  
 θῆναι <sup>13</sup> ἐκεῖθεν, εἴπως δύναιντο  
 ντήσαντες εἰς Φοίνικα παραχειμά-  
 λιμένα τῆς Κρήτης βλέποντα κατὰ  
 καὶ κατὰ ἴκωρον.

Ἐποπνεύσαντος δὲ νότου, δόξαντες  
 τροθέσεως κεκρατηκέναι, ἄραντες  
 ν παρελέγοντο τὴν Κρήτην. <sup>14</sup> μετ'  
 ἰλὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος  
 ἰκὸς, ὁ καλούμενος εὐροκλύδων.

at Sidon: And Julius courte-  
 ously entreated Paul, and gave  
 him liberty to go unto his  
 friends to refresh himself. <sup>4</sup> And  
 when we had launched from  
 thence, we sailed under Cyprus,  
 because the winds were con-  
 trary. <sup>5</sup> And when we had  
 sailed over the sea of Cilicia  
 and Pamphylia, we came to  
 Myra a city of Lycia.

<sup>6</sup> And there the centurion  
 found a ship of Alexandria  
 sailing into Italy, and he put us  
 therein. <sup>7</sup> And when we had  
 sailed slowly many days, and  
 scarce were come over against  
 Cnidus, the wind not suffering  
 us, we sailed under Crete,  
 over against Salmone, <sup>8</sup> and  
 hardly passing it, came unto a  
 place which is called The fair  
 havens, nigh whereunto was  
 the city of Lasea.

<sup>9</sup> Now when much time was  
 spent, and when sailing was now  
 dangerous, because the fast was  
 now already past, Paul admo-  
 nished them, <sup>10</sup> and said unto  
 them, Sirs, I perceive that this  
 voyage will be with hurt and  
 much damage, not only of the  
 lading and ship, but also of our  
 lives. <sup>11</sup> Nevertheless, the cen-  
 turion believed the master and  
 the owner of the ship, more  
 than those things which were  
 spoken by Paul. <sup>12</sup> And be-  
 cause the haven was not com-  
 modious to winter in, the more  
 part advised to depart thence  
 also, if by any means they might  
 attain to Phenice, and there to  
 winter; which is an haven of  
 Crete, and lieth toward the  
 south west, and north west.

<sup>13</sup> And when the south wind  
 blew softly, supposing that they  
 had obtained their purpose,  
 loosing thence, they sailed close  
 by Crete. <sup>14</sup> But not long after,  
 there arose against it a tempestu-  
 ous wind, called Euroclydon.

ἰκ. b Rec. φορτον.

c Rec. εκατονταρχος.

d Rec. & Gb κακεῖθεν.

e Em. om.

f Gb. ευρωκλυδων.

g Or, Candy.

h Or, Injury.

i Or, boat.

<sup>16</sup> And when the ship was caught, and could not bear up into the wind, we let her drive. <sup>16</sup> And running under a certain island, which is called Claudia, we had much work to come by the boat: <sup>17</sup> which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. <sup>18</sup> And being exceedingly tossed with a tempest the next day, they lightened the ship: <sup>19</sup> and the third day we cast out with our own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on us; all hope that we should be saved, was then taken away.

<sup>21</sup> But after long abstinence, Paul stood forth in the midst of them, & said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. <sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. <sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve, <sup>24</sup> saying, Fear not Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee, <sup>25</sup> Wherefore, sir, be of good cheer: for I believe God, that it shall be even as it was told me. <sup>26</sup> Howbeit, we must be cast upon a certain island.

<sup>27</sup> But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country: <sup>28</sup> and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

<sup>15</sup> συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. <sup>16</sup> νησίον δὲ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· <sup>17</sup> ἣν ἄραντες, βοθηταῖς ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. <sup>18</sup> σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιούντο· <sup>19</sup> καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔρρίψαμεν· <sup>20</sup> μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πάντα ἐλπίς τοῦ σώζεσθαι ἡμᾶς.

<sup>21</sup> Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδησαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. <sup>22</sup> καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλην τοῦ πλοίου. <sup>23</sup> παρέστη γάρ μοι ὡς ταύτῃ τῇ νυκτὶ ἄγγελος τοῦ Θεοῦ, ὃς εἰμὶ, ὃς καὶ λατρεύω, <sup>24</sup> λέγων· Μὴ φοβοῦ Παῦλε, Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοὺ κεχάρισται σοὶ ὁ Θεὸς πάντας τοὺς πλείονας μετὰ σοῦ. <sup>25</sup> Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι. <sup>26</sup> εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

<sup>27</sup> Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν· <sup>28</sup> καὶ βολίσαντες εὗρον ὀργυῖας εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυῖας δεκαπέντε·

<sup>29</sup> φοβούμενοι τε <sup>a</sup> μήπως <sup>b</sup> εἰς <sup>c</sup> τραχεῖς τόπους <sup>d</sup> ἐκπέσωμεν, <sup>e</sup> ἐκ πρύμνης ρίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι.

<sup>30</sup> Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφηρ εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πύργου μελλόντων ἀγκύρας ἐκτείνειν, <sup>31</sup> εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς ῥωθῆναι οὐ δύνασθε. <sup>32</sup> Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, αἱ εἴασαν αὐτὴν ἐκπεσεῖν.

<sup>33</sup> Ἀχρὶ δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, ἀρεκάλει ὁ Παῦλος ἀπαντας μεταλαβεῖν ῥοφῆς, λέγων· Τεσσαρεσκαίδεκάτῃν ἡμέρον ἡμέραν προσδοκῶντες, ἄσιτοι ατελεῖτε, μηδὲν προσλαβόμενοι. <sup>34</sup> διὸ ἱρακαλῶ ὑμᾶς <sup>a</sup> μεταλαβεῖν <sup>b</sup> τροφῆς· ὑτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ἀρχεῖ· οὐθενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς ῥαλῆς <sup>c</sup> ἀπολείται. <sup>35</sup> Εἰπὼν δὲ ὅτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἄτο ἐσθίειν. <sup>36</sup> εὐθυμοὶ δὲ γενόμενοι <sup>d</sup> καὶ αὐτοὶ προσελάβοιντο τροφῆς· μεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, κόσμιοι ἐβδομήκοντα ἕξ. <sup>37</sup> κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἰλλόμενοι τὸν σίτον εἰς τὴν θάλασ-

“Οτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἴνωσκον· κόλπον δὲ τινα κατενόουν· ῥα αἰγιαλόν, εἰς ὃν <sup>e</sup> ἐβουλεύσαντο, ἵναιντο, <sup>f</sup> ἐξῶσαι τὸ πλοῖον. <sup>40</sup> καὶ ἰγκύρας περιελόντες εἶων εἰς τὴν σσαν, ἅμα ἀνέντες τὰς ζευκτηρίας ῥαδάλιον· καὶ ἐπάραντες τὸν ἀρτέ-  
την πνεοῦση κατείχον εἰς τὸν ἴον. <sup>41</sup> περιπεσόντες δὲ εἰς τόπον

<sup>29</sup> Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

<sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, <sup>31</sup> Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off.

<sup>33</sup> And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

<sup>34</sup> Wherefore, I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat. <sup>36</sup> Then were they all of good cheer, and they also took some meat. <sup>37</sup> And we were in all, in the ship, two hundred, threescore and sixteen souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

<sup>39</sup> And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. <sup>41</sup> And falling into a place

ου. <sup>b</sup> κατὰ. <sup>c</sup> κατὰ. <sup>d</sup> κατὰ. <sup>e</sup> κατὰ. <sup>f</sup> κατὰ. <sup>g</sup> κατὰ. <sup>h</sup> κατὰ. <sup>i</sup> κατὰ. <sup>j</sup> κατὰ. <sup>k</sup> κατὰ. <sup>l</sup> κατὰ. <sup>m</sup> κατὰ. <sup>n</sup> κατὰ. <sup>o</sup> κατὰ. <sup>p</sup> κατὰ. <sup>q</sup> κατὰ. <sup>r</sup> κατὰ. <sup>s</sup> κατὰ. <sup>t</sup> κατὰ. <sup>u</sup> κατὰ. <sup>v</sup> κατὰ. <sup>w</sup> κατὰ. <sup>x</sup> κατὰ. <sup>y</sup> κατὰ. <sup>z</sup> κατὰ.

<sup>a</sup> Or, out the anchors, they left them in the sea, &c.

where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. <sup>42</sup> And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. <sup>43</sup> But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land: <sup>44</sup> and the rest, some on boards, and some on broken pieces of the ship: and so it came to pass that they escaped all safe to land.

28. And when they were escaped, then they knew that the island was called Melita. <sup>2</sup> And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

<sup>3</sup> And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. <sup>4</sup> And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live. <sup>5</sup> And he shook off the beast into the fire, and felt no harm. <sup>6</sup> Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

<sup>7</sup> In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and

διθάλασσον, ἐπώκειλαν τὴν ναὺν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρῶμα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. <sup>42</sup> τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας <sup>α</sup> διαφύγῃ. <sup>43</sup> ὁ δὲ ἐκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν ἐξιέναι, <sup>44</sup> καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

28. Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. <sup>2</sup> οἱ δὲ βάρβαροι παρείχον αὐτῶν τὴν τυχούσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφ'esτώτα, καὶ διὰ τὸ ψύχος.

<sup>3</sup> Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων <sup>β</sup> πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα <sup>γ</sup> ἐκ τῆς θερμῆς <sup>δ</sup> διεξεληθούσα <sup>ε</sup> καθήψε <sup>ς</sup> τῆς χειρὸς αὐτοῦ. <sup>4</sup> ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἴασεν. <sup>5</sup> Ὁ μὲν οὖν ἀποτιναξάμενος <sup>ς</sup> τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. <sup>6</sup> οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἀτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.

<sup>7</sup> Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίω, ὃς ἀναδεξάμενος ἡμᾶς

<sup>α</sup> Rec. διαφύγοι

<sup>β</sup> add ὅτι.

<sup>γ</sup> ὡς αὐτο.

<sup>δ</sup> —, Rec. & Gb. ἐξεληθούσα.

<sup>ε</sup> καθήψατο.

<sup>ς</sup> Rec. & Gb. ἀποτιναξας.

τρεις ἡμέρας φιλοφρόνως ἐξένισεν. <sup>9</sup> ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακέεισθαι· πρὸς δὲ ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. <sup>9</sup> τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο. <sup>10</sup> οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

<sup>11</sup> Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ Διοσκουροῖς. <sup>12</sup> καὶ καταχθέντες εἰς Συρακούσας, ἐπιμέναμεν ἡμέρας τρεῖς. <sup>13</sup> ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραίου ἤλθομεν εἰς Ποτιόλους. <sup>14</sup> οὐ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμείναι ἡμέρας ἑπτὰ. καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. <sup>15</sup> κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τρώων Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.

<sup>16</sup> Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, <sup>2</sup> ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπεγράφη· μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

<sup>17</sup> Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι ὁ αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις, δεσμός ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων. <sup>18</sup> οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν

loded us three days courteously. <sup>9</sup> And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him. <sup>9</sup> So when this was done, others also which had diseases in the island, came, and were healed: <sup>10</sup> who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

<sup>11</sup> And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. <sup>12</sup> And landing at Syracuse we tarried there three days. <sup>13</sup> And from thence we fetched a compass, and came to Rhegium, and after one day the south wind blew, and we came the next day to Puteoli: <sup>14</sup> Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

<sup>16</sup> And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

<sup>17</sup> And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> Who when they had examined me, would have let me go, because

there was no cause of death in me. <sup>19</sup> But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of. <sup>20</sup> For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

<sup>21</sup> And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came, shewed or spake any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

<sup>23</sup> And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. <sup>24</sup> And some believed the things which were spoken, and some believed not. <sup>25</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet, unto our fathers, <sup>26</sup> saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive. <sup>27</sup> For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. <sup>28</sup> Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. <sup>29</sup> And when he

αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. <sup>19</sup> ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορησάι. <sup>20</sup> διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἀλυσιν ταύτην περίκειμαι.

<sup>21</sup> Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ ποιηρόν. <sup>22</sup> ἀξιούμεν δὲ παρὰ σοῦ ἀκούσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

<sup>23</sup> Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἤκον· πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἱ ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς <sup>b</sup> τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου <sup>c</sup> Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. <sup>24</sup> καὶ οἱ μὲν ἐπέβηοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. <sup>25</sup> ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥημα ἐν· Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, <sup>26</sup> λέγον· Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ <sup>d</sup> εἰπόν· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε. <sup>27</sup> ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὥσι βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνώσῃ, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι· αὐτοὺς <sup>28</sup> γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκούσονται. <sup>29</sup> Ἐκ

ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συ-  
ήτησιν.<sup>30</sup>

<sup>30</sup> Ἐμεινε δὲ <sup>1</sup>· διετίαν ὅλην ἐν ἰδίῳ  
ισθώματι, καὶ ἀπεδέχετο πάντας τοὺς  
σπορευομένους πρὸς αὐτὸν, <sup>31</sup> κηρύσσ-  
ων τὴν βασιλείαν τοῦ Θεοῦ, καὶ δι-  
σκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ  
ιστοῦ, μετὰ πάσης παρρησίας ἀκω-  
γως.

had said these words, the Jews  
departed, and had great rea-  
soning among themselves.

<sup>30</sup> And Paul dwelt two whole  
years in his own hired house,  
and received all that came in  
unto him, <sup>31</sup> preaching the king-  
dom of God, and teaching those  
things which concern the Lord  
Jesus Christ, with all confidence,  
no man forbidding him.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλη-  
τός ἀπόστολος, ἀφωρισμένος εἰς  
ἔλιον Θεοῦ, <sup>2</sup> (ὃ προεπηγγεί-  
δεν τῶν προφητῶν αὐτοῦ ἐν γρα-  
φαῖς,) <sup>3</sup> περὶ τοῦ υἱοῦ αὐτοῦ,  
γενομένου ἐκ σπέρματος Δαυὶδ  
σάρκα, <sup>4</sup> τοῦ ὀρισθέντος υἱοῦ  
ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύ-  
νης· ἀναστάσεως νεκρῶν,) Ἰησοῦ  
ὁ τοῦ Κυρίου ἡμῶν, <sup>5</sup> (δι' οὗ  
ἐν χάριν καὶ ἀποστολὴν εἰς  
πίστεως ἐν πᾶσι τοῖς ἔθνεσιν,  
ὁ ὀνόματος αὐτοῦ, <sup>6</sup> ἐν οἷς ἔστε  
ἱς, κλητοὶ Ἰησοῦ Χριστοῦ)  
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς  
λητοῖς ἁγίοις· χάρις ὑμῖν καὶ  
ὁ Θεοῦ πατὴρ ἡμῶν καὶ Κυρίου  
ιστοῦ.

γον μὲν εὐχαριστῶ τῷ Θεῷ  
ἰησοῦ Χριστοῦ <sup>b</sup> ὑπὲρ πάντων  
ἢ πίστεις ὑμῶν καταγγέλλεται  
ἐν κόσμῳ· <sup>9</sup> μάρτυς γάρ μου  
ὅς, ὃ λατρεύω ἐν τῷ πνεύματι

PAUL a servant of Jesus  
Christ, called to be an apos-  
tle, separated unto the gospel  
of God, <sup>2</sup> (which he had prom-  
ised afore by his prophets in  
the holy scriptures,) <sup>3</sup> concern-  
ing his Son Jesus Christ our  
Lord, which was made of the  
seed of David according to the  
flesh, <sup>4</sup> and <sup>a</sup> declared to be the  
son of God, with power, ac-  
cording to the spirit of holiness,  
by the resurrection from the  
dead. <sup>5</sup> By whom we have re-  
ceived grace and apostleship  
<sup>β</sup> for obedience to the faith  
among all nations for his name,  
<sup>6</sup> among whom are ye also the  
called of Jesus Christ. <sup>7</sup> To  
all that be in Rome, beloved of  
God, called to be saints: Grace  
to you and peace from God our  
Father, and the Lord Jesus  
Christ.

<sup>8</sup> First I thank my God  
through Jesus Christ for you  
all, that your faith is spoken of  
throughout the whole world.  
<sup>9</sup> For God is my witness, whom  
I serve <sup>γ</sup> with my spirit in the



gospel of his Son, that without ceasing I make mention of you, always in my prayers, <sup>10</sup> making request, (if by any means now at length I might have a prosperous journey by the will of God) to come unto you. <sup>11</sup> For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established, <sup>12</sup> that is, that I may be comforted together with you, by the mutual faith both of you and me.

<sup>13</sup> Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles. <sup>14</sup> I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. <sup>15</sup> So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. <sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. <sup>19</sup> Because that which may be known of God, is manifest in them, for God hath shewed it unto them. <sup>20</sup> For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse: <sup>21</sup> because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, & their foolish heart was darkened: <sup>22</sup> professing themselves

μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιοῦμαι, <sup>10</sup> πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ εὐδοκῶθῃσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς· <sup>11</sup> ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς, <sup>12</sup> τοῦτο δὲ ἐστὶν, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

<sup>13</sup> Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν ἔσχω καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. <sup>14</sup> Ἑλλήσι τε καὶ βαρβάροις, σοφῶς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· <sup>15</sup> οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

<sup>16</sup> Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον<sup>α</sup>, δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. <sup>17</sup> δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

<sup>18</sup> Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. <sup>19</sup> διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ Θεὸς γὰρ αὐτοῖς ἐφάνερωσε, <sup>20</sup> (τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἢ τε αἰδίου αὐτοῦ δύναμις καὶ θεϊότης,) εἰς τὸ εἶναι αὐτοὺς ἀναπολογίτους. <sup>21</sup> διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ὑψοποίησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· <sup>22</sup> φάσκοντες

<sup>α</sup> Rec. καρπὸν τινά.

<sup>β</sup> Rec. add τοῦ Χριστοῦ.

<sup>γ</sup> Or, in you.

<sup>δ</sup> Or, in you.

<sup>ε</sup> Or, to them.

<sup>ζ</sup> Or, that they may be.

αι σοφοὶ ἐμωράνθησαν, <sup>23</sup> καὶ ἡλλα-  
ν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν  
νώματι εἰκόνης φθαρτοῦ ἀνθρώπου  
πετεινῶν καὶ τετραπόδων καὶ ἔρπε-

to be wise, they became fools. <sup>23</sup> and changed the glory of the  
incorruptible God, into an  
image made like to corruptible  
man, and to birds, and four-  
footed beasts, and creeping  
things:

ἵ Διὸ <sup>a</sup> καὶ<sup>1</sup> παρέδωκεν αὐτοὺς ὁ  
ς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν  
ὄν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι  
ώματα αὐτῶν ἐν ἑαυτοῖς· <sup>25</sup> οἵτινες  
λλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν  
κεῦδει, καὶ ἐσεβάσθησαν καὶ ἐλά-  
ταν τῇ κτίσει παρὰ τὸν κτίσαντα,  
ἔτιν εὐλογητὸς εἰς τοὺς αἰῶνας.

<sup>24</sup> wherefore God also gave  
them up to uncleanness, through  
the lusts of their own hearts,  
to dishonour their own bodies  
between themselves: <sup>25</sup> who  
changed the truth of God into  
a lie, and worshipped and served  
the creature more than the Cre-  
ator, who is blessed for ever.  
Amen. <sup>26</sup> For this cause God  
gave them up unto vile affec-  
tions: for even their women did  
change the natural use into that  
which is against nature: <sup>27</sup> and  
likewise also the men, leaving  
the natural use of the woman,  
burned in their lust one towards  
another, men with men working  
that which is unseemly, and re-  
ceiving in themselves that re-  
compence of their error which  
was meet.

<sup>26</sup> διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ  
εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι  
μετήλλαξαν τὴν φυσικὴν χρῆσιν  
παρὰ φύσιν· <sup>27</sup> ὁμοίως <sup>b</sup> τε<sup>2</sup> καὶ  
ἐνὲς ἀφέντες τὴν φυσικὴν χρῆσιν  
λείας, ἐξεκαύθησαν ἐν τῇ ὁρέξει  
εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι  
χημοσύνην κατεργαζόμενοι, καὶ  
τιμισθίαν ἦν ἔδει τῆς πλάνης  
ἐν ἑαυτοῖς ἀπολαμβάνοντες.

<sup>28</sup> And even as they did not  
like <sup>a</sup> to retain God in *their*  
knowledge, God gave them over  
to <sup>b</sup> a reprobate mind, to do  
those things which are not con-  
venient: <sup>29</sup> being filled with all  
unrighteousness, fornication,  
wickedness, covetousness, mali-  
ciousness, full of envy, murder,  
debate, deceit, malignity, whis-  
perers, <sup>30</sup> backbiters, haters of  
God, spiteful, proud, boast-  
ers, inventors of evil things,  
disobedient to parents; <sup>31</sup> with-  
out understanding, covenant-  
breakers, <sup>2</sup> without natural af-  
fection, implacable, unmerciful;  
<sup>32</sup> who knowing the judgment  
of God, (that they which commit  
such things, are worthy of  
death) not only do the same,  
but <sup>d</sup> have pleasure in them  
that do them.

ὡς καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν  
ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ  
εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ  
τά, <sup>29</sup> πεπληρωμένους πάσῃ  
<sup>d</sup> πορνείᾳ, <sup>e</sup> πονηρίᾳ, πλεονεξίᾳ,  
μεστὸς φθόνου, φόβου, ζήριδος,  
ακοηθείας· <sup>30</sup> ψιθυριστὰς, κα-  
, θεοστυγεῖς, ὑβριστὰς, ὑπερ-  
αλαζόνας, ἐφευρετὰς κακῶν,  
ἱπειθεῖς, <sup>31</sup> ἀσυνέτους, ἀσυν-  
ττόργους, <sup>f</sup> ἀσπόνδους, <sup>2</sup> ἀνε-  
<sup>32</sup> οἵτινες τὸ δικαίωμα τοῦ  
νόμου, ὅτι οἱ τὰ ταυῦτα  
ς ἄξιοι θανάτου εἰσιν, οὐ  
ποιοῦσιν, ἀλλὰ καὶ συνεν-  
ς παράσσουσι.

2. Therefore, thou art inex-  
cusable, O man, whosoever thou  
art that judgest: for wherein

ναπολόγητος εἶ, ὃ ἄνθρωπε  
υν· ἐν ᾧ γὰρ κρίνεις τὸν

<sup>c</sup> Bz. add κακαί. <sup>d</sup> Gb. om. <sup>e</sup> Bz. om. <sup>f</sup> 2 <sup>a</sup> Or, to acknowledge.  
and void of judgment. <sup>2</sup> Or, unsociable <sup>d</sup> Or, consent with them.

thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.

<sup>2</sup> But we are sure that the judgment of God is according to truth, against them which commit such things. <sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

<sup>4</sup> Or despisest thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

<sup>5</sup> But after thy hardness, and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God:

<sup>6</sup> who will render to every man according to his deeds: <sup>7</sup> to them, who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: <sup>8</sup> but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath. <sup>9</sup> tribulation, and anguish upon every soul of man that doeth evil, of the Jew first, and also of the <sup>a</sup> Gentile. <sup>10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the <sup>β</sup> Gentile. <sup>11</sup> For there is no respect of persons with God.

<sup>12</sup> For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. <sup>13</sup> (For not the hearers of the law are just before God, but the doers of the law shall be justified; <sup>14</sup> for when the Gentiles which have not the law, do by nature the things contained in the law: these having not the law, are a law unto themselves, <sup>15</sup> which shew <sup>γ</sup> work of <sup>δ</sup> law written in their hearts, <sup>ε</sup> their conscience also bearing witness, and their

ἔτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. <sup>2</sup> οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀληθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας· <sup>3</sup> λογίζῃ δὲ τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; <sup>4</sup> ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει;

<sup>5</sup> Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως <sup>α</sup> δικαιοκρισίας τοῦ Θεοῦ, <sup>β</sup> ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· <sup>γ</sup> τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζήτουσι, ζῶν ἰαώνιον· <sup>δ</sup> τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, <sup>ε</sup> θυμὸς καὶ ὀργή, <sup>ς</sup> θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· <sup>ζ</sup> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· <sup>η</sup> οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

<sup>12</sup> Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται, <sup>13</sup> (οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. <sup>14</sup> ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμοι· <sup>15</sup> οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συν-

<sup>a</sup> add ~ eas.

<sup>β</sup> Gb. ὀργή καὶ θυμός.

<sup>γ</sup> ~

<sup>δ</sup> Gr. Greek.

<sup>ε</sup> Gr. Greek.

<sup>ζ</sup> Or, the conscience witnessing with them.

ιδήσεως, καὶ μεταξύ ἀλλήλων τῶν  
οἰσισμῶν κατηγορούντων ἢ καὶ ἀπολο-  
υμένων) <sup>16</sup> ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ  
θεὸς τὰ κρυπτά τῶν ἀνθρώπων, κατὰ  
τὴν εὐαγγελίῳ μου, διὰ Ἰησοῦ Χρι-  
στοῦ.

<sup>17</sup> Ἐἰ δὲ ὁ σὺ Ἰουδαῖος ἐπονομάζη,  
καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι  
θεῷ, <sup>18</sup> καὶ γινώσκεις τὸ θέλημα,  
καὶ δοκιμάζεις τὰ διαφέροντα, κατηχού-  
νος ἐκ τοῦ νόμου. <sup>19</sup> πέποιθᾷς τε  
ἐν τῷ ὁδῷ εἶναι τυφλῶν, φῶς τῶν  
σκοτεινῶν, <sup>20</sup> παιδευτὴν ἀφρόνων, δι-  
δασκαλὸν νηπίων, ἔχοντα τὴν μόρφωσιν  
γνώσεως καὶ τῆς ἀληθείας ἐν τῷ  
νόμῳ. <sup>21</sup> ὁ οὖν διδάσκων ἕτερον, σεαυτὸν  
ἡδιδάσκεις; ὁ κηρύσσων μὴ κλέπτειν,  
κλέπτεις; <sup>22</sup> ὁ λέγων μὴ μοιχεύειν,  
μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα,  
εἰσπύλεις; <sup>23</sup> ὁς ἐν νόμῳ καυχᾶσαι,  
τῆς παραβάσεως τοῦ νόμου τὸν  
νόμον ἀτιμάζεις; <sup>24</sup> τὸ γὰρ ὄνομα τοῦ  
θεοῦ ὑμᾶς βλασφημεῖται ἐν τοῖς  
ἐθνεσίν, καθὼς γέγραπται.

Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν  
ᾖ πρᾶσις· ἐὰν δὲ παραβάτης νό-  
μου ᾖ, ἡ περιτομή σου ἀκροβυστία  
ἐστίν. <sup>25</sup> ἐὰν οὖν ἡ ἀκροβυστία τὰ  
κρυπτά τοῦ νόμου φυλάσῃ, οὐχὶ ἡ  
ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογι-  
ζαίται; <sup>27</sup> καὶ κρινεῖ ἡ ἐκ φύσεως  
ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν  
μωτὸν καὶ περιτομῆς παραβάτην.  
<sup>28</sup> οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰου-  
δαῖος, οὐδὲ ὁ ἐν τῷ φανερῷ ἐν  
ἐκτομῇ. <sup>29</sup> ἀλλ' ὁ ἐν τῷ κρυπτῷ  
ἐστίν, καὶ περιτομὴ καρδίας ἐν  
πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαι-  
νός ἐστι ἀνθρώπων, ἀλλ' ἐκ τοῦ

οὖν τὸ περισσὸν τοῦ Ἰουδαίου,

thoughts — the mean while ac-  
cusing, or else excusing one ano-  
ther: <sup>16</sup> in the day when God  
shall judge the secrets of men  
by Jesus Christ, according to  
my gospel.

<sup>17</sup> Behold, thou art called a  
Jew, and retest in the law, and  
makest thy boast of God: <sup>18</sup> and  
knowest his will, and <sup>19</sup> approv-  
est the things that are more  
excellent, being instructed out  
of the law, <sup>19</sup> and art confident  
that thou thyself art a guide of  
the blind, a light of them which  
are in darkness: <sup>20</sup> an instructor  
of the foolish, a teacher of  
babes: which hast the form of  
knowledge and of the truth in  
the law: <sup>21</sup> thou therefore which  
teachest another, teachest thou  
not thyself? thou that preach-  
est a man should not steal, dost  
thou steal? <sup>22</sup> thou that sayest  
a man should not commit adul-  
tery, dost thou commit adul-  
tery? thou that abhorrest idols,  
dost thou commit sacrilege? <sup>23</sup>  
thou that makest thy boast  
of the law, through breaking  
the law dishonourest thou God?  
<sup>24</sup> For the name of God is blas-  
phemed among the Gentiles,  
through you, as it is written:

<sup>25</sup> For circumcision verily  
profiteth if thou keep the law:  
but if thou be a breaker of the  
law, thy circumcision is made  
uncircumcision. <sup>26</sup> Therefore,  
if the uncircumcision keep the  
righteousness of the law, shall  
not his uncircumcision be count-  
ed for circumcision? <sup>27</sup> and  
shall not uncircumcision which  
is by nature, if it fulfil the law,  
judge thee, who by the letter,  
and circumcision, dost trans-  
gress the law? <sup>28</sup> For he is not  
a Jew, which is one outwardly,  
neither is that circumcision,  
which is outward in the flesh:  
<sup>29</sup> but he is a Jew which is one  
inwardly, and circumcision is,  
that of the heart, in the spirit,  
and not in the letter, whose praise  
is not of men, but of God.

3. What advantage then hath

the Jew? or what profit is there of circumcision? <sup>2</sup> Much every way: chiefly, because that unto them were committed the oracles of God. <sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect? <sup>4</sup> God forbid: yea, let God be true, but every man a liar, as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

<sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) <sup>6</sup> God forbid: for then how shall God judge the world? <sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory? why yet am I also judged as a sinner? <sup>8</sup> and not rather as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come: whose damnation is just.

<sup>9</sup> What then? are we better than they? No in no wise: for we have before <sup>a</sup> proved both Jews, and Gentiles, that they are all under sin, <sup>10</sup> as it is written, There is none righteous, no not one: <sup>11</sup> there is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. <sup>13</sup> Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips: <sup>14</sup> whose mouth is full of cursing and bitterness: <sup>15</sup> their feet are swift to shed blood. <sup>16</sup> Destruction and misery are in their ways: <sup>17</sup> and the way of peace have they not known. <sup>18</sup> There is no fear of God before their eyes.

<sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under

ἡ τίς ἡ ὠφέλεια τῆς περιτομῆς; <sup>2</sup> πολὺ, κατὰ πάντα τρόπον. πρῶτον μὲν <sup>a</sup> γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. <sup>3</sup> τί γὰρ, εἰ ἡπίστησαν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; <sup>4</sup> μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· Ὅπως ἂν δικαιοθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

<sup>5</sup> Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἀδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω) <sup>6</sup> μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; <sup>7</sup> εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσειεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; <sup>8</sup> καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν) Ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστι.

<sup>9</sup> Τί οὖν; προεχόμεθα; οὐ πάντως· προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, <sup>10</sup> καθὼς γέγραπται· Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· <sup>11</sup> οὐκ ἔστιν <sup>b</sup> ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. <sup>12</sup> πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. <sup>13</sup> τάφος ἀνεφγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλῶσσαις αὐτῶν ἐδολιούσαν· ἵος ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· <sup>14</sup> ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει. <sup>15</sup> ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· <sup>16</sup> σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· <sup>17</sup> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. <sup>18</sup> οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

<sup>19</sup> Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα

φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ ἄσμος τῷ Θεῷ. <sup>20</sup> διότι ἐξ ἔργων ὁμοῦ οὐ δικαιωθήσεται πᾶσα σὰρξ ἰνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις μαρτίας.

<sup>21</sup> Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη τοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν. <sup>22</sup> δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ, εἰς πάντας <sup>a</sup> καὶ ἐπὶ πάντας <sup>b</sup> ὡς πιστεύοντας· οὐ γὰρ ἐστὶ διαστολή· πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται· δόξης τοῦ Θεοῦ, <sup>24</sup> δικαιούμενοι οὐκ ἐν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπορώσεως τῆς ἐν Χριστῷ Ἰησοῦ, <sup>25</sup> ὃν ἔθετο ὁ Θεὸς ἱλαστήριον διὰ <sup>b</sup> τῆς <sup>c</sup> τεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν προγεγονότων ἁμαρτημάτων ἐν τῇ ᾗ τοῦ Θεοῦ, <sup>26</sup> πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς ναὶ αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἵστωμεν <sup>c</sup> Ἰησοῦ.

Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη τοιοῦτον νόμος; τῶν ἔργων; οὐχί, διὰ νόμον πίστεως. <sup>28</sup> λογιζόμεθα <sup>a</sup> δικαιῶσθαι πίστει <sup>b</sup> ἄνθρωπον, ἔργων νόμου. <sup>29</sup> ἢ Ἰουδαίων ὁ λόγος; οὐχί <sup>c</sup> καὶ ἐθνῶν; ναὶ καὶ <sup>30</sup> εἰ ἐπέπερ <sup>d</sup> εἰς ὁ Θεὸς, ὃς σκεῖ περιτομὴν ἐκ πίστεως, καὶ ἵστίαν διὰ τῆς πίστεως. <sup>31</sup> νόμον ἀργούμεν διὰ τῆς πίστεως; μὴ ἀλλὰ νόμον ἵστώμεν. <sup>e</sup> οὖν ἐροῦμεν <sup>f</sup> Ἀβραὰμ τὸν πατέρα εὐρηκέναι <sup>g</sup> κατὰ σάρκα; ἀρ' Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, χημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ἡ γραφὴ λέγει; Εἰπίστευσε δὲ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ

the law: that every mouth may be stopped, and all the world may become a guilty before God. <sup>20</sup> Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. <sup>22</sup> Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: <sup>23</sup> for all have sinned, and come short of the glory of God, <sup>24</sup> being justified freely by his grace, through the redemption that is in Jesus Christ: <sup>25</sup> whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins, that are past, through the forbearance of God. <sup>26</sup> To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

<sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude, that a man is justified by faith, without the deeds of the law. <sup>29</sup> Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

4. What shall we say then, y Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup> For if Abraham were justified by works, he hath whereof to glory, but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it

a. ∞ → d Rec. sup. e Rec. πιστοι δικαιουσθαι. f Rec. add ες. g ∞ πατερ, μιν. i ∞ ευρηκέναι Αβρααμ τον πατερα, (∞ προπατερα) ημων. h Or, subject to the judgment of God. β Or, foreordained. γ Or, passing over.

was counted unto him for righteousness. <sup>4</sup> Now to him that worketh, is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly; his faith is counted for righteousness.

<sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works: *'saying, Blessed are they whose iniquities are forgiven, & whose sins are covered. <sup>8</sup> Blessed is the man to whom the Lord will not impute sin.*

<sup>9</sup> Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

<sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: <sup>12</sup> and the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

<sup>13</sup> For the promise that he should be the heir of the world, was not to Abraham, or to his seed through *the* law, but through *the* righteousness of faith. <sup>14</sup> For if they which are of the law be heirs, faith is made void, and the promise made of none effect. <sup>15</sup> Because the law worketh wrath: for where no law is, there is no transgression. <sup>16</sup> Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only

εις δικαιοσύνην. <sup>4</sup> Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ <sup>a</sup> ὀφείλημα· <sup>5</sup> τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

<sup>6</sup> Καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων· <sup>7</sup> Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>8</sup> μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσσεται Κύριος ἁμαρτίαν.

<sup>9</sup> Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λεγομέν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

<sup>10</sup> Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· <sup>11</sup> καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην· <sup>12</sup> καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι <sup>b</sup> τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· τοῦ πατρὸς ἡμῶν Ἀβραάμ.

<sup>13</sup> Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι <sup>c</sup> κόσμον, ἀλλὰ διὰ δικαιοσύνης πίστεως. <sup>14</sup> εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήρηται ἡ ἐπαγγελία· <sup>15</sup> ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ <sup>d</sup> γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. <sup>16</sup> διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου

<sup>a</sup> Ro. add. το.

<sup>b</sup> ὡς τῆς πίστεως τῆς ἐν ἀκροβυστίᾳ. Ro. τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως.

<sup>c</sup> Ro. τῆς ἐν ἀκροβυστίᾳ πίστεως.

<sup>d</sup> Ro. add. του.

<sup>e</sup> ὡς δε.

μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶ πατὴρ πάντων ἡμῶν, <sup>17</sup> (καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε,) κατέναντι οὐ ἐπίστευσε Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλούντος τὰ μὴ ὄντα ὡς ὄντα.

<sup>18</sup> Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπί-  
ττευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα  
πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον·  
ὥτως ἔσται τὸ σπέρμα σου· <sup>19</sup> καὶ  
ἡ ἀσθενήσας τῇ πίστει, <sup>20</sup> οὐ κατενόησε  
ἑαυτοῦ σῶμα ἤδη νεκροῦ μένον,  
απονταίτης ποῦ ὑπάρχων, καὶ τὴν  
κρῶσιν τῆς μήτρας Σάρρας· <sup>21</sup> εἰς δὲ  
ν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη  
ἀπιστία, ἀλλ' ἐνεδυναμώθη τῇ πίστει,  
ὥς δόξαν τῷ Θεῷ, <sup>22</sup> καὶ πληροφορη-  
ς ὅτι ὁ ἐπηγγέλται, δυνατός ἐστι καὶ  
ἔσται. <sup>23</sup> διὸ <sup>24</sup> καὶ ἐλογίσθη αὐτῷ  
δικαιοσύνην.

<sup>1</sup> Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον,  
ἐλογίσθη αὐτῷ· <sup>2</sup> ἀλλὰ καὶ δι'  
ς, οἷς μέλλει λογίζεσθαι, τοῖς πι-  
οῦσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν  
Κύριον ἡμῶν ἐκ νεκρῶν, <sup>3</sup> ὃς παρε-  
δία τὰ παραπτώματα ἡμῶν, καὶ  
θῆ διὰ τὴν δικαίωσιν ἡμῶν.

Δικαιωθέντες οὖν ἐκ πίστεως, εἰ-  
<sup>4</sup> ἔχωμεν πρὸς τὸν Θεὸν διὰ τοῦ  
ν ἡμῶν Ἰησοῦ Χριστοῦ, <sup>5</sup> δι' οὗ  
ἡν προσαγωγὴν ἐσχήκαμεν <sup>6</sup> τῇ  
· εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστή-  
καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς  
τοῦ Θεοῦ.

<sup>7</sup> μόνον δὲ, ἀλλὰ καὶ καυχώμεθα  
θλίψεσιν, εἰδότες ὅτι ἡ θλίψις  
ἡν κατεργάζεται, <sup>8</sup> ἡ δὲ ἵππομονή  
· ἡ δὲ δοκιμὴ ἐλπίδα, <sup>9</sup> ἡ δὲ ἐλ-  
καταισχύνει· ὅτι ἡ ἀγάπη τοῦ  
κέχυται ἐν ταῖς καρδίαις ἡμῶν  
· ματος ἀγίου τοῦ δοθέντος ἡμῖν.

which is of the law, but to that  
also which is of the faith of  
Abraham, who is the father of  
us all, <sup>17</sup> (as it is written, I have  
made thee a father of many na-  
tions) \* before him whom he  
believed, even God who quick-  
eneth the dead, and calleth  
those things which be not, as  
though they were,

<sup>18</sup> who against hope, believed  
in hope, that he might become  
the father of many nations:  
according to that which was  
spoken, So shall thy seed be.  
<sup>19</sup> And being not weak in faith,  
he considered not his own body  
now dead, when he was about  
an hundred years old, neither  
yet the deadness of Sarah's  
womb. <sup>20</sup> He staggered not at  
the promise of God through  
unbelief: but was strong in  
faith, giving glory to God:  
<sup>21</sup> and being fully persuaded,  
that what he had promised, he  
was able also to perform.  
<sup>22</sup> And therefore it was imput-  
ed to him for righteousness.

<sup>23</sup> Now it was not written for  
his sake alone, that it was im-  
puted to him: <sup>24</sup> but for us  
also, to whom it shall be im-  
puted, if we believe on him  
that raised up Jesus our Lord  
from the dead, <sup>25</sup> who was de-  
livered for our offences, and  
was raised again for our justi-  
fication.

5. Therefore being justified  
by faith, we have peace with  
God, through our Lord Jesus  
Christ. <sup>2</sup> By whom also we  
have access by faith, into this  
grace wherein we stand, and  
rejoice in hope of the glory of  
God.

<sup>3</sup> And not only so, but we  
glory in tribulations also, know-  
ing that tribulation worketh  
patience: <sup>4</sup> and patience, ex-  
perience: and experience, hope:  
<sup>5</sup> & hope maketh not ashamed,  
because the love of God is shed  
abroad in our hearts, by the  
Holy Ghost, which is given unto



us. <sup>6</sup> For when we were yet without strength, <sup>a</sup> in due time, Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die: yet peradventure for a good man, some would even dare to die. <sup>8</sup> But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. <sup>9</sup> Much more then being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup> For if when we were enemies, we were reconciled to God, by the death of his Son: much more being reconciled, we shall be saved by his life.

<sup>11</sup> And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, <sup>β</sup> for that all have sinned. <sup>13</sup> For until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come: <sup>15</sup> but not as the offence, so also is the free gift: for if through <sup>γ</sup> offence of one, many be dead: much more the grace of God, and the gift by grace, *which* is by one man Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation: but the free gift is of many offences unto justification. <sup>17</sup> For if <sup>δ</sup> by one man's offence, death reigned by one,

<sup>6</sup> ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν, <sup>a</sup> κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. <sup>7</sup> μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· <sup>8</sup> συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. <sup>9</sup> πολλῶ οὖν μᾶλλον, δικαιοθύντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. <sup>10</sup> εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέμεθα σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

<sup>11</sup> Οὐ μόνον δέ, ἀλλὰ καὶ κανχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

<sup>12</sup> Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους <sup>b</sup> ὁ θάνατος· διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. <sup>13</sup> ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογείται, μὴ ὄντος νόμου· <sup>14</sup> ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι <sup>c</sup> Μωσέως· καὶ ἐπὶ τοὺς <sup>d</sup> μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὃς ἐστὶ τύπος τοῦ μέλλοντος. <sup>15</sup> ἀλλ' οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. <sup>16</sup> καὶ οὐχ ὥς δι' ἐνὸς <sup>e</sup> ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. <sup>17</sup> εἰ γὰρ <sup>f</sup> τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ

<sup>a</sup> Gb. add → etc. <sup>b</sup> → <sup>c</sup> Gb. Μωσέως. <sup>d</sup> → <sup>e</sup> Gb. ἀμαρτημάτων. <sup>f</sup> Bx. τῇ ἐνι. → ἐν ἐνι. <sup>g</sup> Or, according to the time.

<sup>β</sup> Or, in whom.

<sup>γ</sup> Or, by one offence.

του ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ <sup>a</sup> τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ.  
<sup>18</sup> Ἄρα οὖν ὡς δι' ἐνός παραπτώματος, εἰς πάντας ἀνθρώπους εἰς κατάκριμα· οὕτω καὶ δι' ἐνός δικαιώματος, εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.  
<sup>9</sup> ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ νός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι κατασταθήσονται οἱ ἄλλοι.

<sup>20</sup> Νόμος δὲ παρεῖσθλην, ἵνα πλεοσση τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία τῷ θανάτῳ, οὕτω καὶ ἡ χάρις τῇ ἐλευσίᾳ διὰ δικαιοσύνης εἰς ζωὴν νιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

. Τί οὖν ἐροῦμεν; <sup>b</sup> ἐπιμενοῦμεν ἡμαρτίαν, ἵνα ἡ χάρις πλεονάσῃ; Μὴ γενοίτο. οἷτινες ἀπεθάνομεν τῇ ἡμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; Ἱγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς τὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ τίσθημεν; <sup>4</sup> συνετάφημεν οὖν αὐτῷ τοῦ βαπτίσματος εἰς τὸν θάνατον· ὥστε ἡ γένηται Χριστὸς ἐκ νεκρῶν ἡς δόξης τοῦ πατρὸς, οὕτω καὶ ἐν καὶνότητι ζωῆς περιπατήσωμεν. ὥστε σύμφυτοι γεγονάμεν τῷ ὁμοιωθῶν θανάτῳ αὐτοῦ, ἀλλὰ καὶ τῇ ἰσχύϊ ἐξ ὧν ἐσόμεθα· <sup>6</sup> τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος κυρώθη, ἵνα καταργηθῇ τὸ σῶμα ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμῶν τῇ ἁμαρτίᾳ· <sup>7</sup> ὁ γὰρ ἀποθανὼν ἵνα ἀπὸ τῆς ἁμαρτίας. δὲ ἀπεθάνομεν σὺν Χριστῷ,

much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.  
<sup>18</sup> Therefore as <sup>a</sup> by the offence of one, judgment came upon all men to condemnation; even so <sup>β</sup> by the righteousness of one, the free gift came upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

<sup>20</sup> Moreover, <sup>γ</sup> law entered, that the offence might abound: but where sin abounded, grace did much more abound. <sup>21</sup> That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

6. What shall we say then? Shall we continue in sin: that grace may abound?

<sup>2</sup> God forbid: how shall we <sup>δ</sup> be dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as <sup>ε</sup> were baptized into Jesus Christ, were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father: even so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection: <sup>6</sup> knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead, is <sup>ζ</sup> freed from sin.

<sup>8</sup> Now if we be dead with Christ, we believe that we shall

γ — Gb. *ἐπιμενομεν*.

<sup>a</sup> Or, by one offence.

<sup>β</sup> Or, by one righteousness.

<sup>γ</sup> Or, by one righteousness.

<sup>δ</sup> Gr. justified.

also live with him: <sup>9</sup> knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

<sup>12</sup> Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members as "instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you, for ye are not under the law, but under

grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine, <sup>18</sup> which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity: even so now yield your members servants to righteousness, unto holiness. <sup>20</sup> For when ye were the servants of sin ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. <sup>22</sup> But now being made free

πιστεύομεν ὅτι καὶ συζηήσομεν αὐτῷ, <sup>9</sup> εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. <sup>10</sup> ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ, <sup>11</sup> οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν <sup>12</sup> τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ <sup>13</sup>.

<sup>12</sup> Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ· <sup>13</sup> ἀλλ' οὐδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ Θεῷ. <sup>14</sup> ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

<sup>15</sup> Τί οὖν; ἡ ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. <sup>16</sup> οὐκ οἴδατε ὅτι ὃ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρτίας ἢ εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; <sup>17</sup> χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. <sup>18</sup> ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ· <sup>19</sup> ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἀγιασμόν. <sup>20</sup> ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. <sup>21</sup> τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος. <sup>22</sup> νυνὶ δὲ ἐλευθερωθέντες ἀπὸ

<sup>9</sup> Rec. add εἰς αὐτόν.  
<sup>12</sup> ἡ ἁμαρτήσομεν.

<sup>13</sup> Rec. add τῷ Κυρίῳ Ἰησοῦ. <sup>14</sup> Gb. om.  
<sup>17</sup> Gr. arms, or, weapons.

<sup>18</sup> Rec. add ἐν ταῖς ἐπιθυμίαις αὐτῶν.  
<sup>22</sup> Gr. whereto ye were delivered. d.

<sup>22</sup> Gr. to righteousness.

τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. <sup>21</sup> τὰ γὰρ ἰσχύοντα τῆς ἁμαρτίας, θάνατος· τὸ δὲ ἄρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

7. Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσιν ἂν νόμον λαλῶν) ὅτι ὁ νόμος κυριεύει νῦν ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; <sup>2</sup> ἢ ἔρ' ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, τηργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἴρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς ἡματίσει, ἐὰν γένηται ἀνδρὶ ἐτέρον· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ<sup>b</sup>, ἐλευθέρα ἔστιν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι ἦν μοιχαλίδα, γενομένην ἀνδρὶ ἐτέ-

ῳ. Ὡστε ἀδελφοί μου, καὶ ὑμεῖς ἐθαύσητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ γινομένου, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ κ' νεκρῶν ἐγεροθέντι, ἵνα καρποφορῶμεν τῷ Θεῷ. <sup>5</sup> ὅτε γὰρ ἦμεν ἐν τῇ ᾗ, τὰ παθήματα τῶν ἁμαρτιῶν τὰ οὐ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, <sup>6</sup> ζῶντες ἐν ᾧ κατειχόμεθα, ὥστε ὑεῖν ἡμᾶς ἐν καινότητι πνεύματος, παλαιότητι γράμματος.

ἰ οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; νοῖτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ εἶ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν ᾗδεν, εἰ μὴ ὁ νόμος ἔλεγεν· <sup>7</sup> θυμῆσαι. <sup>8</sup> ἀφορμὴν δὲ λαβοῦσα ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ ἁμαρτίας νεκρά· <sup>9</sup> ἐγὼ δὲ ζῶν ὁ νόμος ποτέ· ἐλθοῦσης δὲ τῆς ἁμαρτίας ἀνέζησεν, ἐγὼ δὲ νεκρός. <sup>10</sup> καὶ εὗρέθη μοι ἡ ἐντολή

from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>21</sup> For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

7. Know ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth? <sup>2</sup> For the woman which hath an husband, is bound by the law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of the husband. <sup>3</sup> So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

<sup>4</sup> Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God, <sup>5</sup> for when we were in the flesh, the "motions of sins which were by the law, did work in our members, to bring forth fruit unto death." <sup>6</sup> But now we are delivered from the law, <sup>7</sup> that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

<sup>7</sup> What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. <sup>9</sup> For I was alive without the law once, but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment which was ordained

Bx. add αὐτῆς. • Bx. & Eiz. ἀποθανόντος. \* Gr. passions. β Or, being dead to it.  
† Or, concupiscence.

to life, I found to be unto death. <sup>11</sup> For sin taking occasion by the commandment, deceived me, & by it slew me. <sup>12</sup> Wherefore the law is holy, and the commandment holy, and just, and good.

<sup>13</sup> Was that then which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

<sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do, I allow not: for what I would, that do I not, but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law, that it is good. <sup>17</sup> Now then, it is no more I that do it: but sin that dwelleth in me. <sup>18</sup> For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to perform that which is good, I find not. <sup>19</sup> For the good that I would, I do not: but the evil which I would not, that I do.

<sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

<sup>21</sup> I find then a law, that when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God, after the inward man. <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

<sup>24</sup> O wretched man that I am: who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then, with the

ἡ εἰς ζωὴν, <sup>a</sup> αὐτὴ εἰς θάνατον. <sup>11</sup> ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. <sup>12</sup> ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

<sup>13</sup> Τὸ οὖν ἀγαθὸν ἐμοὶ <sup>b</sup> γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. <sup>14</sup> οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ <sup>c</sup> σὰρ-κινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. <sup>15</sup> ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, <sup>d</sup> τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. <sup>16</sup> εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. <sup>17</sup> νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>18</sup> οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν <sup>e</sup> οὐχ εὐρίσκω. <sup>19</sup> οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω.

<sup>20</sup> Εἰ δὲ ὃ οὐ θέλω ἐγὼ, <sup>f</sup> τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>21</sup> εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. <sup>22</sup> συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· <sup>23</sup> βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

<sup>24</sup> Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; <sup>25</sup> εὐχαριστῶ <sup>g</sup> τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα

<sup>a</sup> ὡς. <sup>b</sup> ὡς. <sup>c</sup> ὡς. <sup>d</sup> ὡς. <sup>e</sup> ὡς. <sup>f</sup> ὡς. <sup>g</sup> ὡς. <sup>h</sup> ὡς. <sup>i</sup> ὡς. <sup>j</sup> ὡς. <sup>k</sup> ὡς. <sup>l</sup> ὡς. <sup>m</sup> ὡς. <sup>n</sup> ὡς. <sup>o</sup> ὡς. <sup>p</sup> ὡς. <sup>q</sup> ὡς. <sup>r</sup> ὡς. <sup>s</sup> ὡς. <sup>t</sup> ὡς. <sup>u</sup> ὡς. <sup>v</sup> ὡς. <sup>w</sup> ὡς. <sup>x</sup> ὡς. <sup>y</sup> ὡς. <sup>z</sup> ὡς. <sup>aa</sup> ὡς. <sup>ab</sup> ὡς. <sup>ac</sup> ὡς. <sup>ad</sup> ὡς. <sup>ae</sup> ὡς. <sup>af</sup> ὡς. <sup>ag</sup> ὡς. <sup>ah</sup> ὡς. <sup>ai</sup> ὡς. <sup>aj</sup> ὡς. <sup>ak</sup> ὡς. <sup>al</sup> ὡς. <sup>am</sup> ὡς. <sup>an</sup> ὡς. <sup>ao</sup> ὡς. <sup>ap</sup> ὡς. <sup>aq</sup> ὡς. <sup>ar</sup> ὡς. <sup>as</sup> ὡς. <sup>at</sup> ὡς. <sup>au</sup> ὡς. <sup>av</sup> ὡς. <sup>aw</sup> ὡς. <sup>ax</sup> ὡς. <sup>ay</sup> ὡς. <sup>az</sup> ὡς. <sup>ba</sup> ὡς. <sup>bb</sup> ὡς. <sup>bc</sup> ὡς. <sup>bd</sup> ὡς. <sup>be</sup> ὡς. <sup>bf</sup> ὡς. <sup>bg</sup> ὡς. <sup>bh</sup> ὡς. <sup>bi</sup> ὡς. <sup>bj</sup> ὡς. <sup>bk</sup> ὡς. <sup>bl</sup> ὡς. <sup>bm</sup> ὡς. <sup>bn</sup> ὡς. <sup>bo</sup> ὡς. <sup>bp</sup> ὡς. <sup>bq</sup> ὡς. <sup>br</sup> ὡς. <sup>bs</sup> ὡς. <sup>bt</sup> ὡς. <sup>bu</sup> ὡς. <sup>bv</sup> ὡς. <sup>bw</sup> ὡς. <sup>bx</sup> ὡς. <sup>by</sup> ὡς. <sup>bz</sup> ὡς. <sup>ca</sup> ὡς. <sup>cb</sup> ὡς. <sup>cc</sup> ὡς. <sup>cd</sup> ὡς. <sup>ce</sup> ὡς. <sup>cf</sup> ὡς. <sup>cg</sup> ὡς. <sup>ch</sup> ὡς. <sup>ci</sup> ὡς. <sup>cj</sup> ὡς. <sup>ck</sup> ὡς. <sup>cl</sup> ὡς. <sup>cm</sup> ὡς. <sup>cn</sup> ὡς. <sup>co</sup> ὡς. <sup>cp</sup> ὡς. <sup>cq</sup> ὡς. <sup>cr</sup> ὡς. <sup>cs</sup> ὡς. <sup>ct</sup> ὡς. <sup>cu</sup> ὡς. <sup>cv</sup> ὡς. <sup>cw</sup> ὡς. <sup>cx</sup> ὡς. <sup>cy</sup> ὡς. <sup>cz</sup> ὡς. <sup>da</sup> ὡς. <sup>db</sup> ὡς. <sup>dc</sup> ὡς. <sup>dd</sup> ὡς. <sup>de</sup> ὡς. <sup>df</sup> ὡς. <sup>dg</sup> ὡς. <sup>dh</sup> ὡς. <sup>di</sup> ὡς. <sup>dj</sup> ὡς. <sup>dk</sup> ὡς. <sup>dl</sup> ὡς. <sup>dm</sup> ὡς. <sup>dn</sup> ὡς. <sup>do</sup> ὡς. <sup>dp</sup> ὡς. <sup>dq</sup> ὡς. <sup>dr</sup> ὡς. <sup>ds</sup> ὡς. <sup>dt</sup> ὡς. <sup>du</sup> ὡς. <sup>dv</sup> ὡς. <sup>dw</sup> ὡς. <sup>dx</sup> ὡς. <sup>dy</sup> ὡς. <sup>dz</sup> ὡς. <sup>ea</sup> ὡς. <sup>eb</sup> ὡς. <sup>ec</sup> ὡς. <sup>ed</sup> ὡς. <sup>ee</sup> ὡς. <sup>ef</sup> ὡς. <sup>eg</sup> ὡς. <sup>eh</sup> ὡς. <sup>ei</sup> ὡς. <sup>ej</sup> ὡς. <sup>ek</sup> ὡς. <sup>el</sup> ὡς. <sup>em</sup> ὡς. <sup>en</sup> ὡς. <sup>eo</sup> ὡς. <sup>ep</sup> ὡς. <sup>eq</sup> ὡς. <sup>er</sup> ὡς. <sup>es</sup> ὡς. <sup>et</sup> ὡς. <sup>eu</sup> ὡς. <sup>ev</sup> ὡς. <sup>ew</sup> ὡς. <sup>ex</sup> ὡς. <sup>ey</sup> ὡς. <sup>ez</sup> ὡς. <sup>fa</sup> ὡς. <sup>fb</sup> ὡς. <sup>fc</sup> ὡς. <sup>fd</sup> ὡς. <sup>fe</sup> ὡς. <sup>ff</sup> ὡς. <sup>fg</sup> ὡς. <sup>fh</sup> ὡς. <sup>fi</sup> ὡς. <sup>fj</sup> ὡς. <sup>fk</sup> ὡς. <sup>fl</sup> ὡς. <sup>fm</sup> ὡς. <sup>fn</sup> ὡς. <sup>fo</sup> ὡς. <sup>fp</sup> ὡς. <sup>fq</sup> ὡς. <sup>fr</sup> ὡς. <sup>fs</sup> ὡς. <sup>ft</sup> ὡς. <sup>fu</sup> ὡς. <sup>fv</sup> ὡς. <sup>fw</sup> ὡς. <sup>fx</sup> ὡς. <sup>fy</sup> ὡς. <sup>fz</sup> ὡς. <sup>ga</sup> ὡς. <sup>gb</sup> ὡς. <sup>gc</sup> ὡς. <sup>gd</sup> ὡς. <sup>ge</sup> ὡς. <sup>gf</sup> ὡς. <sup>gg</sup> ὡς. <sup>gh</sup> ὡς. <sup>gi</sup> ὡς. <sup>gj</sup> ὡς. <sup>gk</sup> ὡς. <sup>gl</sup> ὡς. <sup>gm</sup> ὡς. <sup>gn</sup> ὡς. <sup>go</sup> ὡς. <sup>gp</sup> ὡς. <sup>gq</sup> ὡς. <sup>gr</sup> ὡς. <sup>gs</sup> ὡς. <sup>gt</sup> ὡς. <sup>gu</sup> ὡς. <sup>gv</sup> ὡς. <sup>gw</sup> ὡς. <sup>gx</sup> ὡς. <sup>gy</sup> ὡς. <sup>gz</sup> ὡς. <sup>ha</sup> ὡς. <sup>hb</sup> ὡς. <sup>hc</sup> ὡς. <sup>hd</sup> ὡς. <sup>he</sup> ὡς. <sup>hf</sup> ὡς. <sup>hg</sup> ὡς. <sup>hh</sup> ὡς. <sup>hi</sup> ὡς. <sup>hj</sup> ὡς. <sup>hk</sup> ὡς. <sup>hl</sup> ὡς. <sup>hm</sup> ὡς. <sup>hn</sup> ὡς. <sup>ho</sup> ὡς. <sup>hp</sup> ὡς. <sup>hq</sup> ὡς. <sup>hr</sup> ὡς. <sup>hs</sup> ὡς. <sup>ht</sup> ὡς. <sup>hu</sup> ὡς. <sup>hv</sup> ὡς. <sup>hw</sup> ὡς. <sup>hx</sup> ὡς. <sup>hy</sup> ὡς. <sup>hz</sup> ὡς. <sup>ia</sup> ὡς. <sup>ib</sup> ὡς. <sup>ic</sup> ὡς. <sup>id</sup> ὡς. <sup>ie</sup> ὡς. <sup>if</sup> ὡς. <sup>ig</sup> ὡς. <sup>ih</sup> ὡς. <sup>ii</sup> ὡς. <sup>ij</sup> ὡς. <sup>ik</sup> ὡς. <sup>il</sup> ὡς. <sup>im</sup> ὡς. <sup>in</sup> ὡς. <sup>io</sup> ὡς. <sup>ip</sup> ὡς. <sup>iq</sup> ὡς. <sup>ir</sup> ὡς. <sup>is</sup> ὡς. <sup>it</sup> ὡς. <sup>iu</sup> ὡς. <sup>iv</sup> ὡς. <sup>iw</sup> ὡς. <sup>ix</sup> ὡς. <sup>iy</sup> ὡς. <sup>iz</sup> ὡς. <sup>ja</sup> ὡς. <sup>jb</sup> ὡς. <sup>jc</sup> ὡς. <sup>jd</sup> ὡς. <sup>je</sup> ὡς. <sup>jf</sup> ὡς. <sup>jj</sup> ὡς. <sup>jk</sup> ὡς. <sup>jl</sup> ὡς. <sup>jm</sup> ὡς. <sup>jn</sup> ὡς. <sup>jo</sup> ὡς. <sup>jp</sup> ὡς. <sup>jq</sup> ὡς. <sup>jr</sup> ὡς. <sup>js</sup> ὡς. <sup>jt</sup> ὡς. <sup>ju</sup> ὡς. <sup>jv</sup> ὡς. <sup>jw</sup> ὡς. <sup>jx</sup> ὡς. <sup>jy</sup> ὡς. <sup>jz</sup> ὡς. <sup>ka</sup> ὡς. <sup>kb</sup> ὡς. <sup>kc</sup> ὡς. <sup>kd</sup> ὡς. <sup>ke</sup> ὡς. <sup>kf</sup> ὡς. <sup>kg</sup> ὡς. <sup>kh</sup> ὡς. <sup>ki</sup> ὡς. <sup>kj</sup> ὡς. <sup>kk</sup> ὡς. <sup>kl</sup> ὡς. <sup>km</sup> ὡς. <sup>kn</sup> ὡς. <sup>ko</sup> ὡς. <sup>kp</sup> ὡς. <sup>kq</sup> ὡς. <sup>kr</sup> ὡς. <sup>ks</sup> ὡς. <sup>kt</sup> ὡς. <sup>ku</sup> ὡς. <sup>kv</sup> ὡς. <sup>kx</sup> ὡς. <sup>ky</sup> ὡς. <sup>kz</sup> ὡς. <sup>la</sup> ὡς. <sup>lb</sup> ὡς. <sup>lc</sup> ὡς. <sup>ld</sup> ὡς. <sup>le</sup> ὡς. <sup>lf</sup> ὡς. <sup>lg</sup> ὡς. <sup>lh</sup> ὡς. <sup>li</sup> ὡς. <sup>lj</sup> ὡς. <sup>lk</sup> ὡς. <sup>ll</sup> ὡς. <sup>lm</sup> ὡς. <sup>ln</sup> ὡς. <sup>lo</sup> ὡς. <sup>lp</sup> ὡς. <sup>lq</sup> ὡς. <sup>lr</sup> ὡς. <sup>ls</sup> ὡς. <sup>lt</sup> ὡς. <sup>lu</sup> ὡς. <sup>lv</sup> ὡς. <sup>lw</sup> ὡς. <sup>lx</sup> ὡς. <sup>ly</sup> ὡς. <sup>lz</sup> ὡς. <sup>ma</sup> ὡς. <sup>mb</sup> ὡς. <sup>mc</sup> ὡς. <sup>md</sup> ὡς. <sup>me</sup> ὡς. <sup>mf</sup> ὡς. <sup>mg</sup> ὡς. <sup>mh</sup> ὡς. <sup>mi</sup> ὡς. <sup>mj</sup> ὡς. <sup>mk</sup> ὡς. <sup>ml</sup> ὡς. <sup>mm</sup> ὡς. <sup>mn</sup> ὡς. <sup>mo</sup> ὡς. <sup>mp</sup> ὡς. <sup>mq</sup> ὡς. <sup>mr</sup> ὡς. <sup>ms</sup> ὡς. <sup>mt</sup> ὡς. <sup>mu</sup> ὡς. <sup>mv</sup> ὡς. <sup>mw</sup> ὡς. <sup>mx</sup> ὡς. <sup>my</sup> ὡς. <sup>mz</sup> ὡς. <sup>na</sup> ὡς. <sup>nb</sup> ὡς. <sup>nc</sup> ὡς. <sup>nd</sup> ὡς. <sup>ne</sup> ὡς. <sup>nf</sup> ὡς. <sup>ng</sup> ὡς. <sup>nh</sup> ὡς. <sup>ni</sup> ὡς. <sup>nj</sup> ὡς. <sup>nk</sup> ὡς. <sup>nl</sup> ὡς. <sup>nm</sup> ὡς. <sup>nn</sup> ὡς. <sup>no</sup> ὡς. <sup>np</sup> ὡς. <sup>nq</sup> ὡς. <sup>nr</sup> ὡς. <sup>ns</sup> ὡς. <sup>nt</sup> ὡς. <sup>nu</sup> ὡς. <sup>nv</sup> ὡς. <sup>nw</sup> ὡς. <sup>nx</sup> ὡς. <sup>ny</sup> ὡς. <sup>nz</sup> ὡς. <sup>oa</sup> ὡς. <sup>ob</sup> ὡς. <sup>oc</sup> ὡς. <sup>od</sup> ὡς. <sup>oe</sup> ὡς. <sup>of</sup> ὡς. <sup>og</sup> ὡς. <sup>oh</sup> ὡς. <sup>oi</sup> ὡς. <sup>oj</sup> ὡς. <sup>ok</sup> ὡς. <sup>ol</sup> ὡς. <sup>om</sup> ὡς. <sup>on</sup> ὡς. <sup>oo</sup> ὡς. <sup>op</sup> ὡς. <sup>oq</sup> ὡς. <sup>or</sup> ὡς. <sup>os</sup> ὡς. <sup>ot</sup> ὡς. <sup>ou</sup> ὡς. <sup>ov</sup> ὡς. <sup>ow</sup> ὡς. <sup>ox</sup> ὡς. <sup>oy</sup> ὡς. <sup>oz</sup> ὡς. <sup>pa</sup> ὡς. <sup>pb</sup> ὡς. <sup>pc</sup> ὡς. <sup>pd</sup> ὡς. <sup>pe</sup> ὡς. <sup>pf</sup> ὡς. <sup>pg</sup> ὡς. <sup>ph</sup> ὡς. <sup>pi</sup> ὡς. <sup>pj</sup> ὡς. <sup>pk</sup> ὡς. <sup>pl</sup> ὡς. <sup>pm</sup> ὡς. <sup>pn</sup> ὡς. <sup>po</sup> ὡς. <sup>pp</sup> ὡς. <sup>pq</sup> ὡς. <sup>pr</sup> ὡς. <sup>ps</sup> ὡς. <sup>pt</sup> ὡς. <sup>pu</sup> ὡς. <sup>pv</sup> ὡς. <sup>pw</sup> ὡς. <sup>px</sup> ὡς. <sup>py</sup> ὡς. <sup>pz</sup> ὡς. <sup>qa</sup> ὡς. <sup>qb</sup> ὡς. <sup>qc</sup> ὡς. <sup>qd</sup> ὡς. <sup>qe</sup> ὡς. <sup>qf</sup> ὡς. <sup>qg</sup> ὡς. <sup>qh</sup> ὡς. <sup>qi</sup> ὡς. <sup>qj</sup> ὡς. <sup>qk</sup> ὡς. <sup>ql</sup> ὡς. <sup>qm</sup> ὡς. <sup>qn</sup> ὡς. <sup>qo</sup> ὡς. <sup>qp</sup> ὡς. <sup>qq</sup> ὡς. <sup>qr</sup> ὡς. <sup>qs</sup> ὡς. <sup>qt</sup> ὡς. <sup>qu</sup> ὡς. <sup>qv</sup> ὡς. <sup>qw</sup> ὡς. <sup>qx</sup> ὡς. <sup>qy</sup> ὡς. <sup>qz</sup> ὡς. <sup>ra</sup> ὡς. <sup>rb</sup> ὡς. <sup>rc</sup> ὡς. <sup>rd</sup> ὡς. <sup>re</sup> ὡς. <sup>rf</sup> ὡς. <sup>rg</sup> ὡς. <sup>rh</sup> ὡς. <sup>ri</sup> ὡς. <sup>rj</sup> ὡς. <sup>rk</sup> ὡς. <sup>rl</sup> ὡς. <sup>rm</sup> ὡς. <sup>rn</sup> ὡς. <sup>ro</sup> ὡς. <sup>rp</sup> ὡς. <sup>rq</sup> ὡς. <sup>rr</sup> ὡς. <sup>rs</sup> ὡς. <sup>rt</sup> ὡς. <sup>ru</sup> ὡς. <sup>rv</sup> ὡς. <sup>rw</sup> ὡς. <sup>rx</sup> ὡς. <sup>ry</sup> ὡς. <sup>rz</sup> ὡς. <sup>sa</sup> ὡς. <sup>sb</sup> ὡς. <sup>sc</sup> ὡς. <sup>sd</sup> ὡς. <sup>se</sup> ὡς. <sup>sf</sup> ὡς. <sup>sg</sup> ὡς. <sup>sh</sup> ὡς. <sup>si</sup> ὡς. <sup>sj</sup> ὡς. <sup>sk</sup> ὡς. <sup>sl</sup> ὡς. <sup>sm</sup> ὡς. <sup>sn</sup> ὡς. <sup>so</sup> ὡς. <sup>sp</sup> ὡς. <sup>sq</sup> ὡς. <sup>sr</sup> ὡς. <sup>ss</sup> ὡς. <sup>st</sup> ὡς. <sup>su</sup> ὡς. <sup>sv</sup> ὡς. <sup>sw</sup> ὡς. <sup>sx</sup> ὡς. <sup>sy</sup> ὡς. <sup>sz</sup> ὡς. <sup>ta</sup> ὡς. <sup>tb</sup> ὡς. <sup>tc</sup> ὡς. <sup>td</sup> ὡς. <sup>te</sup> ὡς. <sup>tf</sup> ὡς. <sup>tg</sup> ὡς. <sup>th</sup> ὡς. <sup>ti</sup> ὡς. <sup>tj</sup> ὡς. <sup>tk</sup> ὡς. <sup>tl</sup> ὡς. <sup>tm</sup> ὡς. <sup>tn</sup> ὡς. <sup>to</sup> ὡς. <sup>tp</sup> ὡς. <sup>tq</sup> ὡς. <sup>tr</sup> ὡς. <sup>ts</sup> ὡς. <sup>tt</sup> ὡς. <sup>tu</sup> ὡς. <sup>tv</sup> ὡς. <sup>tw</sup> ὡς. <sup>tx</sup> ὡς. <sup>ty</sup> ὡς. <sup>tz</sup> ὡς. <sup>ua</sup> ὡς. <sup>ub</sup> ὡς. <sup>uc</sup> ὡς. <sup>ud</sup> ὡς. <sup>ue</sup> ὡς. <sup>uf</sup> ὡς. <sup>ug</sup> ὡς. <sup>uh</sup> ὡς. <sup>ui</sup> ὡς. <sup>uj</sup> ὡς. <sup>uk</sup> ὡς. <sup>ul</sup> ὡς. <sup>um</sup> ὡς. <sup>un</sup> ὡς. <sup>uo</sup> ὡς. <sup>up</sup> ὡς. <sup>uq</sup> ὡς. <sup>ur</sup> ὡς. <sup>us</sup> ὡς. <sup>ut</sup> ὡς. <sup>uu</sup> ὡς. <sup>uv</sup> ὡς. <sup>uw</sup> ὡς. <sup>ux</sup> ὡς. <sup>uy</sup> ὡς. <sup>uz</sup> ὡς. <sup>va</sup> ὡς. <sup>vb</sup> ὡς. <sup>vc</sup> ὡς. <sup>vd</sup> ὡς. <sup>ve</sup> ὡς. <sup>vf</sup> ὡς. <sup>vg</sup> ὡς. <sup>vh</sup> ὡς. <sup>vi</sup> ὡς. <sup>vj</sup> ὡς. <sup>vk</sup> ὡς. <sup>vl</sup> ὡς. <sup>vm</sup> ὡς. <sup>vn</sup> ὡς. <sup>vo</sup> ὡς. <sup>vp</sup> ὡς. <sup>vq</sup> ὡς. <sup>vr</sup> ὡς. <sup>vs</sup> ὡς. <sup>vt</sup> ὡς. <sup>vu</sup> ὡς. <sup>vv</sup> ὡς. <sup>vw</sup> ὡς. <sup>vx</sup> ὡς. <sup>vy</sup> ὡς. <sup>vz</sup> ὡς. <sup>wa</sup> ὡς. <sup>wb</sup> ὡς. <sup>wc</sup> ὡς. <sup>wd</sup> ὡς. <sup>we</sup> ὡς. <sup>wf</sup> ὡς. <sup>wg</sup> ὡς. <sup>wh</sup> ὡς. <sup>wi</sup> ὡς. <sup>wj</sup> ὡς. <sup>wk</sup> ὡς. <sup>wl</sup> ὡς. <sup>wm</sup> ὡς. <sup>wn</sup> ὡς. <sup>wo</sup> ὡς. <sup>wp</sup> ὡς. <sup>wq</sup> ὡς. <sup>wr</sup> ὡς. <sup>ws</sup> ὡς. <sup>wt</sup> ὡς. <sup>wu</sup> ὡς. <sup>wv</sup> ὡς. <sup>ww</sup> ὡς. <sup>wx</sup> ὡς. <sup>wy</sup> ὡς. <sup>wz</sup> ὡς. <sup>xa</sup> ὡς. <sup>xb</sup> ὡς. <sup>xc</sup> ὡς. <sup>xd</sup> ὡς. <sup>xe</sup> ὡς. <sup>xf</sup> ὡς. <sup>xg</sup> ὡς. <sup>xh</sup> ὡς. <sup>xi</sup> ὡς. <sup>xj</sup> ὡς. <sup>xk</sup> ὡς. <sup>xl</sup> ὡς. <sup>xm</sup> ὡς. <sup>xn</sup> ὡς. <sup>xo</sup> ὡς. <sup>xp</sup> ὡς. <sup>xq</sup> ὡς. <sup>xr</sup> ὡς. <sup>xs</sup> ὡς. <sup>xt</sup> ὡς. <sup>xu</sup> ὡς. <sup>xv</sup> ὡς. <sup>xw</sup> ὡς. <sup>xx</sup> ὡς. <sup>xy</sup> ὡς. <sup>xz</sup> ὡς. <sup>ya</sup> ὡς. <sup>yb</sup> ὡς. <sup>yc</sup> ὡς. <sup>yd</sup> ὡς. <sup>ye</sup> ὡς. <sup>yf</sup> ὡς. <sup>yg</sup> ὡς. <sup>yh</sup> ὡς. <sup>yi</sup> ὡς. <sup>yj</sup> ὡς. <sup>yk</sup> ὡς. <sup>yl</sup> ὡς. <sup>ym</sup> ὡς. <sup>yn</sup> ὡς. <sup>yo</sup> ὡς. <sup>yp</sup> ὡς. <sup>yq</sup> ὡς. <sup>yr</sup> ὡς. <sup>ys</sup> ὡς. <sup>yt</sup> ὡς. <sup>yu</sup> ὡς. <sup>yv</sup> ὡς. <sup>yw</sup> ὡς. <sup>yx</sup> ὡς. <sup>yy</sup> ὡς. <sup>yz</sup> ὡς. <sup>za</sup> ὡς. <sup>zb</sup> ὡς. <sup>zc</sup> ὡς. <sup>zd</sup> ὡς. <sup>ze</sup> ὡς. <sup>zf</sup> ὡς. <sup>zg</sup> ὡς. <sup>zh</sup> ὡς. <sup>zi</sup> ὡς. <sup>zj</sup> ὡς. <sup>zk</sup> ὡς. <sup>zl</sup> ὡς. <sup>zm</sup> ὡς. <sup>zn</sup> ὡς. <sup>zo</sup> ὡς. <sup>zp</sup> ὡς. <sup>zq</sup> ὡς. <sup>zr</sup> ὡς. <sup>zs</sup> ὡς. <sup>zt</sup> ὡς. <sup>zu</sup> ὡς. <sup>zv</sup> ὡς. <sup>zw</sup> ὡς. <sup>zx</sup> ὡς. <sup>zy</sup> ὡς. <sup>zz</sup> ὡς. <sup>aa</sup> ὡς. <sup>ab</sup> ὡς. <sup>ac</sup> ὡς. <sup>ad</sup> ὡς. <sup>ae</sup> ὡς. <sup>af</sup> ὡς. <sup>ag</sup> ὡς. <sup>ah</sup> ὡς. <sup>ai</sup> ὡς. <sup>aj</sup> ὡς. <sup>ak</sup> ὡς. <sup>al</sup> ὡς. <sup>am</sup> ὡς. <sup>an</sup> ὡς. <sup>ao</sup> ὡς. <sup>ap</sup> ὡς. <sup>aq</sup> ὡς. <sup>ar</sup> ὡς. <sup>as</sup> ὡς. <sup>at</sup> ὡς. <sup>au</sup> ὡς. <sup>av</sup> ὡς. <sup>aw</sup> ὡς. <sup>ax</sup> ὡς. <sup>ay</sup> ὡς. <sup>az</sup> ὡς. <sup>ba</sup> ὡς. <sup>bb</sup> ὡς. <sup>bc</sup> ὡς. <sup>bd</sup> ὡς. <sup>be</sup> ὡς. <sup>bf</sup> ὡς. <sup>bg</sup> ὡς. <sup>bh</sup> ὡς. <sup>bi</sup> ὡς. <sup>bj</sup> ὡς. <sup>bk</sup> ὡς. <sup>bl</sup> ὡς. <sup>bm</sup> ὡς. <sup>bn</sup> ὡς. <sup>bo</sup> ὡς. <sup>bp</sup> ὡς. <sup>bq</sup> ὡς. <sup>br</sup> ὡς. <sup>bs</sup> ὡς. <sup>bt</sup> ὡς. <sup>bu</sup> ὡς. <sup>bv</sup> ὡς. <sup>bw</sup> ὡς. <sup>bx</sup> ὡς. <sup>by</sup> ὡς. <sup>bz</sup> ὡς. <sup>ca</sup> ὡς. <sup>cb</sup> ὡς. <sup>cc</sup> ὡς. <sup>cd</sup> ὡς. <sup>ce</sup> ὡς. <sup>cf</sup> ὡς. <sup>cg</sup> ὡς. <sup>ch</sup> ὡς. <sup>ci</sup> ὡς. <sup>cj</sup> ὡς. <sup>ck</sup> ὡς. <sup>cl</sup> ὡς. <sup>cm</sup> ὡς. <sup>cn</sup> ὡς. <sup>co</sup> ὡς. <sup>cp</sup> ὡς. <sup>cq</sup> ὡς. <sup>cr</sup> ὡς. <sup>cs</sup> ὡς. <sup>ct</sup> ὡς. <sup>cu</sup> ὡς. <sup>cv</sup> ὡς. <sup>cw</sup> ὡς. <sup>cx</sup> ὡς. <sup>cy</sup> ὡς. <sup>cz</sup> ὡς. <sup>da</sup> ὡς. <sup>db</sup> ὡς. <sup>dc</sup> ὡς. <sup>dd</sup> ὡς. <sup>de</sup> ὡς. <sup>df</sup> ὡς. <sup>dg</sup> ὡς. <sup>dh</sup> ὡς. <sup>di</sup> ὡς. <sup>dj</sup> ὡς. <sup>dk</sup> ὡς. <sup>dl</sup> ὡς. <sup>dm</sup> ὡς. <sup>dn</sup> ὡς. <sup>do</sup> ὡς. <sup>dp</sup> ὡς. <sup>dq</sup> ὡς. <sup>dr</sup> ὡς. <sup>ds</sup> ὡς. <sup>dt</sup> ὡς. <sup>du</sup> ὡς. <sup>dv</sup> ὡς. <sup>dw</sup> ὡς. <sup>dx</sup> ὡς. <sup>dy</sup> ὡς. <sup>dz</sup> ὡς. <sup>ea</sup> ὡς. <sup>eb</sup> ὡς. <sup>ec</sup> ὡς. <sup>ed</sup> ὡς. <sup>ee</sup> ὡς. <sup>ef</sup> ὡς. <sup>eg</sup> ὡς. <sup>eh</sup> ὡς. <sup>ei</sup> ὡς. <sup>ej</sup> ὡς. <sup>ek</sup> ὡς. <sup>el</sup> ὡς. <sup>em</sup> ὡς. <sup>en</sup> ὡς. <sup>eo</sup> ὡς. <sup>ep</sup> ὡς. <sup>eq</sup> ὡς. <sup>er</sup> ὡς. <sup>es</sup> ὡς. <sup>et</sup> ὡς. <sup>eu</sup> ὡς. <sup>ev</sup> ὡς. <sup>ew</sup> ὡς. <sup>ex</sup> ὡς. <sup>ey</sup> ὡς. <sup>ez</sup> ὡς. <sup>fa</sup> ὡς. <sup>fb</sup> ὡς. <sup>fc</sup> ὡς. <sup>fd</sup> ὡς. <sup>fe</sup> ὡς. <sup>ff</sup> ὡς. <sup>fg</sup> ὡς. <sup>fh</sup> ὡς. <sup>fi</sup> ὡς. <sup>fj</sup> ὡς. <sup>fk</sup> ὡς. <sup>fl</sup> ὡς. <sup>fm</sup> ὡς. <sup>fn</sup> ὡς. <sup>fo</sup> ὡς. <sup>fp</sup> ὡς. <sup>fq</sup> ὡς. <sup>fr</sup> ὡς. <sup>fs</sup> ὡς. <sup>ft</sup> ὡ

οὐν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.

8. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.<sup>a</sup> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ὁ γὰρ ἀδύνατον οὐ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς,

Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ιοώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν, ἐν τῇ ρκί, ἵνα τὸ δικαίωμα τοῦ νόμου ἠρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα ὑπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.

Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς κὸς φρονοῦσιν· οἱ δὲ κατὰ Πνεῦμα, οὐ Πνεύματος. ὁ γὰρ φρόνημα σαρκὸς, θάνατος· τὸ δὲ φρόνημα Πνεύματος, ζωὴ καὶ εἰρήνη. διότι ῥόνημα τῆς σαρκὸς, ἔχθρα εἰς τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποταται, οὐδὲ γὰρ δύναται. οἱ δὲ ἱρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύναται.

ἡμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἵπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ἡμῖν. εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔστω οὐκ ἔστιν αὐτοῦ. εἰ δὲ ὁ σὺ ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν ὀρτῶν, τὸ δὲ πνεῦμα ζῶν διὰ ἡνν. εἰ δὲ τὸ Πνεῦμα τοῦ Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, τὸν Χριστὸν ἐκ νεκρῶν ἔγειρας καὶ τὰ θνητὰ σώματα ὑμῶν, ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν

mind I myself serve the law of God: but with the flesh, the law of sin.

8. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For to be carnally minded, is death: but to be spiritually minded, is life and peace: because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

εὖ οὖν, ἀδελφοί, ὀφειλέται ἐστὶν ὑμῖν σαρκί, τοῦ κατὰ σάρκα ζῆν. κατὰ σάρκα ζῆτε, μέλλετε ὑμεῖς εἰ δὲ Πνεύματι τὰς πράξεις

12 Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do

<sup>a</sup> κατὰ σάρκα περὶ ἁμαρτίας, ἀλλὰ κατὰ Πνεῦμα.  
<sup>b</sup> by a sacrifice for sin. <sup>c</sup> Or, the minding of the flesh. <sup>d</sup> Or, the minding of the Spirit.  
<sup>e</sup> Or, because of his Spirit.

mortify the deeds of the body, ye shall live. <sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God. <sup>17</sup> And if children, then heirs, heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

<sup>18</sup> For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature, waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. <sup>22</sup> For we know that "the whole creation groaneth, and travaileth in pain together until now. <sup>23</sup> And not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. <sup>24</sup> For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for that we see not, then do we with patience wait for it.

<sup>26</sup> Likewise <sup>†</sup> Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings, which cannot be uttered. <sup>27</sup> And he that searcheth the hearts, knoweth what

<sup>a</sup> τοῦ σώματος" θανατοῦτε, ζήσεσθε. <sup>14</sup> ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. <sup>15</sup> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας, ἐν ᾧ κρίζομεν· Ἀββὰ ὁ πατήρ. <sup>16</sup> αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν τέκνα Θεοῦ. <sup>17</sup> εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπαύχομεν, ἵνα καὶ συνδοξασθώμεν.

<sup>18</sup> Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. <sup>19</sup> ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. <sup>20</sup> τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) <sup>21</sup> ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. <sup>22</sup> οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. <sup>23</sup> οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. <sup>24</sup> τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; <sup>25</sup> εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

<sup>26</sup> Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται <sup>b</sup> ταῖς ἀσθενείαις<sup>c</sup> ἡμῶν· τὸ γὰρ τί <sup>c</sup> προσευξόμεθα<sup>d</sup> καθὼς δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει <sup>d</sup> ὑπὲρ ἡμῶν<sup>e</sup> στεναγμοῖς ἀλαλήτοις· <sup>27</sup> ὁ δὲ ἐρευνῶν τὰς καρδίας,

<sup>a</sup> ὡ τῆς σαρκος.

<sup>b</sup> ὡ τῆ ἀσθενείας.

<sup>c</sup> ὡ προσευξόμεθα.

<sup>d</sup> —

<sup>e</sup> Or, every creature.

οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

<sup>28</sup> Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. <sup>29</sup> ὅτι οὗς προέγνω, καὶ προώρισε συμμόρφους ἡς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι ὑτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὗς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὗς ἐκάλεσε, τούτους καὶ ἰκαίωσεν· οὗς δὲ ἰδικαίωσε, τούτους ἰ ἐδόξασε.

<sup>31</sup> Τί οὖν ἐροῦμεν πρὸς ταῦτα· εἰ ὁ ὅς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; <sup>32</sup> ὃς γε ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἰν πάντων παρέδωκεν αὐτὸν, πῶς ἰ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαταί; <sup>33</sup> τίς ἐγκαλέσει κατὰ ἐκῶν Θεοῦ; Θεὸς ὁ δικαίων· <sup>34</sup> τίς τακρίνων; Χριστὸς ὁ ἀποθανών, οὐ δὲ <sup>35</sup> καὶ ἐγερθεῖς, ὃς <sup>36</sup> καὶ ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐν-ἰνει ὑπὲρ ἡμῶν· <sup>37</sup> τίς ἡμᾶς χω-ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; <sup>38</sup> ὃς, ἢ στενοχωρία, ἢ διωγμός, ἢ ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαι-(καθὼς γέγραπται· Ὅτι <sup>39</sup> ἐνεκεν<sup>c</sup> ἰνατούμεθα ὅλην τὴν ἡμέραν· ἢμεν ὥς πρόβατα σφαγῆς.) <sup>40</sup> ἐν τούτοις πᾶσιν ὑπερνικώμεν ἀγαπήσαντος ἡμᾶς. <sup>41</sup> πέπει-ἰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, ἐλοι, οὔτε ἀρχαί, <sup>42</sup> οὔτε ἐνεστώτα λοντα, οὔτε δυνάμεις, <sup>43</sup> οὔτε ὕτε βάθος, οὔτε τίς κτίσις ἐτέ-εται ἡμᾶς χωρίσαι ἀπὸ τῆς οὐ Θεοῦ, τῆς ἐν Χριστῷ ἰη-υρίῳ ἡμῶν.

ἰθειαν λέγω ἐν Χριστῷ, οὐ  
συμμαρτυροῦσής μοι τῆς  
ὃς μου ἐν Πνεύματι ἁγίῳ,

is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

<sup>28</sup> And we know that all things work together for good, to them that love God, to them who are called according to his purpose.

<sup>29</sup> For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born amongst many brethren.

<sup>30</sup> Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

<sup>31</sup> What shall we then say to these things? If God be for us, who can be against us? <sup>32</sup> He spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things? <sup>33</sup> Whoso shall lay any thing to the charge of God's elect? It is God that justifieth: <sup>34</sup> who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> (As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.) <sup>37</sup> Nay in all these things we are more than conquerors, through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy



Ghost, <sup>2</sup> that I have great heaviness, and continual sorrow in my heart. <sup>3</sup> For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh: <sup>4</sup> who are Israelites: to whom pertaineth the adoption, and the glory, and the <sup>β</sup> covenants, and the giving of the law, and the service of God, and the promises: <sup>5</sup> whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.

<sup>6</sup> Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: <sup>7</sup> neither because they are the seed of Abraham are they all children: but, In Isaac shall thy seed be called. <sup>8</sup> That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. <sup>9</sup> For this is the word of promise, At this time will I come, & Sarah shall have a son. <sup>10</sup> And not only this, but when Rebecca also had conceived by one, even by our father Isaac, <sup>11</sup> (for the children being not yet born, neither having done any good or evil, that <sup>ψ</sup> purpose of God according to election might stand, not of works, but of him that calleth.) <sup>12</sup> It was said unto her, The <sup>ν</sup> elder shall serve the <sup>δ</sup> younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

<sup>14</sup> What shall we say then? Is there unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then it is not of him <sup>ψ</sup> willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For <sup>ς</sup> scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, <sup>ψ</sup> I might shew my power in thee, and <sup>ψ</sup> my name

<sup>2</sup> ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου <sup>3</sup> (ἢ ὑπόχρησιν γὰρ ὁ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ,) ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· <sup>4</sup> οἵτινές εἰσιν Ἰσραηλίται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα, καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, <sup>5</sup> ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

<sup>6</sup> Οὐχ οἷο<sup>δ</sup> δὲ ὅτι ἐκπέτωκεν ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· <sup>7</sup> οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. <sup>8</sup> τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. <sup>9</sup> ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός. <sup>10</sup> Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· <sup>11</sup> μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τί ἀγαθὸν ἢ κακόν, (ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μὲνῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,) <sup>12</sup> ἐρρήθη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι· <sup>13</sup> καθὼς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα.

<sup>14</sup> Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. <sup>15</sup> τῷ γὰρ Ὁ Μωϋσῆς λέγει· Ἐλέησω ὃν ἂν ἐλέω, καὶ οἰκτείρῃσω ὃν ἂν οἰκτείρω. <sup>16</sup> Ἀρα οὖν οὐ τοῦ θελοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος Θεοῦ. <sup>17</sup> λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ· Ὅτι εἰς αὐτὸ τοῦτο ἐξηγειρά σε, ὥπως ἐνδείξωμαι ἐν σοὶ τὴν δυνάμιν μου,

<sup>2</sup> ὁ τοῦ γόστου. <sup>3</sup> ὁ ἀνάθεμα εἶναι αὐτὸς ἐγώ. <sup>4</sup> ὁ φανερ. <sup>5</sup> ὁ Θεὸς τοῦ Θεοῦ προθεσις. <sup>6</sup> Rec, Moser. Or, separated. <sup>7</sup> Or, testaments. <sup>8</sup> Or, greater. <sup>9</sup> Or, lesser.

καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν  
πάσῃ τῇ γῇ. <sup>18</sup> Ἀρα οὖν, ὃν θέλει,  
ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.

<sup>19</sup> Ἐρεῖς οὖν μοι· τί ἐτι μέμφεται;  
τῷ ἄρα βουλευάμῃ αὐτοῦ τίς ἀνθέ-  
στηκε; <sup>20</sup> Μενούγγε, ὦ ἄνθρωπε, σὺ  
τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ;  
μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· τί με  
ἐποίησας οὕτως; <sup>21</sup> Ἡ οὐκ ἔχει ἐξου-  
σίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ  
φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν  
σκεύους, ὃ δὲ εἰς αἰμιάν; <sup>22</sup> εἰ δὲ θέλων  
ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ  
γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν  
πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρ-  
ισμένα εἰς ἀπώλειαν· <sup>23</sup> καὶ ἵνα γνω-  
ρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ  
κενὴ ἐλέους, ἃ προητοίμασεν εἰς δόξαν;  
οὗς καὶ ἐκάλεσεν ἡμᾶς, (σὺ μόνον  
Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν) <sup>25</sup> ὡς  
ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ-  
λόν μου, λαόν μου· καὶ τὴν οὐκ ἡγα-  
ιένην, ἡγαπημένην. <sup>26</sup> Καὶ ἔσται,  
τῷ τόπῳ οὐ ἐρρήθη αὐτοῖς· Οὐ  
μου ὑμεῖς, ἐκεῖ κληθήσονται  
Θεοῦ ζῶντος. <sup>27</sup> Ἡσαίας δὲ  
εἰ ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ἢ ὁ  
υἱὸς τῶν νύων Ἰσραὴλ ὡς ἡ ἄμ-  
της θαλάσσης, τὸ κατάλειμμα  
σεται· <sup>28</sup> λόγον γὰρ συντελῶν  
ιντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον  
ποιήμενον ποιήσει Κύριος ἐπὶ  
ἡς. <sup>29</sup> Καὶ καθὼς προείρηκεν  
ἰς· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέ-  
ἤμιν σπέρμα, ὡς Σόδομα ἂν  
ᾤμεν, καὶ ὡς Γόμορρά ἂν ὁμοιώ-

might be declared throughout  
all <sup>18</sup> earth. <sup>19</sup> Therefore hath he  
mercy on whom he will have  
mercy, and whom he will, he  
hardeneth.

<sup>19</sup> Thou wilt say then unto  
me; Why doth he yet find fault?  
For who hath resisted his will?

<sup>20</sup> Nay but O man, who art  
thou that repliest against  
God? Shall the thing formed  
say to him that formed it, Why  
hast thou made me thus?

<sup>21</sup> Hath not the potter power  
over the clay, of the same lump,  
to make one vessel unto honour,  
and another unto dishonour?

<sup>22</sup> What if God, willing to shew  
his wrath, and to make his  
power known, endured with  
much longsuffering the vessels  
of wrath <sup>23</sup> fitted to destruction:  
<sup>23</sup> and that he might make  
known the riches of his glory  
on the vessels of mercy, which  
he had afore prepared unto  
glory? <sup>24</sup> Even us whom he  
hath called, not of the Jews  
only, but also of the Gentiles.

<sup>25</sup> As he saith also in Osee, I  
will call them my people, which  
were not my people: and her,  
beloved, which was not beloved.  
<sup>26</sup> And it shall come to  
pass, that in the place where it  
was said unto them, Ye are not  
my people, there shall they be  
called the children of the living  
God. <sup>27</sup> Esaias also crieth con-  
cerning Israel, Though the num-  
ber of the children of Israel be  
as the sand of <sup>28</sup> sea, a remnant  
shall be saved. <sup>28</sup> For he will  
finish <sup>29</sup> the work, and cut it short  
in righteousness: because a  
short work will the Lord make  
upon the earth. <sup>29</sup> And as Esaias  
said before, Except the Lord of  
Sabaoth had left us a seed, we  
had been as Sodoma, and been  
made like unto Gomorrha.

<sup>30</sup> What shall we say then?  
That the Gentiles which follow-  
ed not after righteousness, have  
attained to righteousness, even  
<sup>31</sup> <sup>31</sup> righteousness which is of faith:  
<sup>31</sup> but Israel which followed

οὖν ἐροῦμεν; ὅτι ζήτη τα μὴ  
δικαιοσύνην, κατέλαβε δικαιο-  
καιοσύνην δὲ τὴν ἐκ πίστεως·  
λ δὲ διώκων νόμον δικαιοσύνης,

after the law of righteousness, hath not attained to the law of righteousness. <sup>32</sup> Wherefore? Because *they sought it*, not by faith, but as it were by *works* of the law: for they stumbled at that stumblingstone, <sup>33</sup> as it is written, Behold, I lay in Sion a stumblingstone, and rock of offence: and whosoever believeth on him, shall not be ashamed.

10. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. <sup>2</sup> For I bear them record, that they have a zeal of God, but not according to knowledge. <sup>3</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to every one that believeth.

<sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. <sup>6</sup> But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down from above. <sup>7</sup> Or, Who shall descend into the deep? that is to bring up Christ again from the dead. <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart, that is the word of faith which we preach, <sup>9</sup> that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, Whosoever believeth on him, shall not be ashamed.

εἰς νόμον "δικαιοσύνης" οὐκ ἔφθασε; <sup>32</sup> διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων "νόμου." προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> καθὼς γεγραπταὶ Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ "πᾶς" ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

10. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἐ"ῃ" δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν "ε'" εἰς σωτηρίαν. <sup>2</sup> μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. <sup>3</sup> ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν "δικαιοσύνην" ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. <sup>4</sup> τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

<sup>5</sup> Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου. <sup>6</sup> Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. <sup>7</sup> Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν. <sup>8</sup> Ἡ· Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>9</sup> ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματι σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. <sup>10</sup> ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. <sup>11</sup> (καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.) <sup>12</sup> λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

<sup>12</sup> For there is no difference

<sup>12</sup> Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε

καὶ Ἕλληρος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· <sup>13</sup> Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.

<sup>14</sup> Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἔπιστευσαν; πῶς δὲ πιστεύσουσιν οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς ἡρῦσσοντος; <sup>15</sup> πῶς δὲ κηρύξουσιν, ἢ μὴ ἀποσταλῶσι; καθὼς γέγραπται· ἰς ὥραιαι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἂ· ἀγαθὰ. <sup>16</sup> Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ γένοιτο· τίς ἐπίστευσε τῇ ἀκοῇ ὧν; <sup>17</sup> (ἀρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἢ διὰ ῥήματος Θεοῦ.) <sup>18</sup> ἀλλὰ ὦ· Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς αὐτὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῆς· καὶ εἰς τὰ περάτα τῆς οἰκουμένης τὰ ἴα αὐτῶν. <sup>19</sup> ἀλλὰ λέγω· Μὴ Ἰσραὴλ οὐκ ἔγνω;· πρῶτος ὁ Μωϋσῆς λέγει· παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη, θνεί ἀσυνέτῳ παροργισῶ ὑμᾶς. <sup>20</sup> Ἡ δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην με μὴ ζητοῦσιν, ἐμφανὲς ἐγενόμην ἐμὲ μὴ ἐπερωτῶσι. <sup>21</sup> Πρὸς δὲ σαραήλ λέγει· Ὅλην τὴν ἡμέραν ἄσασα τὰς χεῖράς μου πρὸς λαὸν ὕντα καὶ ἀντιλέγοντα.

Λέγω οὖν· Μὴ ἀπόσωτο ὁ Θεὸς ἢν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ τραηλῖτης εἰμὶ, ἐκ σπέρματος αὐτοῦ, φυλῆς Βενιαμίν. <sup>2</sup> οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν οὐκ οἶδατε ἐν Ἡλίας τί γραφή; ὥς ἐντυγχάνει τῷ Θεῷ ὁ Ἰσραὴλ; <sup>3</sup> Κύριε, τοὺς εἰς σου ἀπέκτειναν, καὶ τὰ ἱεῖρά σου κατέσκαψαν κατὰ τὴν μόνον, καὶ ζητοῦσι τὴν

between the Jew and the Greek; for the same Lord over all, is rich unto all, that call upon him. <sup>13</sup> For whosoever shall call upon the name of the Lord, shall be saved.

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! <sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then, faith cometh by hearing, and hearing by the word of God. <sup>18</sup> But I say, Have they not heard? Yea verily, their sound went into all the earth, and their words unto the ends of the world. <sup>19</sup> But I say, did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. <sup>20</sup> But Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest unto them, that asked not after me. <sup>21</sup> But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

<sup>11</sup> I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars, and I am left alone,

Rec. σου γνωσῶ Ἰσραὴλ.  
Or, preaching.

Rec. Μωσῆ.  
Gr. the hearing of us.

d Rec. add λέγων.

e

and they seek my life. <sup>4</sup> But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for, but  $\gamma$  election hath obtained it, and the rest were  $\alpha$  blinded, <sup>8</sup> according as it is written, God hath given them the spirit of  $\beta$  slumber: eyes  $\gamma$  they should not see, and ears  $\gamma$  they should not hear unto this day. <sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumblingblock, & a recompence unto them. <sup>10</sup> Let their eyes be darkened,  $\gamma$  they may not see, & bow down their back alway.

<sup>11</sup> I say then; Have they stumbled that they should fall? God forbid. But rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. <sup>12</sup> Now if the fall of them be the riches of the world, and the  $\gamma$  diminishing of them, the riches of  $\gamma$  Gentiles: how much more their fulness? <sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> if by any means I may provoke to emulation them which are my flesh, and might save some of them. <sup>15</sup> For if the casting away of them be the reconciling of the world: what shall the receiving of them be, but life from the dead?

<sup>16</sup> For if the firstfruit be holy, the lump is also holy: and if  $\gamma$  root be holy, so are  $\gamma$  branches.

<sup>17</sup> And if some of the branches be broken off, and thou being a wild olive tree wert grafted in  $\alpha$  amongst them, and with them

ψυχὴν μου. <sup>4</sup> Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἑμαντῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. <sup>5</sup> Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. <sup>6</sup> εἰ δὲ χάριτι, οὐκ ἐτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκ ἐτι γίνεται χάρις. <sup>7</sup>

Τί οὖν; δ' ἐπιζητεῖ Ἰσραὴλ, <sup>8</sup> τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν, <sup>9</sup> (καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα τοῦ μὴ ἀκούειν) ἕως τῆς σήμερον ἡμέρας. <sup>10</sup> καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· <sup>11</sup> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

<sup>12</sup> Λέγω οὖν· Μὴ ἔπαισαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. <sup>13</sup> εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; <sup>14</sup> ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνους ἀποστόλος, τὴν διακονίαν μου δοξάζω, <sup>15</sup> εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. <sup>16</sup> εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

<sup>17</sup> Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι. <sup>18</sup> εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ρίζης καὶ τῆς πύτης τῆς

<sup>a</sup> Rec. add εἰ δὲ ἔργων, οὕτως ἐστὶ χάρις· οὕτως τὸ ἔργον οὕτως ἐστὶν ἔργον.

<sup>c</sup> Gb. David.

<sup>b</sup> Or hardened.

<sup>d</sup> Or remorse.

<sup>e</sup> Or, decay, or, loss.

<sup>f</sup> Rec. τούτων.

<sup>g</sup> Or, for them.

ἐλαίας ἐγένου, <sup>19</sup> μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾷσαι, οὐ σὺ τὴν ῥίζαν βασταίεις, ἀλλ' ἡ ῥίζα σέ. <sup>19</sup> ἔρείς οὖν· Ἐξεκλάσθησαν <sup>a</sup> κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ. <sup>20</sup> Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· <sup>21</sup> εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, <sup>b</sup> μή πως οὐδὲ σοὺ <sup>c</sup> φείσεται·

<sup>22</sup> Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, <sup>d</sup> ἀποτομίαν· ἐπὶ δὲ σέ, <sup>e</sup> χρηστότητα, εἰς τὴν ἐν τῇ ἀπιστίᾳ ἐγκεντρισθῶντων· ἐπεὶ καὶ σὺ ἐκοπήσθης. <sup>23</sup> Ἰκανοὶ δὲ, εἰ μὴ ἐπείνῳσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· ἵνα τὸς γὰρ ἐστὶν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. <sup>24</sup> εἰ γὰρ σὺ ἐκ τῆς τὰ φύσιν ἐξεκόπτης ἀγριελαίου, καὶ ῥὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέριον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἰαί;

<sup>25</sup> Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελτοὶ μου, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτη ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ ὑμῶν τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ λήρωμα τῶν ἐθνῶν εἰσέλθῃ· <sup>26</sup> καὶ πᾶς Ἰσραὴλ σωθήσεται, καθὼς ἔστι· Ἡξεῖ ἐκ Σιών ὁ ῥυόμενος, ποστρέψει ἀσεβείας ἀπὸ Ἰακώβ, αὐτῇ αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ἵνα ἐφέλωμαι τὰς ἀμαρτίας αὐτῶν. ἀ μὲν <sup>e</sup> τὸ εὐαγγέλιον, ἐχθροὶ δι' ἡμᾶς κατὰ τὴν ἐκλογὴν, ἀγαπητοὶ ὡς πατέρας. <sup>29</sup> ἀμεταμέλητα γὰρ ἔσμεν καὶ ἡ κλησίς τοῦ Θεοῦ. <sup>30</sup> γὰρ <sup>h</sup> καὶ <sup>e</sup> ὑμεῖς ποτε ἠπειτῶν Θεῷ, νῦν δὲ ἡλεήθητε τῇ ἀπειθείᾳ· <sup>31</sup> οὕτως καὶ οὗτοι ἠέθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα

partake of the root and fatness of the olive tree: <sup>19</sup> boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. <sup>21</sup> For if God spared not the natural branches, *take heed* lest he also spare not thee.

<sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these which be the natural branches, be grafted into their own olive tree?

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that a blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. <sup>27</sup> For this is my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. <sup>29</sup> For ye gifts and calling of God are without repentance. <sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> even so have these also now not believed, that through your mercy

ο. ο. <sup>b</sup> ἱ. <sup>c</sup> Rec. φείσεται. <sup>d</sup> ἀποτομία. <sup>e</sup> ἡ χρηστότης. <sup>f</sup> Rec. καὶ ἀπειθείας.   
 ἱ. οὖν. <sup>h</sup> Gb. om. <sup>g</sup> Or. hardness. <sup>i</sup> Or, obeyed. <sup>j</sup> Or, obeyed.

they also may obtain mercy.

<sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! <sup>34</sup> For who hath known the mind of the Lord, or who hath been his counsellor? <sup>35</sup> or who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup> For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

12. I beseech you therefore brethren, by my mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. <sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfect will of God.

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> so we being many are one body in Christ, and every one members one of another. <sup>6</sup> Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. <sup>7</sup> Or ministry, let us wait, on our ministering: or he that teacheth, on teaching: <sup>8</sup> or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.

καὶ αὐτοὶ ἐλεηθῶσι. <sup>32</sup> συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

<sup>33</sup> Ὡ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ. ὥς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. <sup>34</sup> τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; <sup>35</sup> ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; <sup>36</sup> ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

12. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. <sup>2</sup> καὶ μὴ ὡς συσχηματίσεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφούσεσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

<sup>3</sup> Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ ὅντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δέῃ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. <sup>4</sup> καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν. <sup>5</sup> οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ, ὃ δὲ καθ' εἰς ἀλλήλων μέλη, <sup>6</sup> ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· <sup>7</sup> εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· <sup>8</sup> εἴτε ὁ παρακαλῶν, ἐν τῇ ἀπλότῃ· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

<sup>2</sup> ὡς συσχηματίσεσθε... μεταμορφούσεσθε.

<sup>3</sup> Or, to sobriety.

<sup>7</sup> Or, imparteth.

<sup>8</sup> Or, shut them all up together.

<sup>4</sup> Or, liberally.

<sup>9</sup> Ἡ ἀγάπη ἀνυπόκριτος. ἀποστ-  
γούντες τὸ πονηρὸν, κολλώμενοι τῷ  
ἀγαθῷ· <sup>10</sup> τῇ φιλαδελφίᾳ εἰς ἀλλή-  
λους φιλόστοργοι· τῇ τιμῇ ἀλλήλους  
προηγούμενοι· <sup>11</sup> τῇ σπουδῇ μὴ ὀκνη-  
ροὶ, τῷ πνεύματι ζέοντες, τῷ \* Κυρίῳ  
δουλεύοντες· <sup>12</sup> τῇ ἐλπίδι χαίροντες,  
τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ  
προσκαρτεροῦντες· <sup>13</sup> ταῖς χρεῖαις τῶν  
ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν  
διώκοντες· <sup>14</sup> εὐλογεῖτε τοὺς διώκον-  
τας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.  
<sup>15</sup> χαίρειν μετὰ χαιρόντων, καὶ κλαίειν  
μετὰ κλαιόντων. <sup>16</sup> τὸ αὐτὸ εἰς ἀλ-  
λήλους φρονοῦντες· μὴ τὰ ὑψηλὰ  
φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συν-  
απαγόμενοι.

Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.  
<sup>7</sup> μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες·  
τρονοῦμενοι καλὰ ἐνώπιον πάντων ἀν-  
θρώπων· <sup>18</sup> εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ  
πάντων ἀνθρώπων εἰρηνεύοντες. <sup>19</sup> μὴ  
αὐτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ  
ὅτε τόπον τῇ ὀργῇ· γέγραπται γάρ·  
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει  
ὁ κύριος. <sup>20</sup> Ἐὰν ὁ οὖν πεινᾷ ὁ ἐχθρὸς  
οὖν, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε  
αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς  
πρεῦσαι ἐπὶ τὴν κεφαλὴν αὐτοῦ. <sup>21</sup> μὴ  
κῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ  
κατῷ τὸ κακόν.

13. Πᾶσα ψυχὴ ἐξουσίαις ὑπερ-  
οῦσαις ὑποτασσέσθω. οὐ γάρ ἐστιν  
ἰσχύς εἰ μὴ ὁ Θεοῦ· αἱ δὲ οὖν  
ἐξουσίαι, ὑπὸ \* Θεοῦ τεταγμέναι εἰσιν.  
ἵστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ,  
τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ  
ἀνθεστήκοτες, ἑαυτοῖς κρίμα λήψον-  
τες. <sup>2</sup> οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος  
ἐν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.

<sup>9</sup> Let love be without dis-  
simulation: abhor that which  
is evil, cleave to that which is  
good. <sup>10</sup> Be kindly affectioned  
one to another with brotherly  
love, in honour preferring one  
another. <sup>11</sup> Not slothful in busi-  
ness: fervent in spirit, serving  
the Lord. <sup>12</sup> Rejoicing in hope,  
patient in tribulation, continu-  
ing instant in prayer. <sup>13</sup> Dis-  
tributing to the necessity of  
saints; given to hospitality. <sup>14</sup>  
Bless them which persecute  
you, bless, and curse not. <sup>15</sup> Re-  
joice with them that do rejoice,  
and weep with them that weep.  
<sup>16</sup> Be of the same mind one to  
another. Mind not high  
things, but condescend to men  
of low estate.

Be not wise in your own con-  
ceits. <sup>17</sup> Recompense to no man  
evil for evil. Provide things  
honest in the sight of all men.  
<sup>18</sup> If it be possible, as much  
as lieth in you, live peaceably  
with all men. <sup>19</sup> Dearly be-  
loved, avenge not yourselves,  
but rather give place unto  
wrath: for it is written, Ven-  
geance is mine, I will repay,  
saith the Lord. <sup>20</sup> Therefore  
if thine enemy hunger, feed  
him: if he thirst, give him  
drink. For in so doing thou  
shalt heap coals of fire on his  
head. <sup>21</sup> Be not overcome of  
evil, but overcome evil with  
good.

13. Let every soul be subject  
unto higher powers: for there  
is no power but of God. The  
powers that be, are ordained  
of God. <sup>2</sup> Whosoever therefore  
resisteth the power, resisteth  
the ordinance of God: and they  
that resist, shall receive to them-  
selves damnation. <sup>3</sup> For rulers  
are not a terror to good works,  
but to the evil. Wilt thou then

— St. & Gb. κατὰ. b om. c om. d Rec. add εξουσίαις. \* Rec. add τον. f om. γὰρ.  
εργῶν, ἀλλὰ τῶν κακῶν. \* Or, in the love of the brethren. β Or, be contented with mean things.  
γ Or, ordered.



not be afraid of the power? do that which is good, and thou shalt have praise of the same. <sup>4</sup> For he is the minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

<sup>5</sup> Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup> Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

<sup>8</sup> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled <sup>9</sup> law. <sup>9</sup> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: & if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. <sup>10</sup> Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

<sup>11</sup> And that, knowing the time <sup>12</sup> now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. <sup>12</sup> The night is far spent, <sup>13</sup> day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. <sup>13</sup> Let us walk <sup>14</sup> honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. <sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14. Him that is weak in the faith receive you, but <sup>β</sup> not to

θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. <sup>4</sup> Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος <sup>α</sup> εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

<sup>5</sup> Διὸ ἀνάγκη <sup>ε</sup> ὑποτάσσεσθαι, <sup>β</sup> οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. <sup>6</sup> διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. <sup>7</sup> ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν.

<sup>8</sup> Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ <sup>δ</sup> ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. <sup>9</sup> τὸ γάρ· Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, <sup>α</sup> οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἕτερα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν. <sup>10</sup> ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

<sup>11</sup> Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη ἐξ ὕπνου ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν· <sup>12</sup> ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν·) ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτός, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. <sup>13</sup> ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ· <sup>14</sup> ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

14. Τὸν δὲ ἀσθενοῦντα τῇ πίστει

→

<sup>β</sup> ὡς ἀπὸ υποτασσέσθαι.

<sup>ε</sup> Εἰς. παρασσεσθαι.

<sup>δ</sup> Rec. αγαπᾶν ἀλλήλων.

<sup>α</sup> Rec. add οὐ ψευδομαρτυροῦντας.

<sup>α</sup> Or, decently.

<sup>β</sup> Or, not to judge <sup>α</sup> as doubtful thoughts.

προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. <sup>2</sup> ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

<sup>3</sup> ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. <sup>4</sup> σὺ τίς εἶ ὁ κρίνων ἁλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθῆσεται δέ· <sup>5</sup> δυνατὸς γὰρ ἐστίν· ὁ Θεὸς στήσαι αὐτόν.

<sup>6</sup> Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφροεῖσθω. <sup>6</sup> ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· <sup>7</sup> καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. <sup>8</sup> καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. <sup>7</sup> οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῇ, καὶ οὐδεὶς ἐαυτῷ ἀποθνήσκει. <sup>8</sup> εἴαν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· εἴαν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκωμεν. εἴαν τε οὖν ζῶμεν, εἴαν τε ποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. <sup>9</sup> εἰς τοῦτο γὰρ Χριστὸς <sup>10</sup> καὶ ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώνων κυριεύσῃ.

<sup>10</sup> Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν; καὶ πάντες γὰρ παραστησόμεθα τῷ ματι τοῦ Χριστοῦ. <sup>11</sup> γέγραπται ῥ· Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ ὑψεῖ πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἡμολογήσεται τῷ Θεῷ. <sup>12</sup> Ἀρα οὖν στος ἡμῶν περὶ ἐαυτοῦ λόγον δώσει Θεῷ.

<sup>13</sup> Μήκέτι οὖν ἀλλήλους κρίνωμεν· ἀ τοῦτο κρίνατε μᾶλλον, τὸ μὴ ἔχειν πρόσκομμα τῷ ἀδελφῷ ἢ σκάνον. <sup>14</sup> οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἐαυτοῦ·

doubtful disputations. <sup>2</sup> For one believeth that he may eat all things: another who is weak, eateth herbs. <sup>3</sup> Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth. For God hath received him. <sup>4</sup> Who art thou? judgest another man's servant? to his own master he standeth or falleth; yea he shall be holden up: for God is able to make him stand.

<sup>5</sup> One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. <sup>6</sup> He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup> For none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

<sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. <sup>12</sup> So then every one of us shall give account of himself to God.

<sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock, or an occasion to fall in his brother's way. <sup>14</sup> I know, and am persuaded by the Lord Jesus, that there is nothing unclean of

καταει γαρ. b → c Rom. om. d → e Rom. καὶ ἀνέστη καὶ ἀνέζησεν. f Om. Θεου. g Rom. ταυτου. a Or, fully assumed. β Or, observeth. γ Or, common.

itself: but to him <sup>†</sup> esteemeth any thing to be <sup>a</sup>unclean, to him it is unclean. <sup>15</sup> But if thy brother be grieved with *thy* meat: now walkest thou not <sup>†</sup>charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup> Let not then your good be evil spoken of. <sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

<sup>18</sup> For he that in these things serveth Christ, is acceptable to God, and approved of men. <sup>19</sup> Let us therefore follow after <sup>†</sup>things which make for peace, and things wherewith one may edify another. <sup>20</sup> For meat, destroy not the work of God: all things indeed are pure; but it is evil for that man who eateth with offence. <sup>21</sup> It is good neither to eat flesh, nor to drink wine, nor any *thing* whereby thy brother stumbleth, or is offended, or is made weak. <sup>22</sup> Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that *thing* which he alloweth. <sup>23</sup> And he that <sup>†</sup>doubteth, is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith, is sin.

15. We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let every one of us please his neighbour for his good to edification. <sup>3</sup> For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee, fell on me. <sup>4</sup> For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. <sup>5</sup> Now the God of

εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. <sup>15</sup> εἰ <sup>a</sup> δὲ <sup>†</sup> διὰ βρώματι ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. <sup>16</sup> μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. <sup>17</sup> οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.

<sup>18</sup> Ὁ γὰρ ἐν <sup>b</sup> τούτοις <sup>†</sup> δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. <sup>19</sup> ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. <sup>20</sup> μὴ ἐνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. <sup>21</sup> καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν <sup>c</sup> ᾧ ὁ ἀδελφός σου προσκόπτει <sup>c</sup> ἢ σκανδαλίζεται ἡ ἀσθενεία. <sup>22</sup> σὺ πιστὸν ἔχεις; κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν <sup>d</sup> ᾧ δοκιμάζει. <sup>23</sup> ὁ δὲ διακρινόμενος, εἰάν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως <sup>d</sup> πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

15. Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. <sup>2</sup> ἕκαστος <sup>e</sup> ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. <sup>3</sup> καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ᾔρρεσεν, ἀλλὰ, καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε, ἐπέπεσον ἐπ' ἐμέ. <sup>4</sup> Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν <sup>f</sup> προεγράφη. <sup>†</sup> ἵνα διὰ τῆς ὑπομονῆς καὶ <sup>g</sup> διὰ <sup>†</sup> τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. <sup>5</sup> ὁ δὲ Θεὸς τῆς ὑπομονῆς

<sup>a</sup> ὡ γὰρ. <sup>b</sup> ὡ —. Gb. τούτοις. <sup>c</sup> —. <sup>d</sup> Gb. add cap. xvi. 25—27. <sup>e</sup> Rec. add γὰρ. <sup>f</sup> ὡ γράφη. <sup>g</sup> ὡ —. Rec. & Gb. om. <sup>†</sup> Gr. common. <sup>†</sup> Gr. according to charity. <sup>†</sup> Or, discerneth, and putteth a difference between meats.

καὶ τῆς παραλήψεως δόξῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. <sup>6</sup> ὥς ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζετε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>7</sup> διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ.

<sup>8</sup> Λέγω ὑδὲ, ὁ Ἰησοῦς Χριστὸς διάκονος γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. <sup>9</sup> τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, αὐτὸς γεγραπται· Διὰ τοῦτο ἐξομολογήσομαι σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. <sup>10</sup> Καὶ πάλιν λέγει· Εὐράνῃτε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. Καὶ πάλιν· Αἰνεῖτε τὸν Κύριον πάντα ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες λαοί. <sup>12</sup> Καὶ πάλιν Ἡσαΐας λέγει· ται ἡ ρίζα τοῦ Ἰεσοῦ, καὶ ὁ ἀνιήμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ιουσί. <sup>13</sup> Ὁ δὲ Θεὸς τῆς ἐλπίδος ράσται ὑμᾶς πάσης χαρᾶς καὶ ἰρήν ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

Πέπεισμαι δὲ, ἀδελφοί μου, καὶ ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ οἷ ἔστε αγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἴλους νοθετεῖν. <sup>15</sup> τολμηρότε- ἐ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ ὥς ἐπαναμνήσκων ὑμᾶς, διὰ ἵρην τὴν δοθεῖσάν μοι ὑπὸ τοῦ <sup>16</sup> εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦν- ἰαγγέλιον τοῦ Θεοῦ, ὥς γένηται βορὰ τῶν ἐθνῶν εὐπρόσδεκτος, νη ἐν Πνεύματι ἁγίῳ. <sup>17</sup> ἔχω ἡσιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς ὁν·

patience and consolation grant you to be likeminded one toward another, <sup>6</sup> according to Christ Jesus: <sup>6</sup> ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. <sup>7</sup> Wherefore receive ye one another, as Christ also received us, to the glory of God.

<sup>8</sup> Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto fathers: <sup>9</sup> and that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, & sing unto thy name. <sup>10</sup> And again he saith, Rejoice ye Gentiles with his people. <sup>11</sup> And again, Praise the Lord all ye Gentiles, and laud him all ye people. <sup>12</sup> And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. <sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

<sup>14</sup> And I myself also am persuaded of you, my brethren, ye also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. <sup>17</sup> I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

<sup>18</sup> For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup> through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ. <sup>20</sup> Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: <sup>21</sup> but as it is written, To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

<sup>22</sup> For which cause also I have been much hindered from coming to you. <sup>23</sup> But now having no more place in these parts, and having a great desire those many years to come unto you: <sup>24</sup> whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled <sup>a</sup> with your company. <sup>25</sup> But now I go unto Jerusalem, to minister unto the saints. <sup>26</sup> For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem. <sup>27</sup> It hath pleased them verily, and their debtors they are. For if <sup>†</sup> Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. <sup>28</sup> When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. <sup>29</sup> And I am sure that when I come unto you, I shall come in the fulness of <sup>†</sup> blessing of the gospel of Christ.

<sup>30</sup> Now I beseech you, brethren, for <sup>†</sup> Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God

<sup>18</sup> Οὐ γὰρ τολμήσω λαλεῖν τι ὃν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, <sup>19</sup> ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλ-  
λυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ· <sup>20</sup> οὕτω δὲ φιλοτιμού-  
μενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνο-  
μάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον  
θεμελίον οἰκοδομῶ· <sup>21</sup> ἀλλὰ, καθὼς  
γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ  
αὐτοῦ, ὁψονται· καὶ οἱ οὐκ ἀκηκόασι,  
συνήσουσι.

<sup>22</sup> Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ  
ἐλθεῖν πρὸς ὑμᾶς. <sup>23</sup> νυνὶ δὲ μηκέτι  
τόπον ἔχων ἐν τοῖς κλίμασι τούτοις,  
ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς  
ὑμᾶς ἀπὸ πολλῶν ἐτῶν, <sup>24</sup> ὡς ἂν πο-  
ρεύωμαι εἰς τὴν Σπανίαν, <sup>b</sup> ἐλπίζω <sup>c</sup>  
διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ  
ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἕαν ὑμῶν  
πρῶτον ἀπὸ μέρους ἐμπλησθῶ. <sup>25</sup> νυνὶ  
δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν  
τοῖς ἁγίοις. <sup>26</sup> εὐδόκησαν γὰρ Μακε-  
δονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιή-  
σασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων  
τῶν ἐν Ἱερουσαλὴμ· <sup>27</sup> εὐδόκησαν γὰρ,  
καὶ ὀφείλεται αὐτῶν εἶσιν. εἰ γὰρ τοῖς  
πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ  
ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς  
λειτουργῆσαι αὐτοῖς. <sup>28</sup> τοῦτο οὖν  
ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς  
τὸν καρπὸν τούτου, ἀπελεύσομαι δι'  
ὑμῶν εἰς τὴν Σπανίαν. <sup>29</sup> οἶδα δὲ ὅτι  
ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι  
ἐλλογίας <sup>d</sup> Χριστοῦ ἐλεύσομαι.

<sup>30</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ  
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ  
διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγω-  
νίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ

<sup>a</sup> Rec. ὅθεν· ἡ ἀγίου.  
εὐαγγελίου του.

<sup>b</sup> Rec. add ελευσομαι προς υμας.

<sup>c</sup> Rec. add γαρ. <sup>d</sup> Rec. add τω  
β Gr. with you.

<sup>a</sup> Or, many ways, or, oftentimes.

ἐμοῦ πρὸς τὸν Θεόν· <sup>31</sup> ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ <sup>32</sup> ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις· <sup>33</sup> ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, <sup>34</sup> καὶ συναναπαύσωμαι ὑμῖν· <sup>35</sup> ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν·

16. Συνίστημι <sup>1</sup> δὲ ὑμῖν Φοίβην τὴν ἰδελφὴν ἡμῶν, οὕσαν διάκονον τῆς κλησίας τῆς ἐν Κεγχρεαῖς· <sup>2</sup> ἵνα ὑπὲρ προσδέξησθε ἐν Κυρίῳ ἀξίως ὡς ἁγίῳ, καὶ παραστήτε αὐτῇ ἐν ᾧ ὑμῶν χρῆσι· πράγματι· καὶ γὰρ ὑτὴ προστάτις πολλῶν ἐγενήθη, καὶ τοῦ ἐμοῦ.

<sup>3</sup> Ἀσπάσασθε Ἰρίσκαν· καὶ Ἀκύλαν συνεργούς μου ἐν Χριστῷ Ἰησοῦ· ἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ὦν τράχηλον ὑπέθηκαν, οἷς οὐκ ἰσχύοντες εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι (κλησῖαι τῶν ἐθνῶν)· <sup>4</sup> καὶ τὴν ἰσχύοντα αὐτῶν ἐκκλησίαν· ἀσπάσασθε νεον τὸν ἀγαπητὸν μου, ὃς ἐστὶν ἡ τῆς Ἰσρίας· εἰς Χριστόν· ἀσπάσαθε Μαριάμ, ἥτις πολλὰ σεν <sup>5</sup> εἰς ἡμᾶς· <sup>6</sup> ἀσπάσασθε νικον καὶ Ἰουνίαν τοὺς συγγενεῖς ἰ συναιχμαλώτους μου· οἵτινες γίσμοι ἐν τοῖς ἀποστόλοις, οἱ ἐμοῦ γεγονάσιν ἐν Χριστῷ· ἀσπάσασθε Ἀμπλίαν τὸν ἀγαθόν ἐν Κυρίῳ· <sup>7</sup> ἀσπάσασθε τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ τὸν ἀγαπητὸν μου· <sup>8</sup> ἀσπάσατε γέλλῶν τὸν δόκιμον ἐν Χριστῷ· <sup>9</sup> ἡ τοὺς ἐκ τῶν Ἀριστοβούλου· <sup>10</sup> σθε Ἡρωδίωνα τὸν συγγενὴ ἰσασθε τοὺς ἐκ τῶν Ναρξισσῶν ὄντας ἐν Κυρίῳ· <sup>11</sup> ἀσπᾶφαιναν καὶ Τρυφῶσαν τὰς

for me, <sup>31</sup> That I may be delivered from them that do not believe in Judaea, and that my service which I have for Jerusalem, may be accepted of the saints: <sup>32</sup> that I may come unto you with joy by the will of God, and may with you be refreshed. <sup>33</sup> Now the God of peace be with you all. Amen.

16. I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: <sup>2</sup> that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

<sup>3</sup> Greet Priscilla and Aquila, my helpers in Christ Jesus: <sup>4</sup> (who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.) <sup>5</sup> Likewise greet the church which is in their house. Salute my wellbeloved Epeneus, who is the firstfruits of Achaia unto Christ. <sup>6</sup> Greet Mary, who bestowed much labour on us. <sup>7</sup> Salute Andronicus and Junia my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

<sup>8</sup> Greet Amplias my beloved in the Lord. <sup>9</sup> Salute Urbane our helper in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. <sup>11</sup> Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, who labour in the

d → e — Gb. αὐτῇ. f Rec. Προσελλας. g Rec. ὡς ἀγαπᾶται. h ὡς ἀγαπᾶται. Or, are disobedient. i Or, friends. j Or, friends

Lord. Salute the beloved Persis, which laboured much in the Lord. <sup>12</sup> Salute Rufus chosen in the Lord, and his mother and mine.

<sup>14</sup> Salute Asyncritus, Philegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>15</sup> Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. <sup>16</sup> Salute one another with an holy kiss. The churches of Christ salute you.

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. <sup>18</sup> For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. <sup>20</sup> And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you. Amen.

<sup>21</sup> Timotheus my workfellow, and Lucius, and Jason, and Sosipater my kinsmen salute you.

<sup>22</sup> I Tertius who wrote this epistle, salute you in the Lord.

<sup>23</sup> Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

<sup>24</sup> The grace of our Lord Jesus Christ be with you all.

κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἧτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. <sup>12</sup> ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

<sup>14</sup> Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. <sup>15</sup> ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. <sup>16</sup> ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι <sup>α</sup>πᾶσαι τοῦ Χριστοῦ.

<sup>17</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιούντας καὶ ἐκκλίνετε ἀπ' αὐτῶν. <sup>18</sup> οἱ γὰρ τοιοῦτοι τῷ <sup>β</sup>Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. <sup>19</sup> ἡ γὰρ ὑμῶν ὑπακοή εἰς πάντας ἀφίκετο· χαίρω σὺν <sup>γ</sup>τῷ ἐφ' ὑμῶν θέλω δὲ ὑμᾶς σοφοὺς <sup>δ</sup>μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. <sup>20</sup> ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

<sup>21</sup> Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

<sup>22</sup> Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.

<sup>23</sup> Ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

<sup>24</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ

<sup>a</sup> Rec. om.

<sup>b</sup> Rec. Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. (C) Κυρίῳ Χριστῷ ἡμῶν.

<sup>c</sup> Rec. & Eitz. add εἰρημ.

<sup>d</sup> Or, harmless.

<sup>e</sup> Or, tread.

Χριστῷ μετὰ πάντων ὑμῶν. ἀμήν.  
 17 25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι  
 κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα  
 Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυ-  
 στηρίου χρόνοις αἰώνιοις σεσιγημένου,  
 26 φανερωθέντος δὲ νῦν, διὰ τε γραφῶν  
 προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου  
 Θεοῦ, εἰς ὑπακοήν πίστewς εἰς πάντα  
 τὰ ἔθνη γνωρισθέντος· 27 μόνῳ σοφῷ  
 Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ὃς ἡ δόξα  
 εἰς τοὺς αἰῶνας· ἀμήν.

Amen. 25 Now to him that is  
 of power to stablish you ac-  
 cording to my gospel, and the  
 preaching of Jesus Christ, ac-  
 cording to the revelation of the  
 mystery, which was kept secret  
 since the world began: 26 but  
 now is made manifest, and by  
 the scriptures of the prophets  
 according to the command-  
 ment of the everlasting God,  
 made known to all nations for  
 the obedience of faith, 27 to  
 God, only wise, be glory through  
 Jesus Christ, for ever. Amen.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΠΡΩΤΗ.

ΠΑΥΛΟΣ ὁ κλητὸς ἀπόστολος Ἰησοῦ  
 Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ  
 θένης ὁ ἀδελφός, 2 τῇ ἐκκλησίᾳ  
 Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγια-  
 νεις ἐν Χριστῷ Ἰησοῦ, κλητοὶς ἁγίοις,  
 ἅσι τοῖς ἐπικαλουμένοις τὸ ὄνομα  
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν  
 τόπῳ, αὐτῶν τε καὶ ἡμῶν· 3 χά-  
 ριν καὶ εἰρήνην ἀπὸ Θεοῦ πατρὸς  
 αἱ Κυρίου Ἰησοῦ Χριστοῦ.

χαριστῶ τῷ Θεῷ μου πάντοτε  
 ὦν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ  
 ὑμῖν ἐν Χριστῷ Ἰησοῦ· 4 ὅτι  
 ἐπλουτίσθητε ἐν αὐτῷ, ἐν  
 γὰρ καὶ πάσῃ γνώσει, 5 (καθὼς  
 ῖον τοῦ Χριστοῦ ἐβεβαίωθη  
 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι  
 χαρίσματι, ἀπεκδεχομένους  
 ὑψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ

PAUL called to be an apostle  
 of Jesus Christ, through the  
 will of God, and Sothenes our  
 brother, 2 unto the church of  
 God which is at Corinth, to them  
 who are sanctified in Christ Jesus,  
 called to be saints, with all that  
 in every place call upon the name  
 of Jesus Christ our Lord, both  
 their's and our's. 3 Grace be  
 unto you, and peace from God  
 our Father, and from the Lord  
 Jesus Christ.

4 I thank my God always on  
 your behalf, for the grace of  
 God which is given you by  
 Jesus Christ, 5 that in every  
 thing ye are enriched by him,  
 in all utterance, and in all  
 knowledge: 6 even as the  
 testimony of Christ was con-  
 firmed in you. 7 So that ye  
 come behind in no gift; wait-  
 ing for the coming of our



Lord Jesus Christ, <sup>8</sup> who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

<sup>10</sup> Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no <sup>a</sup>divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment. <sup>11</sup> For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, <sup>†</sup> there are contentions among you. <sup>12</sup> Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

<sup>13</sup> Is Christ divided? was Paul crucified for you? or were ye baptized in <sup>†</sup> name of Paul? <sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius: <sup>15</sup> lest any should say, that I had baptized in mine own name. <sup>16</sup> And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel: not with wisdom of <sup>β</sup> words, lest the cross of Christ should be made of none effect. <sup>18</sup> For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God. <sup>19</sup> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of <sup>†</sup> prudent. <sup>20</sup> Where is he wise? where is the scribe? where is the disputer of this world? hath not God made foolish <sup>†</sup> wisdom of this world? <sup>21</sup> For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God

Χριστοῦ· <sup>8</sup> ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>9</sup> πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

<sup>10</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ. <sup>11</sup> ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι· <sup>12</sup> λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶν, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

<sup>13</sup> Μεμέρισται ὁ Χριστὸς; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; <sup>14</sup> εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· <sup>15</sup> ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. <sup>16</sup> ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

<sup>17</sup> Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. <sup>18</sup> ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστὶ. <sup>19</sup> γέγραπται γάρ· Ἀπολλῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. <sup>20</sup> Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου <sup>a</sup> τούτου; <sup>21</sup> ἐπεὶ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας

τοῦ κηρύγματος σώσαι τοὺς πιστεύοντας.

by the foolishness of preaching, to save them that believe.

<sup>22</sup> Ἐπειδὴ καὶ Ἰουδαῖοι <sup>α</sup> σημεῖα αὐτοῖσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν· <sup>23</sup> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔβησι· <sup>24</sup> δὲ μαριαν· <sup>24</sup> αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. <sup>25</sup> ὅτι τὸ μαρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

<sup>22</sup> For the Jews require a sign, and the Greeks seek after wisdom. <sup>23</sup> But we preach Christ crucified, unto the Jews a stumblingblock, and unto ὧς Greeks, foolishness: <sup>24</sup> but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

<sup>26</sup> Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἰδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ ἄρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ ἡγεῖς· <sup>27</sup> ἀλλὰ τὰ μαρὰ τοῦ κόσμου ἐλέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς ταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐλέξατο ὁ Θεός, ἵνα καταισχύνῃ τὰ ὑρὰ· <sup>28</sup> καὶ τὰ ἀγενῆ τοῦ κόσμου τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, ἃ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· πῶς μὴ καυχῆσθαι πᾶσα σὰρξ τῶν τοῦ Θεοῦ. <sup>29</sup> ἐξ αὐτοῦ δὲ ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε γίασμός καὶ ἀπολύτρωσις· <sup>31</sup> ἵνα, γέγραπται· Ὁ καυχώμενος, ἐν καυχάσθῳ.

<sup>26</sup> For ye see your calling, brethren, how ὧς not many wise men after the flesh, not many mighty, not many noble are called. <sup>27</sup> But God hath chosen ὧς foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound ὧς things which are mighty: <sup>28</sup> and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are, <sup>29</sup> that no flesh should glory in his presence. <sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup> that according as it is written, He that glorieth, let him glory in the Lord.

Ἐγὼ ἔλθων πρὸς ὑμᾶς, ἀδελφοί, οὐ καθ' ὑπεροχὴν λόγου ἢ καταγγέλλων ὑμῖν τὸ μαρτοῦ Θεοῦ. <sup>2</sup> οὐ γὰρ ἔκρινά ἐναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν, καὶ τοῦτον ἐσταυρωμένον. ὃ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ πολλῇ ἐγενόμην πρὸς ὑμᾶς· λόγος μου καὶ τὸ κήρυγμά μου εἰθούς σοφίας λόγοις, ἀλλ' ἐν Πνεύματος καὶ δυνάμεως· <sup>5</sup> ἵνα

2. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. <sup>2</sup> For I determined not to know anything among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech, & my preaching was not with ὧς enticing words of man's wisdom, but in demonstration of the Spirit, and of power: <sup>5</sup> that your faith

<sup>h</sup> Rec. Ἕλλησι. <sup>c</sup> Rec. & Gb. add est.—Gb. ἱ <sup>d</sup> Rec. αὐτοῦ. <sup>e</sup> ὡς μυστηρίον. <sup>f</sup> Rec. τὸν <sup>g</sup> Rec. ὅτι περὶ τούτων ἀνθρώπων σοφίας λόγους, ὡς περὶ τούτων σοφίας. <sup>h</sup> Or, persuasible.

should not stand in the wisdom of men, but in the power of God.

<sup>6</sup> Howbeit we speak wisdom among them that are perfect: yet not <sup>7</sup> wisdom of this world, nor of the princes of this world, that come to nought: <sup>7</sup> but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory.

<sup>8</sup> Which none of the princes of this world knew: for had they known it, they would not have crucified <sup>9</sup> Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

<sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. <sup>15</sup> But he that is spiritual, <sup>16</sup> judgeth all things, yet he himself is <sup>17</sup> judged of no man. <sup>18</sup> For who hath known the mind of the Lord that he <sup>19</sup> may instruct him? But we have the mind of Christ.

<sup>3</sup> And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as

ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

<sup>6</sup> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων· <sup>7</sup> ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν· ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, <sup>8</sup> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἐγνώκεν· εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν· <sup>9</sup> ἀλλὰ καθὼς γέγραπται· Ὁ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν· <sup>10</sup> Ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος αὐτοῦ·· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. <sup>11</sup> τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν,· εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.

<sup>12</sup> Ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν· <sup>13</sup> ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος <sup>14</sup>, πνευματικοῖς πνευματικὰ συγκρίνοντες. <sup>14</sup> Ψυχικὸς δὲ ἄνθρωπος οὐ δεχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μαρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. <sup>15</sup> ὁ δὲ πνευματικὸς ἀνακρίνει·· μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. <sup>16</sup> τίς γὰρ ἐγνώ νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

<sup>3</sup> Ἐγὼ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς,· ὡς νηπίοις ἐν Χριστῷ.

<sup>a</sup> Rec. σοφίαν Θεοῦ. b 22. c ὡς ἐρευνᾷ. d Rec. add αἰώνων. e Rec. Kai γνω. f Ob. σαρκαντοῦς. g Gr. be. h Or, discerneth.

i Or, discerned. j Gr. shall.

<sup>2</sup> γάλα ὑμᾶς ἐπότισα, <sup>3</sup> οὐ βρώμα· οὐπω γὰρ ἐδύνασθε, ἀλλ' <sup>4</sup> οὐδὲ ἔτι νῦν δύνασθε· <sup>5</sup> ἔτι γὰρ <sup>6</sup> σαρκικοί <sup>7</sup> ἐστέ. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις <sup>8</sup> καὶ διχοσταταίαι, οὐκί σαρκικοί ἐστέ, καὶ κατὰ ἀνθρώπων περιπατεῖτε; <sup>9</sup> ὅταν γὰρ λέγῃ τις· Ἐγὼ μὲν εἰμι Παύλου· ἕτερος δέ· Ἐγὼ Ἀπολλώ· οὐκί σαρκικοί ἐστέ;

<sup>10</sup> Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς; <sup>11</sup> διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν· <sup>12</sup> ἐγὼ ἀφύρηνσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἡξάνεν· <sup>13</sup> ὥστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' αὐξάνων Θεός. <sup>14</sup> ὁ φυτεύων δὲ καὶ ποτίζων ἐν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον ἥκον. <sup>15</sup> Θεοῦ γὰρ ἐσμεν συνεργοί· τοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστέ.

<sup>16</sup> Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοσάν μοι, ὡς σοφὸς ἀρχιτέκτων ἔλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ττος δὲ βλέπω πῶς ἐποικοδομεῖ. ἐμελίον γὰρ ἄλλον οὐδεὶς δύναται· <sup>17</sup> παρὰ τὸν κείμενον, ὃς ἐστὶν ὡς <sup>18</sup> Χριστός. <sup>19</sup> εἰ δὲ τις ἐποιεῖ ἐπὶ τὸν θεμέλιον <sup>20</sup> τοῦτον, ὃν, ἀργυρον, λίθους τιμίους, ξύλα, ὡν, καλὰ μὲν, <sup>21</sup> ἐκάστου τὸ ἔργον ὃν γενήσεται· ἡ γὰρ ἡμέρα δη· <sup>22</sup> ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ὡν τὸ ἔργον ὅποιόν ἐστι, τὸ πῦρ τει. <sup>23</sup> εἰ τις τος τὸ ἔργον <sup>24</sup> μενεῖ, ἰδομένησε, μισθὸν λήψεται· <sup>25</sup> εἰ ἔργον κατακαήσεται, ζημιωθή· αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὑρός.

<sup>26</sup> οὐδατε ὅτι ναὸς Θεοῦ ἐστέ, νεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;

unto babes in Christ. <sup>2</sup> I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. <sup>3</sup> For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk <sup>4</sup> as men? <sup>5</sup> For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?

<sup>6</sup> Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man. <sup>7</sup> I have planted, Apollos watered: but God gave the increase. <sup>8</sup> So then, neither is he that planteth any thing, neither he <sup>9</sup> watereth: but God that giveth the increase. <sup>10</sup> Now he that planteth, and he that watereth, are one: & every man shall receive his own reward according to his own labour. <sup>11</sup> For we are labourers together with God, ye are God's husbandry, ye are God's building.

<sup>12</sup> According to the grace of God which is given unto me, as a wise masterbuilder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. <sup>13</sup> For other foundation can no man lay, than that is laid, which is Jesus Christ. <sup>14</sup> Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: <sup>15</sup> every man's work shall be made manifest. For the day shall declare it, because it <sup>16</sup> shall be revealed by fire, and the fire shall try every man's work of what sort it is. <sup>17</sup> If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>18</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so, as by fire.

<sup>19</sup> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

b Rec. ουτα. c ο σαρκικοι. d ζ. e ο Απολλω, τις εις Παυλος. f Rec. add αλλ' ο. h → i Rec. μενει. \* Or, factions. β Gr. according to man. γ Or, tillage. δ Gr. is revealed.

<sup>17</sup> If any man <sup>a</sup>defile <sup>†</sup> temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. <sup>18</sup> Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, <sup>†</sup> he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. <sup>20</sup> And again, The Lord knoweth the thoughts of the wise, that they are vain.

<sup>21</sup> Therefore let no man glory in men, for all things are your's.

<sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's.

<sup>23</sup> And ye are Christ's, and Christ is God's.

<sup>4</sup> Let a man so account of us, as of the ministers of Christ, and stewards of <sup>†</sup> mysteries of God.

<sup>2</sup> Moreover, it is required in stewards, that a man be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. <sup>4</sup> For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is <sup>†</sup> Lord. <sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

<sup>6</sup> And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another. <sup>7</sup> For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

<sup>17</sup> εἴ τις τὸν ναὸν τοῦ Θεοῦ φθερίει, φθερεῖ <sup>a</sup> τοῦτον· ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινες ἐστε ὑμεῖς. <sup>18</sup> μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μαρὸς γενέσθω, ἵνα γένηται σοφός. <sup>19</sup> ἢ γὰρ σοφία τοῦ κόσμου τουτου μαρία παρὰ τῷ Θεῷ ἐστὶ· γεγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. <sup>20</sup> καὶ πάλιν Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

<sup>21</sup> Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, <sup>22</sup> εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστώτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστίν. <sup>23</sup> ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ.

<sup>4</sup> Οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. <sup>2</sup> ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὑρεθῇ. <sup>3</sup> ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. <sup>4</sup> οὐδὲν γὰρ ἑμαυτῷ σύνομιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. <sup>5</sup> ὥστε μὴ πρὸ καιροῦ τι κρίνεις, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

<sup>6</sup> Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. <sup>7</sup> τίς γὰρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν;

<sup>a</sup> Or, error.

<sup>b</sup> =

<sup>a</sup> Or, destroy.

<sup>β</sup> Gr. day.

<sup>γ</sup> Gr. distinguish both thee:

<sup>8</sup> Ἡδὴ κεκορεσμένοι ἐστέ, ἤδη ἐπλου-  
τῆσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ  
ὀφελὸν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς  
ὑμῖν συμβασιλεύσωμεν. <sup>9</sup> δοκῶ γὰρ  
"ὅτι" ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους  
ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους,  
ὅτι θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ  
ἀγγέλοις καὶ ἀνθρώποις. <sup>10</sup> ἡμεῖς μωροὶ  
διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν  
Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰ-  
σχυροὶ· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.  
<sup>11</sup> ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν,  
καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ  
κολαφιζόμεθα, καὶ ἀστατοῦμεν, <sup>12</sup> καὶ  
σπῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ·  
οἰδορούμενοι, εὐλογοῦμεν· διωκόμενοι,  
νεχόμεθα· <sup>13</sup> βλασφημούμενοι, "παρα-  
λοῦμεν" ὡς περικαθάρματα τοῦ κόσμου  
ἐνήθημεν, πάντων περίφημα ἕως ἄρτι.  
<sup>14</sup> Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,  
ὡς τέκνα μου ἀγαπητὰ νουθετῶ.  
ἂν γὰρ μυρίους παιδαγωγούς ἔχητε  
ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας·  
ἰὰ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγ-  
ελ· ἐγὼ ὑμᾶς ἐγέννησα. <sup>15</sup> παρακαλῶ  
ὑμᾶς, μιμηταὶ μου γίνεσθε.  
διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὃς  
τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν  
ᾧ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου  
ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ  
τοῖα διδάσκει. <sup>18</sup> ὡς μὴ ἐρχομένων  
πρὸς ὑμᾶς ἐφυσιώθησάν τινες  
σομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν  
ὁ θεὸς θελήσῃ, καὶ γινώσκει οὐ τὸν  
ὅρον πεφυσιωμένων, ἀλλὰ τὴν  
ἐκείνου ἐκείνου ἐκείνου ἐκείνου.  
<sup>20</sup> οὐ γὰρ ἐν λόγῳ ἡ βασιλεία  
τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. <sup>21</sup> τί θέ-  
λετε εἰδέναι πρὸς ὑμᾶς, ἢ ἐν  
ἐνυμνίᾳ τε πραότητος;  
ὡς ἀκούεται ἐν ὑμῖν πορνεία,  
ἡ πορνεία, ἣτις οὐδὲ ἐν τοῖς

<sup>8</sup> Now ye are full, now ye are  
rich, ye have reigned as kings  
without us, and I would to God  
ye did reign, that we also might  
reign with you. <sup>9</sup> For I think  
that God hath set forth us the  
apostles last, as it were appoint-  
ed to death. For we are made  
a spectacle unto the world, and  
to angels, and to men. <sup>10</sup> We  
are fools for Christ's sake, but  
ye are wise in Christ. We are  
weak, but ye are strong: ye are  
honourable, but we are despised.  
<sup>11</sup> Even unto this present  
hour we both hunger and thirst,  
and are naked, and are buffeted,  
and have no certain dwelling-  
place, <sup>12</sup> and labour, working  
with our own hands: being re-  
viled, we bless: being perse-  
cuted, we suffer it: <sup>13</sup> being  
defamed, we intreat: we are  
made as the filth of the world,  
and are the offscouring of all  
things unto this day.

<sup>14</sup> I write not these things to  
shame you, but as my beloved  
sons I warn you. <sup>15</sup> For though  
you have ten thousand instruct-  
ers in Christ, yet have ye not  
many fathers: for in Christ Je-  
sus I have begotten you through  
the gospel. <sup>16</sup> Wherefore I be-  
seech you, be ye followers of  
me.

<sup>17</sup> For this cause have I sent  
unto you Timotheus, who is my  
beloved son, and faithful in the  
Lord, who shall bring you into  
remembrance of my ways which  
be in Christ, as I teach every  
where in every church. <sup>18</sup> Now  
some are puffed up as though I  
would not come to you. <sup>19</sup> But  
I will come to you shortly, if  
the Lord will, and will know,  
not the speech of them which  
are puffed up, but the power.  
<sup>20</sup> For the kingdom of God is not  
in word, but in power. <sup>21</sup> What  
will ye? shall I come unto you  
with a rod, or in love, and in  
the spirit of meekness?

<sup>5</sup> It is reported commonly,  
that there is fornication among  
you, and such fornication, as is

not so much as named amongst the Gentiles, that one should have his father's wife. <sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you. <sup>3</sup> For I verily as absent in body, but present in spirit, have <sup>4</sup> judged already, as though I were present, concerning him that hath so done this deed, <sup>5</sup> in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with <sup>6</sup> power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that <sup>7</sup> spirit may be saved in the day of the Lord Jesus.

<sup>8</sup> Your glorying is not good: know ye not that a little leaven leaveneth the whole lump? <sup>9</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For <sup>10</sup> even Christ our passover <sup>11</sup> is sacrificed for us. <sup>12</sup> Therefore let us keep <sup>13</sup> the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

<sup>14</sup> I wrote unto you in an epistle, not to company with fornicators. <sup>15</sup> Yet not altogether with <sup>16</sup> fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <sup>17</sup> But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eat. <sup>18</sup> For what have I to do to judge them also that are without? do not ye judge them that are within? <sup>19</sup> But them <sup>20</sup> ye are without, God judgeth. Therefore put away from among yourselves that wicked person.

6. Dare any of you, having a

ἔθνεσιν<sup>a</sup>, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν<sup>b</sup>. <sup>2</sup> καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα <sup>3</sup> ἄρθῃ<sup>c</sup> ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο <sup>4</sup> ποιήσας<sup>d</sup>. <sup>5</sup> ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, <sup>6</sup> ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>7</sup> παραδόναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὀλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

<sup>8</sup> Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα <sup>9</sup> ζυμοῖ<sup>e</sup>; <sup>10</sup> ἔκκαθάρατε <sup>11</sup> τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι<sup>f</sup>; καὶ γὰρ τὸ πάσχα ἡμῶν <sup>12</sup> ὑπὲρ ἡμῶν<sup>g</sup> ἐτύθη<sup>h</sup> Χριστός. <sup>13</sup> ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀληθείας.

<sup>14</sup> Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις<sup>i</sup>. <sup>15</sup> καὶ<sup>j</sup> οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, <sup>16</sup> ἢ ἄρπαξιν, ἢ εἰδωλολάτραις; ἐπεὶ ὀφείλετε ἅρα ἐκ τοῦ κόσμου ἐξελθεῖν. <sup>17</sup> νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, εἴαν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ<sup>k</sup> τῷ τοιούτῳ μηδὲ συνεσθίειν. <sup>18</sup> τί γάρ μοι<sup>l</sup> καὶ<sup>m</sup> τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; <sup>19</sup> τοὺς δὲ ἔξω ὁ Θεὸς <sup>20</sup> κρίνει. <sup>21</sup> ἔξαρεῖτε<sup>n</sup> τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

6. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων

<sup>a</sup> Rec. add εθνεσιν.

<sup>b</sup> Rec. εχει.

<sup>c</sup> Rec. αρθας.

<sup>d</sup> Rec. αρθας.

<sup>e</sup> Rec. add εθνεσιν.

<sup>f</sup> Rec. add εθνεσιν.

<sup>g</sup> Rec. add εθνεσιν.

<sup>h</sup> Rec. εθνεσιν.

<sup>i</sup> Rec. εθνεσιν.

<sup>j</sup> Rec. εθνεσιν.

<sup>k</sup> Rec. εθνεσιν.

<sup>l</sup> Rec. εθνεσιν.

<sup>m</sup> Rec. εθνεσιν.

<sup>n</sup> Rec. εθνεσιν.

<sup>o</sup> Or, determined.

<sup>p</sup> Or, is slain.

<sup>q</sup> Or, holyday.

πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; <sup>2</sup> ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάμει ἐστε κριτηρίων ἐλαχίστων; <sup>3</sup> οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; <sup>4</sup> βιωτικά μὲν οὖν κριτήρια εἰν ἔχετε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.

<sup>5</sup> Πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἐνι ἐν ὑμῖν σοφὸς οὐδὲ εἰς, <sup>6</sup> ὅς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; <sup>7</sup> ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; <sup>8</sup> ἤδη μὲν οὖν ὅλως ἥττημα <sup>9</sup> ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἐαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; <sup>10</sup> ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. <sup>11</sup> ἢ οὐκ οἴδατε ὅτι τοῦ Θεοῦ βασιλείαν οὐ κληρονομήσουσι;

Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε मुला-  
κοί, οὔτε ἀρσενικοῖται, <sup>10</sup> οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοιδοροί, οὐχ ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. <sup>11</sup> καὶ ταῦτα τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

<sup>12</sup> Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τίνος. <sup>13</sup> τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. <sup>14</sup> ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγάγει, καὶ ἡμᾶς ἐξεγείρει διὰ τῆς

matter against another, go to law before the unjust, and not before the saints? <sup>2</sup> do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> know ye not that we shall judge angels? how much more things that pertain to this life? <sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

<sup>5</sup> I speak to your shame. Is it so, y there is not a wise man amongst you? no not one that shall be able to judge between his brethren? <sup>6</sup> but brother goeth to law with brother, and y before the unbelievers? <sup>7</sup> Now therefore, there is utterly a fault among you, because ye go to law one with another: Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? <sup>8</sup> Nay, you do wrong and defraud, and that your brethren. <sup>9</sup> Know ye not that the unrighteous shall not inherit the kingdom of God?

Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup> All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. <sup>13</sup> Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now y body is not for fornication, but for the Lord: and the Lord for the body. <sup>14</sup> And God hath both raised up the Lord, and will also raise up us by his own



power. <sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take  $\gamma$  members of Christ, and make them the members of an harlot? God forbid.

<sup>16</sup> What, know ye not that he which is joined to an harlot, is one body? for two (saith he) shall be one flesh. <sup>17</sup> But he that is joined unto the Lord, is one spirit. <sup>18</sup> Flee fornication: every sin that a man doeth, is without the body: but he that committeth fornication, sinneth against his own body. <sup>19</sup> What, know ye not that your body is  $\gamma$  temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

7. Now concerning the things whereof ye wrote unto me, It is good for a man not to touch a woman. <sup>2</sup> Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. <sup>3</sup> Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup> Defraud ye not one the other, except *it be* with consent for a time,  $\gamma$  ye may give yourselves to fasting and prayer, and come together again,  $\gamma$  Satan tempt you not for your incontinency.

<sup>6</sup> But I speak this by permission, and not of commandment. <sup>7</sup> For I would  $\gamma$  all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that. <sup>8</sup> I say therefore to the unmarried and widows, It is good for them if they abide even as I. <sup>9</sup> But if they cannot contain, let them marry: for it

δυνάμεως αὐτοῦ. <sup>15</sup> οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο.

<sup>16</sup> Ἡ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστιν; (Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν·) <sup>17</sup> ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστι. <sup>18</sup> φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> ἢ οὐκ οἶδατε ὅτι <sup>20</sup> τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; <sup>20</sup> ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν".

7. Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι· <sup>2</sup> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχετω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἔχετω. <sup>3</sup> τῇ γυναικὶ ὁ ἀνὴρ τὴν <sup>4</sup> ὀφειλὴν ἀποδιδότω. ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. <sup>5</sup> ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. <sup>6</sup> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα <sup>7</sup> σχολάσῃτε. <sup>8</sup> τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ ἴητε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

<sup>6</sup> Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. <sup>7</sup> θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλ' ἕκαστος ἴδιον <sup>8</sup> ἔχει χάρισμα ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως. <sup>9</sup> λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς· <sup>10</sup> ἐὰν μείνωσιν ὡς ἐγώ. <sup>11</sup> εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν·

<sup>a</sup> ὡς τὰ σώματα.

<sup>b</sup> Rec. add καὶ ἐν τῷ πνεύματι ὑμῶν, αὐτὰ ἐστὶ τοῦ Θεοῦ.

<sup>c</sup> Rec. οφειλόμενον

αὐτοῖς.

<sup>d</sup> Rec. σχολάζετε.

<sup>e</sup> Rec. add τὴν ἡσυχίαν καὶ.

<sup>f</sup> Rec. συνερχεσθε.

<sup>g</sup> ὡς ἐγώ.

<sup>h</sup> Rec. χάρισμα ἐχὼς

<sup>i</sup> Rec. add ἐστίν.

κρίσσον γάρ ἐστι <sup>9</sup> "γαμῆσαι" ἢ πυροῦσθαι. <sup>10</sup> τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγώ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι <sup>11</sup> (ἐὰν δὲ καὶ χωρισθῇ, μενετω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω\*) καὶ ἀνδρα γυναῖκα μὴ ἀφίεναι.

<sup>12</sup> Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· <sup>13</sup> καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς <sup>b</sup> συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν· <sup>14</sup> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγία ἐστίν. <sup>15</sup> εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. <sup>16</sup> τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; <sup>17</sup> εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ "Κύριος," ἔκαστον ὡς κέκληκεν ὁ "Θεός," οὕτω περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

<sup>18</sup> Περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκροβυστιά τις ἐκλήθη; μὴ περιτεμνέσθω· <sup>19</sup> ἡ περιτομὴ οὐδὲν ἐστί, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. <sup>20</sup> ἕκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω. <sup>21</sup> δούλος ἐκλήθη; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλευθερος γενέσθαι, μᾶλλον χρῆσαι. <sup>22</sup> ὁ γὰρ ἐν Κυρίῳ κληθεὶς δούλος, ἀπελευθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλευθερος κληθεὶς, δούλός ἐστι Χριστοῦ. <sup>23</sup> τιμῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.

is better to marry than to burn. <sup>10</sup> And unto the married, I command, yet not I, but the Lord, Let not the wife depart from her husband: <sup>11</sup> but & if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

<sup>12</sup> But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. <sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us <sup>a</sup> to peace. <sup>16</sup> For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all churches.

<sup>18</sup> Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. <sup>22</sup> For he that is called in the Lord, being a servant, is the Lord's <sup>b</sup> free-man: likewise also he that is called being free, is Christ's servant. <sup>23</sup> Ye are bought with a price, be not ye the servants of

a ~ γαμεῖν.

b ~ οὐτος.

c ~ τὸν ἀνδρα.

d Rec. Θεός.

e Rec. Κύριος.

f Gr. in peace

β Gr. made free.

men. <sup>24</sup> Brethren, let every man wherein he is called, therein abide with God.

<sup>25</sup> Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. <sup>26</sup> I suppose therefore <sup>27</sup> this is good for <sup>28</sup> present distress, I say, <sup>29</sup> it is good for a man so to be. <sup>30</sup> Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>31</sup> But & if thou marry, thou hast not sinned, & if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh: but I spare you.

<sup>32</sup> But this I say, brethren, the time is short. It remaineth, that both they <sup>33</sup> have wives, be as though they had none: <sup>34</sup> and they <sup>35</sup> weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they <sup>36</sup> buy, as though they possessed not: <sup>37</sup> and they <sup>38</sup> use this world, as not abusing it: for <sup>39</sup> fashion of this world passeth away. <sup>40</sup> But I would have you without carefulness. He <sup>41</sup> is unmarried, careth for the things <sup>42</sup> belong to the Lord, how he may please <sup>43</sup> Lord: <sup>44</sup> but he that is married, careth for the things <sup>45</sup> are of the world, how he may please his wife. <sup>46</sup> There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of <sup>47</sup> world, how she may please her husband. <sup>48</sup> And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

<sup>49</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

<sup>24</sup> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ <sup>25</sup> Θεῷ.

<sup>25</sup> Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.

<sup>26</sup> νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. <sup>27</sup> δεδεσθαι γυναικί· μὴ ζῆτει λύσιν. λελυταὶ ἀπὸ γυναικός· μὴ ζῆτει γυναῖκα. <sup>28</sup> εἰ δὲ καὶ γήμῃς, οὐχ ἡμαρτε· καὶ εἰ γήμῃ ἡ παρθένος, οὐχ ἡμαρτε· θλίψιν δὲ τῇ σαρκὶ ἔξωσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

<sup>29</sup> Τοῦτο δὲ φημι, ἀδελφοί, <sup>30</sup> ὁ καιρὸς συνεσταλμένος ἐστὶν τὸ λοιπόν· ἵνα καὶ <sup>31</sup> οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὧσι· <sup>32</sup> καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· <sup>33</sup> καὶ οἱ χρώμενοι <sup>34</sup> τούτῳ κόσμῳ, ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. <sup>35</sup> θέλω δὲ ὑμᾶς ἀμερίμους εἶναι. ὁ ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ· <sup>36</sup> ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί· <sup>37</sup> μεμερίσται <sup>38</sup> καὶ ἡ γυνή· καὶ ἡ παρθένος· ἡ ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἀγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. <sup>39</sup> τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ <sup>40</sup> εὐπάρεδρον τῷ Κυρίῳ ἀπερίσπαστος.

<sup>41</sup> Εἰ δὲ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, εἰ ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὁ θελεῖ ποιεῖτω, οὐχ ἁμαρτάνει· γαμεῖτωσαν.

<sup>a</sup> Rec. add τῷ. <sup>b</sup> Rec. add οὐκ. <sup>c</sup> Rec. & Gh. το λοιπὸν. <sup>d</sup> Etc. om. <sup>e</sup> Rec. τῷ κοιν. <sup>f</sup> ὡς τῷ γυν. <sup>g</sup> καὶ μεριμν. <sup>h</sup> καὶ γυνή. <sup>i</sup> τῷ γυν. <sup>j</sup> καὶ μεριμν. <sup>k</sup> καὶ γυνή. <sup>l</sup> Rec. & Gh. om. <sup>m</sup> Rec. εὐπρόσδεκτον. <sup>n</sup> Ὁ γ. ἀποσπαστός.



means, this "liberty of your's become a stumblingblock to them that are weak." <sup>10</sup> For if any man see thee which hast knowledge, sit at meat in the idol's temple : shall not the conscience of him which is weak, be emboldened to eat those things which are offered to idols ? <sup>11</sup> and through thy knowledge shall the weak brother perish, for whom Christ died ? <sup>12</sup> But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9. Am I not an apostle ? am I not free ? have I not seen Jesus Christ our Lord ? are not you my work in the Lord ? <sup>2</sup> If I be not an apostle unto others, yet doubtless I am to you : for the seal of mine apostleship are ye in the Lord. <sup>3</sup> Mine answer to them that do examine me, is this : <sup>4</sup> Have we not power to eat and to drink ? <sup>5</sup> have we not power to lead about a sister a wife as well as other apostles, and as the brethren of the Lord, and Cephas ? <sup>6</sup> or I only and Barnabas, have not we power to forbear working ? <sup>7</sup> Who goeth a warfare any time at his own charges ? who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? <sup>8</sup> Say I these things as a man ? or saith not the law the same also ? <sup>9</sup> For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn : doth God take care for oxen ? <sup>10</sup> or saith he it altogether for our sakes ? For our sakes, no doubt, *this* is written : that he that ploweth, should plow in hope : and that he that thresheth in hope, should be partaker

ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἁσθενούσιν." <sup>10</sup> εἰ γάρ τις ἴδῃ σέ, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόβυτα ἐσθίειν, <sup>11</sup> καὶ ἀπολείται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν ; <sup>12</sup> οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. <sup>13</sup> διόπερ εἰ βρῶμα εἰς βρώμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

9. ° Οὐκ εἰμὶ ἐλεύθερος ; οὐκ εἰμὶ ἀπόστολος ; ° οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα ; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ ; ° εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. ° ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστὶ· ° μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν ; ° μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς ; ° ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι ;

° Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ ; τίς φυτεῖαι ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει ; ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γαλακτος τῆς ποίμνης οὐκ ἐσθίει ; ° μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ; ° ἡ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει ; ° ἐν γὰρ τῷ ° Μωσέως νόμῳ γέγραπται· Οὐ φμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ ; ° ἡ δι' ἡμᾶς πάντως λέγει ; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτρίαν, καὶ ὁ ἀλοῶν

° ἁσθενεῖν. b ὅτι. ° Κοι, ° Οὐκ εἰμὶ ἀπόστολος ; οὐκ εἰμὶ ἐλεύθερος. d ὅτι καὶ ὁ νόμος  
ταῦτα οὐ λέγει. ° Gb. Μουσουλ. ° Or, power. ° Gr. edited. ° Or, woman

ἅ ἐπ' ἐλπίδι τοῦ μετέχειν.<sup>11</sup> εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; <sup>12</sup> εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

<sup>13</sup> Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἔργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται; <sup>14</sup> οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.

<sup>15</sup> Ἐγὼ δὲ οὐ κέκρημαι οὐδενὶ τούτων· οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. <sup>16</sup> ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπικεῖται· οὐαὶ γὰρ μοι ἐστίν, ἐὰν μὴ εὐαγγελίζωμαι. <sup>17</sup> εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν κερδίσσω. <sup>18</sup> τίς οὖν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

<sup>19</sup> Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. <sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, (μὴ ὢν αὐτὸς ὑπὸ νόμον,) ἵνα τοὺς ὑπὸ νόμον κερδήσω. <sup>21</sup> τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος θεῷ,) ἀλλ' ἔννομος Χριστῷ, ἵνα κερδήσω ἀνόμους. <sup>22</sup> ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα ἅ τὰ

of his hope. <sup>11</sup> If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? <sup>12</sup> if others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the gospel of Christ.

<sup>13</sup> Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? <sup>14</sup> Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.

<sup>15</sup> But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. <sup>16</sup> For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel. <sup>17</sup> For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. <sup>18</sup> What is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

<sup>19</sup> For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. <sup>20</sup> And unto the Jews, I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law: <sup>21</sup> to them that are without law, as without law (being not without law to God, but under the law to Christ,) I might gain them that are without law. <sup>22</sup> To the weak became I as weak, that I might gain the weak: I am made all things to all men, that

<sup>1</sup> Rec. της ελπίδος αυτου μετεχειν, εκ' ελπίδι. <sup>2</sup> Rec. εξουσίας ημων. <sup>3</sup> Rec. παρεδρευοντες. <sup>4</sup> Rec. ουδε χρησασθην. <sup>5</sup> Rec. με. <sup>6</sup> Rec. om. <sup>7</sup> Rec. om. <sup>8</sup> Rec. om. <sup>9</sup> Rec. om. <sup>10</sup> Rec. om. <sup>11</sup> Rec. om. <sup>12</sup> Rec. om. <sup>13</sup> Rec. om. <sup>14</sup> Rec. om. <sup>15</sup> Rec. om. <sup>16</sup> Rec. om. <sup>17</sup> Rec. om. <sup>18</sup> Rec. om. <sup>19</sup> Rec. om. <sup>20</sup> Rec. om. <sup>21</sup> Rec. om. <sup>22</sup> Rec. om.

I might by all means save some. <sup>23</sup> And this I do for the gospel's sake, that I might be partaker thereof with you.

<sup>24</sup> Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. <sup>25</sup> And every man that striveth for the mastery, is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. <sup>26</sup> I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: <sup>27</sup> but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

10. Moreover brethren, I would not that ye should be ignorant, how  $\forall$  all our fathers were under the cloud, and all passed through the sea: <sup>2</sup> and were all baptized unto Moses in the cloud, and in the sea: <sup>3</sup> and did all eat the same spiritual meat: <sup>4</sup> and did all drink the same spiritual drink: (for they drank of  $\forall$  spiritual Rock that  $\alpha$  followed them: and  $\forall$  Rock was Christ) <sup>5</sup> but with many of them God was not well pleased: for they were overthrown in the wilderness.

<sup>6</sup> Now these things were  $\beta$  our examples, to  $\gamma$  intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of

πάντα, ἵνα πάντως τινὰς σώσω. <sup>23</sup> αὐτοῦ τοῦ δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένομαι.

<sup>24</sup> Οὐκ οἰδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. <sup>25</sup> πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. <sup>26</sup> ἐγὼ τοίνυν οὕτω τρέχω, ὥς οὐκ ἀδήλως· οὕτω πυκτεύω, ὥς οὐκ ἀέρα δέρων· <sup>27</sup> ἀλλ' ὅπως ἵπω-  
πιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένομαι.

10. Οὐ θέλω ἄ γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον, <sup>2</sup> καὶ πάντες εἰς τὸν Ἰσραὴλ ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, <sup>3</sup> καὶ πάντες τὸ αὐτὸ βρώμα πνευματικὸν ἔφαγον, <sup>4</sup> καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· (ἐπίνον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.) <sup>5</sup> ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

<sup>6</sup> Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς καὶ ἐκείνοι ἐπεθύμησαν. <sup>7</sup> μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὥς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίξειν. <sup>8</sup> Μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. <sup>9</sup> μηδὲ ἐκπειράζωμεν τὸν Ἰησοῦν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειων ἀπώλοντο. <sup>10</sup> μηδὲ γογγύετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώ-

$\alpha$  ὡς παρὰ.  $\beta$  ὡς ἐκείνοι.  $\gamma$  ὡς ἐκείνοι.  $\delta$  ὡς ἐκείνοι.  $\epsilon$  ὡς ἐκείνοι.  $\zeta$  ὡς ἐκείνοι.  $\eta$  ὡς ἐκείνοι.  $\theta$  ὡς ἐκείνοι.  $\iota$  ὡς ἐκείνοι.  $\kappa$  ὡς ἐκείνοι.  $\lambda$  ὡς ἐκείνοι.  $\mu$  ὡς ἐκείνοι.  $\nu$  ὡς ἐκείνοι.  $\xi$  ὡς ἐκείνοι.  $\omicron$  ὡς ἐκείνοι.  $\pi$  ὡς ἐκείνοι.  $\rho$  ὡς ἐκείνοι.  $\sigma$  ὡς ἐκείνοι.  $\tau$  ὡς ἐκείνοι.  $\upsilon$  ὡς ἐκείνοι.  $\phi$  ὡς ἐκείνοι.  $\chi$  ὡς ἐκείνοι.  $\psi$  ὡς ἐκείνοι.  $\omega$  ὡς ἐκείνοι.

λοντο ὑπὸ τοῦ ὀλοθρευτοῦ. <sup>11</sup> ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήνησεν. <sup>12</sup> ὥστε ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ.

<sup>13</sup> Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι <sup>a</sup> ὑπενεγκύν.

<sup>14</sup> Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. <sup>15</sup> ὡς φρονιμοῖς λέγω, κρίνατε ὑμεῖς ὃ φημι. <sup>16</sup> τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστὶ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; <sup>17</sup> ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. <sup>18</sup> βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς θυσιᾶς, κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ; <sup>19</sup> τὶ οὖν φημι; <sup>b</sup> ὅτι εἰδῶλον τί ἐστίν; ἢ <sup>c</sup> ὅτι εἰδωλόθυτον τί ἐστίν; <sup>20</sup> ἀλλ' ὅτι <sup>d</sup> ἂ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. <sup>21</sup> οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. <sup>22</sup> ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

<sup>23</sup> Πάντα <sup>e</sup> ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα <sup>e</sup> ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. <sup>24</sup> μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἐτέρου. <sup>25</sup> πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν. <sup>26</sup> Τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

the destroyer. <sup>11</sup> Now all these things happened unto them for <sup>a</sup> ensamples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup> Wherefore, let him that thinketh he standeth, take heed lest he fall.

<sup>13</sup> There hath no temptation taken you, but such as is <sup>b</sup> common to man, but God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

<sup>14</sup> Wherefore my dearly beloved, flee from idolatry. <sup>15</sup> I speak as to wise men: judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not the communion of <sup>f</sup> blood of Christ? the bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For we being many are one bread, and one body: for we are all partakers of that one bread. <sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar? <sup>19</sup> What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing? <sup>20</sup> But I say that <sup>f</sup> things which <sup>f</sup> Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. <sup>22</sup> Do we provoke the Lord to jealousy? are we stronger than he?

<sup>23</sup> All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. <sup>24</sup> Let no man seek his own: but every man another's wealth. <sup>25</sup> Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. <sup>26</sup> For the earth is the Lord's, and the fulness thereof.

<sup>a</sup> Rec. add ὑμᾶς. <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> Rec. add ἀνακρίνας. <sup>g</sup> Or, type.

<sup>d</sup> Rec. add μοι. <sup>e</sup> Rec. add μοι. <sup>f</sup> Or, moderate.



<sup>17</sup> If any man <sup>a</sup>defile <sup>†</sup>temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. <sup>18</sup> Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, <sup>†</sup> he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. <sup>20</sup> And again, The Lord knoweth the thoughts of the wise, that they are vain.

<sup>21</sup> Therefore let no man glory in men, for all things are your's.

<sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's.

<sup>23</sup> And ye are Christ's, and Christ is God's.

<sup>4</sup> Let a man so account of us, as of the ministers of Christ, and stewards of <sup>†</sup>mysteries of God.

<sup>3</sup> Moreover, it is required in stewards, that a man be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. <sup>4</sup> For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is <sup>†</sup> Lord. <sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

<sup>6</sup> And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another. <sup>7</sup> For whoso maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

<sup>17</sup> εἴ τις τὸν ναὸν τοῦ Θεοῦ φθειρεῖ, φθερεῖ <sup>a</sup>τούτον· ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινες ἐστε ὑμεῖς. <sup>18</sup> μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μαρὸς γενέσθω, ἵνα γένηται σοφός. <sup>19</sup> ἢ γὰρ σοφία τοῦ κόσμου τούτου μαρὶα παρὰ τῷ Θεῷ ἐστὶ· γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφούς ἐν τῇ πανουργίᾳ αὐτῶν <sup>20</sup> καὶ πάλιν Κύριος γινώσκει τοὺς διαλογισμούς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

<sup>21</sup> Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, <sup>22</sup> εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν <sup>b</sup> ἐστίν· <sup>23</sup> ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ Θεοῦ.

<sup>4</sup> Οὕτως ἡμᾶς λογιζέσθω ἀνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. <sup>3</sup> ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. <sup>4</sup> ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρώπων· ἡμέρας· ἀλλ' οὐδὲ ἐμavτὸν ἀνακρίνω. <sup>5</sup> οὐδὲν γὰρ ἐμavτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαιῶμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. <sup>6</sup> ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

<sup>6</sup> Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμavτὸν καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. <sup>7</sup> τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν;

<sup>a</sup> Or, destroy.<sup>b</sup> Or, day.<sup>a</sup> Or, destroy.<sup>b</sup> Or, day.<sup>γ</sup> Or, distinguisheth thee:

<sup>8</sup> Ἦδη κεκορεσμένοι ἐστέ, ἤδη ἐπλου-  
τήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ  
ὀφελὸν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς  
ὑμῖν συμβασιλεύσωμεν. <sup>9</sup> δοκῶ γὰρ  
ᾧ ὅτι· ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους  
ἐσχάτους ἀπέδειξεν ὡς ἐπιθανάτιους,  
ὅτι θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ  
ἀγγέλοις καὶ ἀνθρώποις. <sup>10</sup> ἡμεῖς μωροὶ  
διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν  
Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰ-  
σχυροὶ· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.  
<sup>11</sup> ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν,  
καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ  
κολαφιζόμεθα, καὶ ἀστατοῦμεν, <sup>12</sup> καὶ  
κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί-  
λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι,  
ἀνεχόμεθα· <sup>13</sup> βλασφημούμενοι, παρα-  
καλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου  
ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

<sup>14</sup> Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,  
ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ.  
<sup>15</sup> ἔὰν γὰρ μυρίους παιδαγωγούς ἔχητε  
ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας·  
ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγ-  
γελίου ἐγὼ ὑμᾶς ἐγέννησα. <sup>16</sup> παρακαλῶ  
οὖν ὑμᾶς, μιμηταὶ μου γίνεσθε.

<sup>17</sup> Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς  
ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν  
Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου  
τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ  
ἐκκλησίᾳ διδάσκει. <sup>18</sup> ὡς μὴ ἐρχομένου  
δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·  
<sup>19</sup> ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἔὰν  
ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν  
λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν  
δύναμιν· <sup>20</sup> οὐ γὰρ ἐν λόγῳ ἡ βασιλεία  
τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. <sup>21</sup> τί θέ-  
λετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν  
ἀγάπῃ πνεύματι τῆς πραότητος;

5. Ὡς ἀκούεται ἐν ὑμῖν πορνεία,  
καὶ τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς

<sup>8</sup> Now ye are full, now ye are  
rich, ye have reigned as kings  
without us, and I would to God  
ye did reign, that we also might  
reign with you. <sup>9</sup> For I think  
that God hath set forth us the  
apostles last, as it were appoint-  
ed to death. For we are made  
a spectacle unto the world, and  
to angels, and to men. <sup>10</sup> We  
are fools for Christ's sake, but  
ye are wise in Christ. We are  
weak, but ye are strong: ye are  
honourable, but we are despised.  
<sup>11</sup> Even unto this present  
hour we both hunger and thirst,  
and are naked, and are buffeted,  
and have no certain dwelling-  
place, <sup>12</sup> and labour, working  
with our own hands: being re-  
viled, we bless: being perse-  
cuted, we suffer it: <sup>13</sup> being  
defamed, we intreat: we are  
made as the filth of the world,  
and are the offscouring of all  
things unto this day.

<sup>14</sup> I write not these things to  
shame you, but as my beloved  
sons I warn you. <sup>15</sup> For though  
you have ten thousand instruct-  
ers in Christ, yet have ye not  
many fathers: for in Christ Je-  
sus I have begotten you through  
the gospel. <sup>16</sup> Wherefore I be-  
seech you, be ye followers of  
me.

<sup>17</sup> For this cause have I sent  
unto you Timotheus, who is my  
beloved son, and faithful in the  
Lord, who shall bring you into  
remembrance of my ways which  
be in Christ, as I teach every  
where in every church. <sup>18</sup> Now  
some are puffed up as though I  
would not come to you. <sup>19</sup> But  
I will come to you shortly, if  
the Lord will, and will know,  
not the speech of them which  
are puffed up, but the power.  
<sup>20</sup> For the kingdom of God is not  
in word, but in power. <sup>21</sup> What  
will ye? shall I come unto you  
with a rod, or in love, and in  
the spirit of meekness?

5. It is reported commonly,  
that there is fornication among  
you, and such fornication, as is

Jesus, † same night in which he was betrayed, took bread: <sup>24</sup> and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do <sup>a</sup> in remembrance of me. <sup>25</sup> After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, <sup>#</sup> ye do shew the Lord's death till he come.

<sup>27</sup> Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of that bread, and drink of that cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh <sup>†</sup> damnation to himself, not discerning <sup>†</sup> Lord's body. <sup>30</sup> For this cause many are weak & sickly among you, and many sleep. <sup>31</sup> For if we would judge ourselves, we should not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. <sup>33</sup> Wherefore my brethren, when ye come together to eat, tarry one for another. <sup>34</sup> And if any man hunger, let him eat at home, that ye come not together unto <sup>†</sup> condemnation. And the rest will I set in order, when I come.

12. Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>1</sup> Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>2</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus <sup>†</sup> accursed: and that no man

Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδото, ἔλαβεν ἄρτον, <sup>24</sup> καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε· <sup>a</sup> "Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν." <sup>25</sup> Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>26</sup> Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον <sup>b</sup> πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ <sup>c</sup> ἔλθῃ.

<sup>27</sup> Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον <sup>d</sup> ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου. <sup>28</sup> δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. <sup>29</sup> ὁ γὰρ ἐσθίων καὶ πίνων <sup>e</sup> ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. <sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. <sup>31</sup> εἰ <sup>f</sup> γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. <sup>32</sup> κρινόμενοι δὲ, ὑπὸ Κυρίου παιδευσόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. <sup>33</sup> ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. <sup>34</sup> εἴ <sup>g</sup> τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνέρχῃσθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

12. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. <sup>1</sup> οἴδατε ὅτι <sup>h</sup> ὅτε ἔθνη ἦτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι· <sup>2</sup> διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει <sup>i</sup> ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν

<sup>a</sup> Rec. add Ἀβερα, φάγετα

<sup>b</sup> Rec. om.

<sup>c</sup> ἢ Ἀνάθεμα Ἰησοῦ.

<sup>d</sup> Rec. & Gb. add τούτου.

<sup>e</sup> ἢ ἡ.

<sup>f</sup> Or, for a remembrance.

<sup>g</sup> Or, judgment.

<sup>h</sup> Rec. add ἡ.

<sup>i</sup> Or, show ye.

<sup>j</sup> Or, anathema.

<sup>k</sup> Rec. add τούτου.

<sup>l</sup> Rec. & Gb. om.

<sup>m</sup> Or, judgment.

ἡ Κύριον Ἰησοῦν," εἰ μὴ ἐν Πνεύματι ἀγίῳ.

can say that Jesus is the Lord, but by the Holy Ghost.

<sup>4</sup> Διαίρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· <sup>5</sup> καὶ διαίρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· <sup>6</sup> καὶ διαίρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς <sup>7</sup> Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. <sup>8</sup> ἑκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. <sup>9</sup> ὃ μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· <sup>10</sup> ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι· <sup>11</sup> ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν. <sup>12</sup> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God, which worketh all in all. <sup>7</sup> But the manifestation of the Spirit, is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit. <sup>9</sup> To another faith, by the same Spirit: to another gifts of healing, by the same Spirit: <sup>10</sup> to another prophecies, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. <sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

<sup>12</sup> Καθάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος <sup>13</sup> ὁ Χριστός, οὕτω καὶ ὁ Χριστός. <sup>14</sup> καὶ γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες <sup>15</sup> εἰς ἓν Πνεῦμα ἐποτίσθημεν.

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.

<sup>14</sup> Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. <sup>15</sup> ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>16</sup> καὶ ἐὰν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>17</sup> εἰ ὅλον τὸ σῶμα ὀφθαλμός, πού ἡ ἀκοή; εἰ ὅλον ἀκοή, πού ἡ ὁσφρησις; <sup>18</sup> νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ

<sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? <sup>16</sup> and if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But now hath God set the members, every one of them in the body, as it hath

pleased him. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now are they many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

<sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary. <sup>23</sup> And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness. <sup>24</sup> For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: <sup>25</sup> that there should be no schism in the body: but that the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular.

<sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps in governments, & diversities of tongues. <sup>29</sup> Are all apostles? are all prophets? are all teachers? are all workers of miracles? <sup>30</sup> have all the gifts of healing? do all speak with tongues? do all interpret?

<sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

13. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a

σώματι, καθὼς ἠθέλησεν. <sup>19</sup> εἰ δὲ ᾖ τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; <sup>20</sup> νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· Χρείαν σου οὐκ ἔχω· ἡ πάλιν ἡ κεφαλὴ τοῖς ποσὶ· Χρείαν ὑμῶν οὐκ ἔχω.

<sup>22</sup> Ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· <sup>23</sup> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει· <sup>24</sup> τὰ δὲ εὐσχημονα ἡμῶν οὐ χρεῖαν ἔχει· ἀλλ' ὁ Θεὸς συνεκράσε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δόυσ τιμὴν, <sup>25</sup> ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη· <sup>26</sup> καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη. <sup>27</sup> ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

<sup>28</sup> Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἴτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. <sup>29</sup> μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοι; μὴ πάντες δυνάμεις; <sup>30</sup> μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι;

<sup>31</sup> Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

13. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἥχων ἢ κύμβα-

λον ἀλαλάζον. <sup>2</sup> καὶ ἐὰν ἔχω προφητεῖαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, <sup>3</sup> οὐδέν εἰμι. <sup>4</sup> καὶ ἐὰν ἔψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καθύσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

<sup>4</sup> Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παραοξύνεται, οὐ λογίζεται τὸ κακόν, <sup>6</sup> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, <sup>7</sup> πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

<sup>8</sup> Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖται, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. <sup>9</sup> ἐκ μέρους γὰρ γινώσκωμεν, καὶ ἐκ μέρους προφητεύομεν· <sup>10</sup> ὅταν δὲ ἔλθῃ τὸ τέλειον, <sup>11</sup> τότε τὸ ἐκ μέρους καταργηθήσεται. <sup>12</sup> ὅτε ἡμῖν νῆπιος, ὡς νῆπιος ἐλάλουν. ὡς νῆπιος ἐφρόνουν, ὡς νῆπιος ἐλογιζόμεν· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. <sup>13</sup> βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

<sup>13</sup> Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

14. Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. <sup>2</sup> ὁ γὰρ λαλῶν γλώσσῃ, οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ

tinkling cymbal. <sup>2</sup> And though I have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. <sup>3</sup> And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

<sup>4</sup> Charity suffereth long, and is kind: charity envieth not: charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup> Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part, shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass, darkly: but then face to face: now I know in part, but then shall I know even as also I am known.

<sup>13</sup> And now abideth faith, hope, charity, these three, but the greatest of these is charity.

14. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. <sup>2</sup> For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries.

<sup>a</sup> St. οὐδὲν.

<sup>b</sup> St. & Ets. ψωμιζω.

<sup>c</sup> Or, reasoned

<sup>d</sup> Or, in a riddle.

<sup>e</sup> Or, is not rash.

<sup>f</sup> Or, with the truth.

<sup>g</sup> Or, heareth.

<sup>3</sup> But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater is he  $\psi$  prophesieth, than he  $\psi$  speaketh with tongues, except he interpret, that the church may receive edifying.

<sup>6</sup> Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup> And even things without life giving sound, whether pipe or harp, except they give a distinction in the "sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup> So likewise you, except ye utter by the tongue words  $\beta$  easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. <sup>10</sup> There are, it may be, so many kinds of voices in  $\psi$  world, & none of them are without signification. <sup>11</sup> Therefore if I know not the meaning of the voice, I shall be unto him  $\psi$  speaketh, a barbarian, and he that speaketh shall be a barbarian unto me.

<sup>12</sup> Even so ye, forasmuch as ye are zealous  $\gamma$  of spiritual gifts, seek  $\gamma$  ye may excel to the edifying of the church. <sup>13</sup> Wherefore let him  $\psi$  speaketh in an *unknown* tongue, pray that he may interpret. <sup>14</sup> For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with  $\psi$  spirit, and will pray with understanding also: I will sing with the spirit, and I will sing with  $\psi$  understanding also. <sup>16</sup> Else, when thou shalt bless with the spirit, how shall he  $\psi$  occupieth  $\psi$  room

μυστήρια. <sup>3</sup> ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παρακλήσιν καὶ παραμυθίαν. <sup>4</sup> ὁ λαλῶν γλῶσση, ἑαυτὸν οἰκοδομεῖ. ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> θέλω δὲ πάντας ὑμᾶς λαλεῖν γλῶσσais, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλῶσσais, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ.

<sup>6</sup> Νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλῶσσais λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητεία, ἢ ἐν διδαχῇ; <sup>7</sup> ὅμως τὰ ἄνυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ \*δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; <sup>8</sup> καὶ γὰρ ἐὰν ἄδῃ φωνὴν σάλπιγγος δῶ, τίς παρασκευάζεται εἰς πόλεμον; <sup>9</sup> οὕτω καὶ ὑμεῖς διὰ τῆς γλῶσσης ἐὰν μὴ εὐσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς αἴρα λαλοῦντες. <sup>10</sup> τοσαῦτα, εἰ τύχοι, γένῃ φωνῶν ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν \*ἄφωνον. <sup>11</sup> ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.

<sup>12</sup> Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστέ πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. <sup>13</sup> διόπερ ὁ λαλῶν γλῶσση, προσευχέσθω ἵνα διερμηνεύῃ. <sup>14</sup> ἐὰν γὰρ προσεύχωμαι γλῶσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. <sup>15</sup> τί οὖν ἐστί; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ \*τῷ νοῦ. <sup>16</sup> ἐπεὶ ἐὰν εὐλογῇς \*τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου

\* Or. ἀέρ.

b →

c Ets. om.

d →

\* Or, tunes.

β Gr. significant.

γ Gr. of spirits.

πὼς εἶρε τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; <sup>17</sup> ὃ σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. <sup>18</sup> εὐχαριστῶ τῷ Θεῷ<sup>a</sup>, πάντων ὑμῶν μᾶλλον <sup>b</sup> γλώσσαις<sup>c</sup> λαλῶν. <sup>19</sup> ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου<sup>d</sup> λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίου λόγους ἐν γλώσσῃ.

<sup>20</sup> Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιᾷζετε, ταῖς δὲ φρεσὶ τέλειος γίνεσθε. <sup>21</sup> ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσαις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος. <sup>22</sup> Ὅστε αἱ γλώσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

<sup>23</sup> Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσελθῶσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; <sup>24</sup> ἐὰν δὲ πάντες προφητεύωσιν, εἰσελθῇ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>25</sup> α<sup>a</sup> τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

<sup>26</sup> Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλώσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν <sup>e</sup> γινέσθω. <sup>27</sup> εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνευέτω. <sup>28</sup> ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγᾷτω ἐν ἐκκλησίᾳ· ἐαυτῷ δὲ λαλεῖτω καὶ τῷ Θεῷ. <sup>29</sup> προφητῇται

of ὁ unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well: but the other is not edified. <sup>18</sup> I thank my God, I speak with tongues more than you all. <sup>19</sup> Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

<sup>20</sup> Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be <sup>a</sup> men. <sup>21</sup> In the law it is written, With *men* of other tongues, and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord. <sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

<sup>23</sup> If therefore the whole church be come together into some place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one ὃ believeth not, or one unlearned: he is convinced of all, he is judged of all. <sup>25</sup> And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, & report ὃ God is in you of a truth.

<sup>26</sup> How is it then brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying. <sup>27</sup> If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course, and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence to himself, and to God. <sup>29</sup> Let

<sup>a</sup> Rec. add μου.<sup>b</sup> ὡς γλώσση.<sup>c</sup> ὡς τῶ νοός μου.<sup>d</sup> Rec. add καὶ οὕτως.<sup>e</sup> Rec. γινέσθω.<sup>a</sup> Gr. perfect, or, of a ripe age.



the prophets speak two or three, and let  $\S$  other judge. <sup>30</sup> If *any thing* be revealed to another  $\S$  sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, that all may learn, & all may be comforted. <sup>32</sup> And  $\S$  spirits of the prophets are subject to  $\S$  prophets. <sup>33</sup> For God is not the *author* of a confusion, but of peace,

as in all churches of  $\S$  saints. <sup>34</sup> Let your women keep silence in  $\S$  churches, for it is not permitted unto them to speak; but *they are commanded* to be under obedience: as also saith the law. <sup>35</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in  $\S$  church. <sup>36</sup> What? came the word of God out from you? or came it unto you only?

<sup>37</sup> If any man think himself to be a prophet, or spiritual, let him acknowledge, that  $\S$  things  $\S$  I write unto you, are the commandments of the Lord. <sup>38</sup> But if any man be ignorant, let him be ignorant. <sup>39</sup> Wherefore brethren, covet to prophesy, & forbid not to speak with tongues. <sup>40</sup> Let all things be done decently, and in order.

15. Moreover brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand. <sup>2</sup> By which also ye are saved, if ye  $\S$  keep in memory  $\gamma$  what I preached unto you, inasmuch as ye have believed in vain.

<sup>3</sup> For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures: <sup>4</sup> and that he was buried, and that he rose again the third day according to the scriptures. <sup>5</sup> And  $\gamma$  he was seen of Cephas, then of the twelve. <sup>6</sup> And that he was seen of above five hundred brethren at once: of whom

δὲ δύο ἢ τρεῖς λαλείωσαν, καὶ οἱ ἄλλοι διακρινέωσαν· <sup>30</sup> ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθήμενῳ, ὁ πρῶτος σιγάτω. <sup>31</sup> δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαθήνωσι, καὶ πάντες παρακαλῶνται· <sup>32</sup> καὶ <sup>a</sup> πνεύματα <sup>a</sup> προφητῶν προφηταῖς ὑποτάσσεται· <sup>33</sup> οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων, <sup>34</sup> αἱ γυναῖκες <sup>b</sup> ὑμῶν <sup>b</sup> ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ <sup>c</sup> ἐπιτέτραπται <sup>c</sup> αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσασθαι, καθὼς καὶ ὁ νόμος λέγει. <sup>35</sup> εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι <sup>d</sup> γυναίξιν <sup>d</sup> ἐν ἐκκλησίᾳ λαλεῖν. <sup>36</sup> ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

<sup>37</sup> Εἰ τις δοκεῖ προφητῆς εἶναι ἢ πνευματικὸς, ἐπιγινώσκέτω ὃ γράφω ὑμῖν, ὅτι <sup>e</sup> Κυρίου εἰσὶν ἐντολαί· <sup>38</sup> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. <sup>39</sup> ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. <sup>40</sup> πάντα <sup>f</sup> δὲ <sup>f</sup> εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

15. Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρέλαβετε, ἐν ᾧ καὶ ἐστήκατε, <sup>2</sup> δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε.

<sup>3</sup> Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· <sup>4</sup> καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· <sup>5</sup> καὶ ὅτι ᾤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. <sup>6</sup> ἔπειτα ᾤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους

<sup>a</sup> ὁ πνεῦμα.

<sup>b</sup> —

<sup>c</sup> ἐπιτέτραπται.

<sup>d</sup> γυναῖξιν.

<sup>e</sup> Rec. add τῶν.

<sup>f</sup> Rec. —

<sup>a</sup> Gr. tumult, or, unquietness.

<sup>b</sup> Or, hold fast.

<sup>c</sup> Gr. by what speech.

μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. <sup>7</sup> ἔπειτα ὥφθη Ἰακώβω, εἰτα τοῖς ἀποστόλοις πᾶσιν.

<sup>8</sup> Ἐσχάτον δὲ πάντων, <sup>a</sup> ὥσπερ εἰ τῷ ἐκτρώματι, ὥφθη κἀμοί. <sup>9</sup> ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὅς οὐκ εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. <sup>10</sup> χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοίπασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. <sup>11</sup> εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

<sup>12</sup> Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; <sup>13</sup> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. <sup>14</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα <sup>b</sup> καὶ τὸ κήρυγμα ἡμῶν, κενὴ <sup>c</sup> δὲ καὶ ἡ πίστις ὑμῶν. <sup>15</sup> εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τὸ Θεοῦ ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. <sup>16</sup> εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. <sup>17</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν. <sup>18</sup> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλονται. <sup>19</sup> εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπικότες ἐσμέν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

<sup>20</sup> Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων<sup>d</sup>. <sup>21</sup> ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. <sup>22</sup> ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ

the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he was seen of James, then of all <sup>f</sup> apostles.

<sup>8</sup> And last of all he was seen of me also, as of <sup>a</sup> one born out of due time. <sup>9</sup> For I am <sup>f</sup> least of the apostles, that am not meet to be called an apostle because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all, yet not I, but <sup>g</sup> grace of God which was with me: <sup>11</sup> therefore, whether it were I or they, so we preach, and so ye believed.

<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen. <sup>14</sup> And if Christ be not risen, then is our preaching vain, and your faith is also vain: <sup>15</sup> yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised. <sup>17</sup> And if Christ be not raised, your faith is vain, ye are yet in your sins. <sup>18</sup> Then they also which are fallen asleep in Christ, are perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable.

<sup>20</sup> But now is Christ risen from the dead, and become the first-fruits of them that slept. <sup>21</sup> For since by man <sup>h</sup> came death, by man <sup>i</sup> came also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall

<sup>a</sup> ὥσπερ τῷ.

<sup>b</sup> ὡς —, Rec. & Gb. om.

<sup>c</sup> δὲ

<sup>d</sup> Rec. add *οὐκ ἐγείρονται*.

<sup>e</sup> Or, an abortive.

all be made alive. <sup>23</sup> But every man in his own order. Christ the firstfruits, afterward they that are Christ's, at his coming. <sup>24</sup> Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed, is death. <sup>27</sup> For he hath put all things under his feet; but when he saith All things are put under him, it is manifest that he is excepted which did put all things under him. <sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

<sup>29</sup> Else what shall they do, which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead? <sup>30</sup> And why stand we in jeopardy every hour? <sup>31</sup> I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink, for to-morrow we die. <sup>33</sup> Be not deceived: evil communications corrupt good manners. <sup>34</sup> Awake to righteousness, and sin not: for some have not knowledge of God, I speak this to your shame.

<sup>35</sup> But some man will say, How are the dead raised up? and with what body do they come? <sup>36</sup> Thou fool, that which thou sowest, is not quickened except it die. <sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. <sup>38</sup> But

πάντες ζωοποιηθήσονται. <sup>23</sup> ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστοῦ, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. <sup>24</sup> εἴτα τὸ τέλος, ὅταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. <sup>25</sup> δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. <sup>26</sup> ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. <sup>27</sup> Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτάσσεται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάσσαντος αὐτῷ τὰ πάντα. <sup>28</sup> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

<sup>29</sup> Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; <sup>30</sup> τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; <sup>31</sup> καθ' ἡμέραν ἀποθνῄσκω, νῆ τὴν ὑμετέραν· καύχουσι, ἦν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. <sup>32</sup> εἰ κατὰ ἄνθρωπον ἐθνηριόμαχῃσα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὖριον γὰρ ἀποθνήσκομεν. <sup>33</sup> μὴ πλανᾶσθε· φθέρουσιν ἡσθ' ἡ χρηστὰ ὁμιλίας κακαί. <sup>34</sup> ἐκνήψατε δικαίως, καὶ μὴ ἀμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσιν· πρὸς ἐντροπὴν ὑμῶν λέγω.

<sup>35</sup> Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; <sup>36</sup> Ἀφρον, σὺ ὁ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ. <sup>37</sup> καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν. <sup>38</sup> ὁ δὲ Θεὸς αὐτῷ

\* Rec. om. b ὡς παρακλήσῃ. c ὡς  
\* Some read, our.

d Rec. των νεκρων. \* St. ὡς ἡμετεραν. f Rec. χρηστ'.

β Or, to speak after the manner of men.

δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστω τῶν σπερμάτων <sup>39</sup> τὸ ἴδιον σῶμα. <sup>39</sup> οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν <sup>40</sup> ἀνθρώπων, ἄλλη δὲ <sup>41</sup> σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. <sup>40</sup> καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπίγειων. <sup>41</sup> ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

<sup>42</sup> Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. <sup>43</sup> σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει. <sup>44</sup> σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι <sup>45</sup> σῶμα πνευματικόν. <sup>46</sup> οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. <sup>46</sup> ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. <sup>47</sup> ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος· ἐξ οὐρανοῦ. <sup>48</sup> οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. <sup>49</sup> καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ. <sup>50</sup> τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

<sup>51</sup> Ἴδου μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ ἄλλαγησόμεθα, <sup>52</sup> ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σάλπισι γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται

God giveth it a body as it hath pleased him, and to every seed his own body. <sup>39</sup> All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. <sup>40</sup> There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

<sup>42</sup> So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption. <sup>43</sup> It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: <sup>44</sup> it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> And so it is written: The first man Adam was made a living soul, the last Adam was made a quickening spirit. <sup>46</sup> Howbeit that was not first which is spiritual: but that which is natural, and afterward that which is spiritual. <sup>47</sup> The first man is of  $\gamma$  earth, earthy: the second man is the Lord from heaven. <sup>48</sup> As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly. <sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly. <sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

<sup>51</sup> Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised

Jesus, † same night in which he was betrayed, took bread: <sup>24</sup> and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do \* in remembrance of me. <sup>25</sup> After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, † ye do shew the Lord's death till he come.

<sup>27</sup> Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of that bread, and drink of that cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh <sup>†</sup> damnation to himself, not discerning † Lord's body. <sup>30</sup> For this cause many are weak & sickly among you, and many sleep. <sup>31</sup> For if we would judge ourselves, we should not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. <sup>33</sup> Wherefore my brethren, when ye come together to eat, tarry one for another. <sup>34</sup> And if any man hunger, let him eat at home, that ye come not together unto † condemnation. And the rest will I set in order, when I come.

12. Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>1</sup> Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>2</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus † accursed: and that no man

† Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοδοτο, ἔλαβεν ἄρτον, <sup>24</sup> καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε· \* "Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν." <sup>25</sup> Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>26</sup> Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον <sup>†</sup> πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ <sup>†</sup> ἔλθῃ.

<sup>27</sup> Ὡστε ὅς ἂν ἐσθίῃ τὸν ἄρτον <sup>†</sup> ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἐνοχος ἔσται τοῦ σώματος καὶ \* τοῦ αἵματος τοῦ Κυρίου. <sup>28</sup> δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω· <sup>29</sup> ὁ γὰρ ἐσθίων καὶ πίνων 'ἀναξίως,' κρίμα ἐαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. <sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρώστοι, καὶ κοιμῶνται ἱκανοί. <sup>31</sup> εἰ \* γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· <sup>32</sup> κρινόμενοι δὲ, ὑπὸ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. <sup>33</sup> ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· <sup>34</sup> εἰ <sup>†</sup> τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

12. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. <sup>1</sup> οὐδατε ὅτι 'ὅτε' ἔθνη ἦτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι· <sup>2</sup> διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει \* ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν

\* Rec. add λαβετε, φάγετε

\* Rec. om. †

† ~ Ἀνάθεμα Ἰησοῦ.

b Rec. & Gb. add rectro. —

g ~ ἔσ.

\* Or, for a remembrance.

† Or, judgment.

c Rec. add ev.

d Rec. add rectro.

h Rec. add ἔσ.

β Or, show yn.

γ Or, judgment.

i ~ —, Rec. & Gb. om.

† Or, judgment.

\*Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

can say that Jesus is the Lord, but by the Holy Ghost.

<sup>4</sup> Διαίρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· <sup>5</sup> καὶ διαίρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· <sup>6</sup> καὶ διαίρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς <sup>b</sup> Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. <sup>7</sup> ἑκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. <sup>8</sup> ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· <sup>9</sup> ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι· <sup>10</sup> ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν. <sup>11</sup> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God, which worketh all in all. <sup>7</sup> But the manifestation of the Spirit, is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit. <sup>9</sup> To another faith, by the same Spirit: to another gifts of healing, by the same Spirit: <sup>10</sup> to another working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. <sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

<sup>12</sup> Καθάπερ γὰρ τὸ σῶμα ἓν ἐστί, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος <sup>c</sup>, πολλὰ ὄντα, ἓν ἐστί σῶμα· οὕτω καὶ ὁ Χριστός. <sup>13</sup> καὶ γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες <sup>d</sup> εἰς ἐν Πνεῦμα ἐποτίσθημεν.

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.

<sup>14</sup> Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλὰ. <sup>15</sup> εἰάν τις εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>16</sup> καὶ εἰάν τις εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>17</sup> εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὀσφρησις; <sup>18</sup> νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ

<sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? <sup>16</sup> and if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But now hath God set the members, every one of them in the body, as it hath

pleased him. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now are they many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

<sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary. <sup>23</sup> And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness. <sup>24</sup> For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: <sup>25</sup> that there should be no schism in the body: but that the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular.

<sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps in governments, and diversities of tongues. <sup>29</sup> Are all apostles? are all prophets? are all teachers? are all workers of miracles? <sup>30</sup> have all the gifts of healing? do all speak with tongues? do all interpret?

<sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

13. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a

σώματι, καθὼς ἠθέλησεν. <sup>19</sup> εἰ δὲ ᾖν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; <sup>20</sup> νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· Χρείαν ὑμῶν οὐκ ἔχω.

<sup>22</sup> Ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· <sup>23</sup> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος,τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει· <sup>24</sup> τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δούς τιμὴν, <sup>25</sup> ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη· <sup>26</sup> καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη. <sup>27</sup> ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

<sup>28</sup> Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἴτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. <sup>29</sup> μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοὶ; μὴ πάντες δυνάμεις; <sup>30</sup> μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι;

<sup>31</sup> Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

13. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἡχῶν ἢ κύμβα-

λον ἀλαλᾶζον. <sup>2</sup> καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, <sup>3</sup> οὐδέν εἰμι. <sup>3</sup> καὶ ἐὰν <sup>β</sup>ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

<sup>4</sup> Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, <sup>6</sup> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, <sup>7</sup> πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

<sup>8</sup> Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. <sup>9</sup> ἐκ μέρους ἡ γὰρ γνώσκω, καὶ ἐκ μέρους προφητεύω· <sup>10</sup> ὅταν δὲ ἔλθῃ τὸ τέλειον, <sup>α</sup> τότε τὸ ἐκ μέρους καταργηθήσεται. <sup>11</sup> ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν· ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. <sup>12</sup> βλεπομένῃ γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκω καθὼς καὶ ἐπεγνώσθη.

<sup>13</sup> Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

14. Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. <sup>2</sup> ὁ γὰρ λαλῶν γλῶσση, οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ

tinkling cymbal. <sup>2</sup> And though I have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. <sup>3</sup> And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

<sup>4</sup> Charity suffereth long, and is kind: charity envieth not: charity vaunteth not itself, is not puffed up, <sup>5</sup> doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, <sup>6</sup> rejoiceth not in iniquity, but rejoiceth in the truth: <sup>7</sup> beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup> Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part, shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass, darkly: but then face to face: now I know in part, but then shall I know even as also I am known.

<sup>13</sup> And now abideth faith, hope, charity, these three, but the greatest of these is charity.

14. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. <sup>2</sup> For he that speaketh in an *unknowen* tongue, speaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries.

<sup>a</sup> St. ουθεν.

<sup>b</sup> R. & E. ψωμιζω.

<sup>c</sup> Or, reasoned

<sup>d</sup> δε.

<sup>e</sup> Gr. in a riddle.

<sup>f</sup> Or, is not rash.

<sup>g</sup> Gr. hearth.



<sup>3</sup> But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater is he  $\gamma$  prophesieth, than he  $\gamma$  speaketh with tongues, except he interpret, that the church may receive edifying.

<sup>6</sup> Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup> And even things without life giving sound, whether pipe or harp, except they give a distinction in the "sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup> So likewise you, except ye utter by the tongue words  $\beta$  easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. <sup>10</sup> There are, it may be, so many kinds of voices in  $\gamma$  world, & none of them are without signification. <sup>11</sup> Therefore if I know not the meaning of the voice, I shall be unto him  $\gamma$  speaketh, a barbarian, and he that speaketh shall be a barbarian unto me.

<sup>12</sup> Even so ye, forasmuch as ye are zealous  $\gamma$  of spiritual gifts, seek  $\gamma$  ye may excel to the edifying of the church. <sup>13</sup> Wherefore let him  $\gamma$  speaketh in an *unknown* tongue, pray that he may interpret. <sup>14</sup> For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with  $\gamma$  spirit, and will pray with understanding also: I will sing with the spirit, and I will sing with  $\gamma$  understanding also. <sup>16</sup> Else, when thou shalt bless with the spirit, how shall he  $\gamma$  occupieth  $\gamma$  room

μυστήρια? <sup>3</sup> ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παρακλήσιν καὶ παραμυθίαν. <sup>4</sup> ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτός ἐστι μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομῇν λάβῃ.

<sup>6</sup> Νυνὶ δέ, ἀδελφοί, εἰάν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, εἰάν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; <sup>7</sup> ὅμως τὰ ἄνυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, εἰάν διαστολῇ τοῖς φθόγγοις μὴ <sup>8</sup> δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; <sup>9</sup> καὶ γὰρ εἰάν ἄδῃ φωνὴν σάλπιγγος δῶ, τίς παρασκευάζεται εἰς πόλεμον; <sup>10</sup> οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης εἰάν μὴ εὖσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς αἶρα λαλοῦντες. <sup>11</sup> τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον. <sup>12</sup> εἰάν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.

<sup>13</sup> Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. <sup>14</sup> διόπερ ὁ λαλῶν γλώσση, προσευχέσθω ἵνα διερμηνεύῃ. <sup>15</sup> εἰάν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. <sup>16</sup> τί οὖν ἐστί; προσεύχομαι τῷ πνεύματι, προσεύχομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ. <sup>17</sup> ἐπεὶ εἰάν εὐλογῇς <sup>18</sup> τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τύπον τοῦ ιδιώτου

πὼς εἶπὶ τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; <sup>17</sup> σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. <sup>18</sup> εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον ὁ γλώσσαις<sup>α</sup> λαλῶν. <sup>19</sup> ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους<sup>β</sup> διὰ τοῦ νοός μου<sup>γ</sup> λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

<sup>20</sup> Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν<sup>δ</sup> ἀλλὰ τῇ κακίᾳ νηπιᾶτε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. <sup>21</sup> ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος. <sup>22</sup> Ὅστε αἱ γλώσσαι εἰς σημείον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

<sup>23</sup> Ἐάν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; <sup>24</sup> ἐάν δὲ πάντες προφητεύουσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>25</sup> ἢ τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνονται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστί.

<sup>26</sup> Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλώσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν<sup>ε</sup> γινέσθω. <sup>27</sup> εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνευέτω. <sup>28</sup> ἐάν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ τῷ Θεῷ. <sup>29</sup> προφητῶ

off unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well: but the other is not edified. <sup>18</sup> I thank my God, I speak with tongues more than you all. <sup>19</sup> Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

<sup>20</sup> Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be *a* men. <sup>21</sup> In the law it is written, With *men* of other tongues, and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord. <sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

<sup>23</sup> If therefore the whole church be come together into some place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one *that* believeth not, or one unlearned: he is convinced of all, he is judged of all. <sup>25</sup> And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, & report *that* God is in you of a truth.

<sup>26</sup> How is it then brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying. <sup>27</sup> If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course, and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God. <sup>29</sup> Let

<sup>a</sup> Rec. add μου. <sup>b</sup> ὁ γλῶσσαις. <sup>c</sup> ὁ τῶ νοός μου. <sup>d</sup> Rec. add καὶ οὕτως. <sup>e</sup> Rec. γινέσθω. Gr. perfect, or, of a ripe age.

the prophets speak two or three, and let  $\S$  other judge. <sup>30</sup> If *any thing* be revealed to another  $\S$  sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, that all may learn, & all may be comforted. <sup>32</sup> And  $\S$  spirits of the prophets are subject to  $\S$  prophets. <sup>33</sup> For God is not *the author* of confusion, but of peace,

as in all churches of  $\S$  saints. <sup>34</sup> Let your women keep silence in  $\S$  churches, for it is not permitted unto them to speak; but *they are commanded* to be under obedience: as also saith the law. <sup>35</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in  $\S$  church. <sup>36</sup> What? came the word of God out from you? or came it unto you only?

<sup>37</sup> If *any man* think himself to be a prophet, or spiritual, let him acknowledge, that  $\S$  things  $\S$  I write unto you, are the commandments of the Lord. <sup>38</sup> But if any man be ignorant, let him be ignorant. <sup>39</sup> Wherefore brethren, covet to prophesy, & forbid not to speak with tongues. <sup>40</sup> Let all things be done decently, and in order.

15. Moreover brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand. <sup>2</sup> By which also ye are saved, if ye  $\S$  keep in memory  $\gamma$  what I preached unto you, unless ye have believed in vain.

<sup>3</sup> For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures: <sup>4</sup> and that he was buried, and that he rose again the third day according to the scriptures. <sup>5</sup> And  $\gamma$  he was seen of Cephas, then of the twelve. <sup>6</sup> And that he was seen of above five hundred brethren at once: of whom

δὲ δύο ἢ τρεῖς λαλείωσαν, καὶ οἱ ἄλλοι διακρινέωσαν· <sup>30</sup> ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθήμενῳ, ὁ πρῶτος σιγάτω. <sup>31</sup> δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαθηνωσι, καὶ πάντες παρακαλῶνται· <sup>32</sup> καὶ *πνεύματα* <sup>33</sup> προφητῶν προφητίας ὑποτάσσεται· <sup>33</sup> οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων, <sup>34</sup> αἱ γυναῖκες ἡμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται· αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. <sup>35</sup> εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι *γυναῖξιν* ἐν ἐκκλησίᾳ λαλεῖν. <sup>36</sup> ἢ ἀφ' ἡμῶν ὁ λόγος τοῦ Θεοῦ ἐξήλθεν; ἢ εἰς ὑμᾶς μόνους κατήχησεν;

<sup>37</sup> Εἰ τις δοκεῖ προφητῆς εἶναι ἢ πνευματικὸς, ἐπιγινώσκειτω ὃ γράφω ὑμῖν, ὅτι *κυρίου* εἰσὶν ἐντολαί· <sup>38</sup> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. <sup>39</sup> ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. <sup>40</sup> πάντα *δὲ* εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

15. Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, <sup>2</sup> δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε.

<sup>3</sup> Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· <sup>4</sup> καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· <sup>5</sup> καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. <sup>6</sup> ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους

<sup>a</sup> ὁ ὁρῶν.

<sup>b</sup> →

<sup>c</sup> ὁ ἐκκλησιάζων.

<sup>d</sup> ὁ ὁρῶν.

<sup>e</sup> Rec. add. ton.

<sup>f</sup> Rec. →

<sup>g</sup> Gr. tumult, or, unquietness.

<sup>h</sup> Gr. hold fast.

<sup>i</sup> Gr. by what speech.

μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. <sup>7</sup> ἔπειτα ὤφθη Ἰακώβω, εἰτα τοῖς ἀποστόλοις πᾶσιν.

<sup>8</sup> Ἐσχάτον δὲ πάντων, ὥσπερ ἐν τῷ ἐκτρώματι, ὤφθη καὶ ἐγώ. <sup>9</sup> ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. <sup>10</sup> χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. <sup>11</sup> εἴτε οὖν ἐγὼ, εἴτε ἐκείνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

<sup>12</sup> Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; <sup>13</sup> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· <sup>14</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ ὁ δὲ καὶ ἡ πίστις ὑμῶν. <sup>15</sup> εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται· <sup>16</sup> εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· <sup>17</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν· <sup>18</sup> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλονται. <sup>19</sup> εἰ ἐν τῇ ζωῇ ταύτῃ ἡλικιώτεροι ἐσμέν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

<sup>20</sup> Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων<sup>21</sup>. <sup>21</sup> ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. <sup>22</sup> ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ

the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he was seen of James, then of all the apostles.

<sup>8</sup> And last of all he was seen of me also, as of one born out of due time. <sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all, yet not I, but the grace of God which was with me: <sup>11</sup> therefore, whether it were I or they, so we preach, and so ye believed.

<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

<sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen. <sup>14</sup> And if Christ be not risen, then is our preaching vain, and your faith is also vain: <sup>15</sup> yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised. <sup>17</sup> And if Christ be not raised, your faith is vain, ye are yet in your sins. <sup>18</sup> Then they also which are fallen asleep in Christ, are perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable.

<sup>20</sup> But now is Christ risen from the dead, and become the first-fruits of them that slept. <sup>21</sup> For since by man came death, by man came also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall

<sup>21</sup> α ὡς περὶ τῆς.

<sup>22</sup> β —. Rec. & Gb. om.

<sup>23</sup> —

<sup>24</sup> Rec. add ὁμοῖον.

<sup>25</sup> Or, an abstriv-

all be made alive. <sup>23</sup> But every man in his own order. Christ the firstfruits, afterward they that are Christ's, at his coming. <sup>24</sup> Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy that shall be destroyed, is death. <sup>27</sup> For he hath put all things under his feet; but when he saith All things are put under him, it is manifest that he is excepted which did put all things under him. <sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

<sup>29</sup> Else what shall they do, which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead? <sup>30</sup> And why stand we in jeopardy every hour? <sup>31</sup> I protest by <sup>a</sup> your rejoicing which I have in Christ Jesus our Lord, I died daily. <sup>32</sup> If <sup>b</sup> after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. <sup>33</sup> Be not deceived: evil communications corrupt good manners. <sup>34</sup> Awake to righteousness, and sin not: for some have not <sup>c</sup> knowledge of God, I speak this to your shame.

<sup>35</sup> But some man will say, How are the dead raised up? and with what body do they come? <sup>36</sup> Thou fool, that which thou sowest, is not quickened except it die. <sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. <sup>38</sup> But

πάντες ζωοποιηθήσονται. <sup>23</sup> ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστοῦ, ἔπειτα οἱ <sup>a</sup> τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. <sup>24</sup> εἴτα τὸ τέλος, ὅταν <sup>b</sup> παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. <sup>25</sup> δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ <sup>c</sup> ἂν ᾖ ὅλη πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. <sup>26</sup> ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. <sup>27</sup> Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. <sup>28</sup> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

<sup>29</sup> Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ <sup>d</sup> αὐτῶν; <sup>30</sup> τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; <sup>31</sup> καθ' ἡμέραν ἀποθνῄσκω, νῆ τὴν <sup>e</sup> ὑμετέραν καύχουσιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. <sup>32</sup> εἰ κατὰ ἄνθρωπον ἐθνηριόμαχισα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὖριον γὰρ ἀποθνήσκομεν. <sup>33</sup> μὴ πλανᾶσθε· φθέρουσιν ἥθη <sup>f</sup> χρηστά <sup>g</sup> ὁμιλίαι κακαί. <sup>34</sup> ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν ὑμῶν λέγω.

<sup>35</sup> Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποῖω δὲ σώματι ἔρχονται; <sup>36</sup> Ἀφρον, σὺ ὁ σπείρεις, οὐ ζωοποιεῖται, εἰ μὴ ἀποθάνῃ. <sup>37</sup> καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν. <sup>38</sup> ὁ δὲ Θεὸς αὐτῷ

<sup>a</sup> Rec. om. <sup>b</sup> ἢ παραδίδω. <sup>c</sup> ἢ  
<sup>d</sup> Some read, our.

<sup>d</sup> Rec. τῶν νεκρῶν. <sup>e</sup> St. ἢ ὑμετέραν. <sup>f</sup> Rec. τῶν κακῶν.  
<sup>g</sup> Or, to speak after the manner of men.

δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκά-  
στω τῶν σπερμάτων <sup>39</sup> τὸ ἴδιον σῶμα.  
<sup>39</sup> οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ  
ἄλλη μὲν <sup>40</sup> ἀνθρώπων, ἄλλη δὲ <sup>41</sup> σαρξ  
κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτη-  
νῶν. <sup>40</sup> καὶ σώματα ἐπουράνια, καὶ  
σώματα ἐπίγεια· ἀλλ' ἐτέρα μὲν ἡ τῶν  
ἐπουρανίων δόξα, ἐτέρα δὲ ἡ τῶν ἐπι-  
γείων. <sup>41</sup> ἄλλη δόξα ἡλίου, καὶ ἄλλη  
δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-  
ρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν  
δόξῃ.

<sup>42</sup> Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.  
σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀ-  
φθαρσίᾳ· <sup>43</sup> σπείρεται ἐν ἀτιμίᾳ, ἐγεί-  
ρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,  
ἐγείρεται ἐν δυνάμει. <sup>44</sup> σπείρεται  
σῶμα ψυχικόν, ἐγείρεται σῶμα πνευ-  
ματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι  
σῶμα πνευματικόν. <sup>45</sup> οὕτω καὶ γέ-  
γραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος  
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος  
Ἀδὰμ εἰς πνεῦμα ζωοποιούν. <sup>46</sup> ἀλλ'  
οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ  
ψυχικόν, ἔπειτα τὸ πνευματικόν. <sup>47</sup> ὁ  
πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ  
δεύτερος ἄνθρωπος, <sup>48</sup> ὁ Κύριος· ἐξ οὐ-  
ρανοῦ. <sup>48</sup> οἷος ὁ χοϊκός, τοιοῦτοι καὶ  
οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦ-  
τοι καὶ οἱ ἐπουράνιοι. <sup>49</sup> καὶ καθὼς  
ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φο-  
ρέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.  
<sup>50</sup> τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ  
καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι  
οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρ-  
σίαν κληρονομεῖ.

<sup>51</sup> Ἴδου μυστήριον ὑμῖν λέγω· πάν-  
τες μὲν οὐ κοιμηθήσονται· πάντες δὲ  
ἀλλαγισόμεθα, <sup>52</sup> ἐν ἀτόμῳ, ἐν ῥιπῇ  
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλ-  
πίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται

God giveth it a body as it hath  
pleased him, and to every seed  
his own body. <sup>39</sup> All flesh is not  
the same flesh, but there is one  
kind of flesh of men, another  
flesh of beasts, another of fishes,  
and another of birds. <sup>40</sup> There  
are also celestial bodies, and  
bodies terrestrial: but the glory  
of the celestial is one, and the  
glory of the terrestrial is ano-  
ther. <sup>41</sup> There is one glory of  
the sun, and another glory of  
the moon, and another glory of  
the stars: for one star differeth  
from another star in glory.

<sup>42</sup> So also is the resurrection  
of the dead, it is sown in corrup-  
tion, it is raised in incorruption.  
<sup>43</sup> It is sown in dishonour, it is  
raised in glory: it is sown in  
weakness, it is raised in power:  
<sup>44</sup> it is sown a natural body, it  
is raised a spiritual body. There  
is a natural body, and there is a  
spiritual body. <sup>45</sup> And so it is  
written: The first man Adam  
was made a living soul, the last  
Adam was made a quickening  
spirit. <sup>46</sup> Howbeit that was not  
first which is spiritual: but that  
which is natural, and afterward  
that which is spiritual. <sup>47</sup> The  
first man is of  $\frac{1}{2}$  earth, earthy:  
the second man is the Lord  
from heaven. <sup>48</sup> As is the earthy,  
such are they that are earthy,  
and as is the heavenly, such  
are they also that are heavenly.  
<sup>49</sup> And as we have borne the  
image of the earthy, we shall  
also bear the image of the hea-  
venly. <sup>50</sup> Now this I say, bre-  
thren, that flesh and blood can-  
not inherit the kingdom of God:  
neither doth corruption inherit  
incorruption.

<sup>51</sup> Behold, I shew you a mys-  
tery: we shall not all sleep, but  
we shall all be changed, <sup>52</sup> in  
a moment, in the twinkling  
of an eye, at the last trump,  
(for the trumpet shall sound,  
and the dead shall be raised

incorruptible, and we shall be changed.) <sup>52</sup> For this corruptible must put on incorruption, and this mortal must put on immortality.

<sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying <sup>55</sup> is written, Death is swallowed up in victory. <sup>56</sup> O death, where is thy sting? O <sup>57</sup> grave, where is thy victory? <sup>58</sup> The sting of death is sin, and the strength of sin is the law. <sup>59</sup> But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. <sup>60</sup> Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

16. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup> Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. <sup>3</sup> And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your <sup>4</sup> liberality unto Jerusalem. <sup>5</sup> And if it be meet that I go also, they shall go with me.

<sup>6</sup> Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. <sup>7</sup> And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go. <sup>8</sup> For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit. <sup>9</sup> But I will tarry at Ephesus until Pentecost. <sup>10</sup> For a great door and

ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγσόμεθα. <sup>53</sup> δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

<sup>54</sup> Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκος. <sup>55</sup> Πού σου, θάνατε, τὸ <sup>56</sup> κέντρον;· πού σου, ᾄδη, τὸ <sup>57</sup> νίκος;· <sup>58</sup> Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος· <sup>59</sup> τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>60</sup> ὥστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

16. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. <sup>2</sup> κατὰ μίαν <sup>3</sup> σαββάτων· ἕκαστος ὑμῶν παρ' ἐαυτῷ τιθέτω, θησαυρίζων ὃ τι ἂν εὐδοῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται. <sup>3</sup> ὅταν δὲ παραγένωμαι, οὐς εἰάν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· <sup>4</sup> εἰάν δὲ ἡ ἀξίον τοῦ καμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύονται.

<sup>5</sup> Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· (Μακεδονίαν γὰρ διέρχομαι·) <sup>6</sup> πρὸς ὑμᾶς δὲ τυχὸν παραμηνῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ εἰάν πορεύωμαι· <sup>7</sup> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω <sup>8</sup> γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, εἰάν ὁ Κύριος <sup>9</sup> ἐπιτρέπῃ· <sup>10</sup> ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· <sup>11</sup> θύρα γάρ μοι ἀνέωρε

<sup>2</sup> Hs. *septies* & *sexies* contravio ordine.

<sup>3</sup> Or, *bell*.

<sup>6</sup> ὡς σαββάτων.

<sup>8</sup> Or, *gl'n*.

<sup>9</sup> Rec. *in*.

<sup>10</sup> ὡς ἐπιτρέψῃ.

μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

<sup>10</sup> Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ.

<sup>11</sup> Μὴ τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

<sup>12</sup> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

<sup>13</sup> Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίεσθε, κραταιούσθε. <sup>14</sup> πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

<sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἷδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· <sup>16</sup> ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι.

<sup>17</sup> Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· <sup>18</sup> ἀνέπασαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

<sup>19</sup> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· <sup>20</sup> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

<sup>21</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· <sup>22</sup> εἴ τις οὐ φιλεῖ τὸν Κύριον ἢ Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα· Μαράν ἀθά.

<sup>23</sup> Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. <sup>24</sup> ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ὁ ἀμήν.

effectual is opened unto me, and there are many adversaries.

<sup>10</sup> Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. <sup>11</sup> Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

<sup>12</sup> As touching our brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

<sup>13</sup> Watch ye, stand fast in the faith, quit you like men: be strong. <sup>14</sup> Let all your things be done with charity.

<sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) <sup>16</sup> that ye submit yourselves unto such, and to every one that helpeth with us and laboureth.

<sup>17</sup> I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied. <sup>18</sup> For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

<sup>19</sup> The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house. <sup>20</sup> All the brethren greet you: greet ye one another with an holy kiss.

<sup>21</sup> The salutation of me Paul, with mine own hand.

<sup>22</sup> If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

<sup>23</sup> The grace of our Lord Jesus Christ be with you.

<sup>24</sup> My love be with you all in Christ Jesus, Amen.



# ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥΤΕΡΑ.

**PAUL** an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God, which is at Corinth, with all the saints, which are in all Achaia: <sup>2</sup> grace be to you and peace, from God our Father, and from the Lord Jesus Christ.

<sup>3</sup> Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, <sup>4</sup> who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort, wherewith we ourselves are comforted of God. <sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. <sup>6</sup> And whether we be afflicted, *it is for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation.* <sup>7</sup> And our hope of you is steadfast, knowing, that as you are partakers of the sufferings, so shall ye be also of the consolation.

<sup>8</sup> For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch

**ΠΑΥΛΟΣ** ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως, <sup>4</sup> ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλουμένθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· <sup>5</sup> ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. <sup>6</sup> εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, <sup>7</sup> τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλουμένα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· <sup>8</sup> εἰδότες ὅτι ὥσπερ κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

<sup>9</sup> Οὐ γὰρ θελομεν ὑμᾶς ἄγνοεῖν, ἀδελφοί, ὅ ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβάρηθημεν ὑπὲρ δύναμιν,

<sup>a</sup> Rec. om.

<sup>b</sup> —. St. & Rie. τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὡν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλουμένα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. Gb. & Rie. εἴτε παρακαλουμένα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὡν καὶ ἡμεῖς πάσχομεν (καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν). <sup>c</sup> —. περι. <sup>d</sup> —. Or, is wrought.

ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·  
 9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα  
 τοῦ θανάτου ἐσχέκαμεν, ἵνα μὴ πεποι-  
 θότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ  
 Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· 10 ὃς  
 ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς,  
 καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ  
 ἔτι ῥύσεται, 11 συννυπουργούντων καὶ  
 ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολ-  
 λῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ  
 πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ,  
 τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν,  
 ὅτι ἐν ἀπλότητι καὶ εὐλικρινείᾳ Θεοῦ,  
 (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι  
 Θεοῦ) ἀνεστράφημεν ἐν τῷ κόσμῳ, πε-  
 ρισσοτέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ  
 ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ὃ ἀναγινώ-  
 σκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ  
 ὅτι καὶ ἔως τέλους ἐπιγνώσεσθε,  
 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους,  
 ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ  
 ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου  
 Ἰησοῦ.

15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλό-  
 μην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα  
 δευτέραν χάριν ἔχητε· 16 καὶ δι' ὑμῶν  
 β' διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν  
 ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ  
 ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰου-  
 δαίαν. 17 τοῦτο οὖν β' βουλόμενος, μήτι  
 ἔρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ὃ βου-  
 λεύομαι, κατὰ σάρκα βουλευομαι, ἵνα  
 ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ;  
 18 Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος  
 ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστι ναὶ καὶ  
 οὐ· 19 ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς  
 Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,  
 (δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,) οὐκ  
 ἔγενετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐ-  
 τῷ γέγονεν· 20 ὅσαι γὰρ ἐπαγγελίαί

that we despaired even of life.  
 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us: 11 you also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards. 13 For we write none other things unto you, than what you read or acknowledge, & I trust you shall acknowledge even to the end. 14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are our's, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second benefit: 16 and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you, was not yea and nay. 19 For the son of God Jesus Christ, who was preached among you by us, even by me, and Silvanus and Timotheus, was not yea, and nay, but in him, was yea. 20 For all the

α ζ

β ∞ ἀνελθεῖν.

γ ∞ —. Rec. &amp; Gb. βελαντισμοῦ.

δ ∞ —. Rec. &amp; Gb. ἐπεμπερ.

ε Or, answer.

ζ Or, grace.

η Or, preaching.

promises of God in him are yea, and in him Amen, unto the glory of God by us. <sup>21</sup> Now he which stablisheth us with you, in Christ, and hath anointed us, is God, <sup>22</sup> who hath also sealed us, and given the earnest of the Spirit in our hearts.

<sup>23</sup> Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. <sup>24</sup> Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. <sup>2</sup> But I determined this with myself, that I would not come again to you in heaviness. <sup>3</sup> For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me. <sup>3</sup> And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all. <sup>4</sup> For out of much affliction and anguish of heart, I wrote unto you with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

<sup>5</sup> But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. <sup>6</sup> Sufficient to such a man is this <sup>a</sup> punishment, which was inflicted of many. <sup>7</sup> So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps, such a one should be sorrowful up with overmuch sorrow. <sup>8</sup> Wherefore I beseech you, <sup>9</sup> if you would confirm your love towards him. <sup>9</sup> For to this end also did I write, <sup>10</sup> if I might know the proof of you, whether ye be obedient in all things. <sup>10</sup> To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, <sup>11</sup> in <sup>11</sup> person of Christ, <sup>11</sup> lest Satan should get an advantage of us: for we are not ignorant of his devices.

Θεοῦ, ἐν αὐτῷ τὸ ναί, <sup>a</sup> καὶ ἐν αὐτῷ <sup>b</sup> τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. <sup>21</sup> ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· <sup>22</sup> ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

<sup>23</sup> Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· <sup>24</sup> οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πιστεὶ ἐστήκατε· <sup>2</sup> Ἐκρίνα δὲ ἐμαντῶ τοῦτο, τὸ μὴ πάλιν <sup>b</sup> ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· <sup>3</sup> εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς <sup>c</sup> ἐστίν· ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; <sup>3</sup> καὶ ἔγραψα <sup>d</sup> ὑμῖν <sup>e</sup> τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λυπὴν ἔχω ἀπ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. <sup>4</sup> Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

<sup>5</sup> Εἰ δέ τις λελύπηκεν, οὐκ ἐμέ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. <sup>6</sup> Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ ἡ ὑπὸ τῶν πλειόνων· <sup>7</sup> ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλεῖσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. <sup>8</sup> διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. <sup>9</sup> εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. <sup>10</sup> ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ <sup>c</sup> ὁ κεχαρίσμαι, εἰ τί κεχαρίσμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, <sup>11</sup> ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

<sup>a</sup> ὁ δὲ καὶ δι' αὐτοῦ.

<sup>b</sup> Rec. εὐφρ. λυπῶ πρ. ὑμῶν.

<sup>c</sup> → d. 11

<sup>e</sup> Rec. εἰς τι κεχαρίσμαι, γ.

<sup>a</sup> Or, occasion.

<sup>b</sup> Or, in the right.

<sup>15</sup> Ἐλθων δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεφγμένης ἐν Κυρίῳ, <sup>16</sup> οὐκ ἔσχηκα ἄνεσιν τῷ πνευματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν.

<sup>12</sup> Furthermore when I came to Troas, to *preach* Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup> I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Τῷ δὲ Θεῷ χάρις τῷ πάντοτε  
θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ  
τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανε-  
ροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι  
Χριστοῦ εὐωδία ἔσμεν τῷ Θεῷ ἐν τοῖς  
χορηγούμενοις καὶ ἐν τοῖς ἀπολαύμενοις·  
16 οἷς μὲν, ὁσμὴ θανάτου εἰς θάνατον·  
οἷς δέ, ὁσμὴ ζωῆς εἰς ζωὴν. καὶ πρὸς  
ταῦτα τίς ἱκανός; 17 οὐ γάρ ἐσμεν ὡς  
οἱ "πολλοί," καπηλεύοντες τὸν λόγον  
τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ'  
ὡς ἐκ Θεοῦ, "κατενώπιον" τοῦ Θεοῦ,  
ἐν Χριστῷ λαλοῦμεν.

**14** Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest **§** savour of his knowledge by us in every place. **15** For we are unto God, a sweet savour of Christ, in them **§** are saved, and in them that perish. **16** To the one **we** are the savour of death unto death; and to the other, the savour of life unto life: and who is sufficient for these things? **17** For we are not as many which **•** corrupt **§** word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

3. Ἀρχόμεθα πάλιν ἑαυτοὺς συνι-  
στάνειν; ἡ<sup>1</sup> μὴ χρῆζομεν, ὥς τινες;  
συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἡ ἐξ  
ὑμῶν<sup>2</sup> συστατικῶν;<sup>3</sup> ἡ ἐπιστολὴ  
ἡμῶν ὑμεῖς ὅστε, ἐγγεγραμμένη ἐν ταῖς  
καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγι-  
νωσκομένη ὑπὸ πάντων ἀνθρώπων<sup>4</sup>  
φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ  
Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγε-  
γραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι  
Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίνῃς,  
ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας.

3. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or *letters of commendation* from you? <sup>2</sup> Ye are our epistle written in our hearts, known and read of all men. <sup>3</sup> *Forasmuch* as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in *fleshy tables of the heart*.

<sup>4</sup> Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· <sup>5</sup> οὐχ ὅτι ἱκανοὶ ἔσμεν ἀφ' ἑαυτῶν λογισασθῆαι τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· <sup>6</sup> ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καυχῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. <sup>7</sup> εἰ δὲ ἡ διακονία τοῦ θανάτου

4 And such trust have we through Christ to God-ward: 5 not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God: 6 who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for <sup>the</sup> letter killeth, but <sup>the</sup> spirit <sup>gives</sup> life. 7 But if the ministration of death

<sup>a</sup> Or, deal deceitfully with.  
<sup>β</sup> Or, quickeneth

$\beta$  Or. anisolemeth

written, and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away: <sup>8</sup> how shall not the ministration of the spirit, be rather glorious? <sup>9</sup> For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup> For even that which was made glorious, had no glory in this respect by reason of the glory that excelleth. <sup>11</sup> For if that which is done away, was glorious, much more that which remaineth is glorious.

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech. <sup>13</sup> And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; <sup>14</sup> but their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the old testament: which veil is done away in Christ. <sup>15</sup> But even unto this day, when Moses is read, the veil is upon their heart. <sup>16</sup> Nevertheless, when it shall turn to the Lord, the veil shall be taken away. <sup>17</sup> Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. <sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

4. Therefore, seeing we have this ministry, as we have received mercy we faint not: <sup>2</sup> but have renounced the hidden things of dishonesty, not

ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον <sup>8</sup> Μωϋσέως, ὃν τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην <sup>9</sup> πῶς οὐκ ἂν μάλλον ἢ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ; <sup>10</sup> εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶν μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. <sup>11</sup> καὶ γὰρ οὐ <sup>12</sup> δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. <sup>13</sup> εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶν μᾶλλον τὸ μένον ἐν δόξῃ.

<sup>14</sup> ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα· <sup>15</sup> καὶ οὐ καθάπερ <sup>16</sup> Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου· <sup>17</sup> ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον <sup>18</sup> ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μενει, μὴ ἀνακαλυπτόμενον, ὃ τί ἐν Χριστῷ καταργεῖται. <sup>19</sup> ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται <sup>20</sup> Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· <sup>21</sup> ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. <sup>22</sup> ὁ δὲ Κύριος τὸ Πνεῦμα ἐστίν· οὗ δὲ τὸ Πνεῦμα Κυρίου, <sup>23</sup> ἐκεῖ ἐλευθερία. <sup>24</sup> ἡμεῖς δὲ πάντες ἀνακαλυπτόμενοι προσώπῳ τῇ δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

4. Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἐκκακούμεν, <sup>2</sup> ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουρ-

8 Rec. Manuz. 9 Rec. 10 orig. 11 Rec. Manuz. 12 Rec. 13 Rec. & Gb. om. 14 Gb. orig. 15 Rec. Manuz. 16 Or, bo'dness. 17 Or, of the Lord the Spirit. 18 Gr. shame

γία, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ.

<sup>3</sup> Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον· <sup>4</sup> ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάζαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. <sup>5</sup> οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δέ, δούλους ὑμῶν διὰ Ἰησοῦν. <sup>6</sup> ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ· ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

<sup>7</sup> Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὀστρακίνοις σκεύουσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· <sup>8</sup> ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· <sup>9</sup> διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· <sup>10</sup> πάντοτε τὴν νέκρωσιν τοῦ <sup>11</sup> Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. <sup>12</sup> αἰετὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

<sup>13</sup> Ὡστε ὁ <sup>14</sup> θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. <sup>15</sup> ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· <sup>16</sup> εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς <sup>17</sup> διὰ Ἰησοῦ

walking in craftiness, nor handling <sup>3</sup> word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost: <sup>4</sup> in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. <sup>5</sup> For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. <sup>6</sup> For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. <sup>8</sup> We are troubled on every side, yet not distressed; we are perplexed, but not in despair, <sup>9</sup> persecuted, but not forsaken; cast down, but not destroyed. <sup>10</sup> Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup> For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

<sup>12</sup> So then death worketh in us, but life in you. <sup>13</sup> We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak. <sup>14</sup> Knowing that he which raised up the Lord Jesus, shall raise up us

<sup>1</sup> Rec. add αὐτοῖς.

<sup>2</sup> Rec. αὐτοῖς.

<sup>3</sup> Rec. add Κριστοῦ.

<sup>4</sup> Rec. add πρὸς.

<sup>5</sup> Rec. add ἡμῶν.

<sup>6</sup> Or, not altogether without help, or, means

also by Jesus, and shall present us with you. <sup>15</sup> For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

<sup>16</sup> For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, <sup>18</sup> while we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal, but the things which are not seen, are eternal. <sup>5</sup> For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup> For in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven. <sup>3</sup> If so be that being clothed we shall not be found naked. <sup>4</sup> For, we that are in this tabernacle, do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

<sup>5</sup> Now he <sup>†</sup> hath wrought us for the selfsame thing, is God, who also hath given unto us the earnest of the Spirit. <sup>6</sup> Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. <sup>7</sup> (For we walk by faith, not by sight.) <sup>8</sup> We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. <sup>9</sup> Wherefore we labour, that whether present or absent, we may be accepted of him. <sup>10</sup> For we must all appear before the judgment seat of Christ, that every one

ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. <sup>15</sup> τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσέυσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

<sup>16</sup> Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἕσωθεν ἀνακαινύεται ἡμέρα καὶ ἡμέρα. <sup>17</sup> τὸ γὰρ παραινῖκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, <sup>18</sup> μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. <sup>5</sup> οἶδαμεν γάρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομῇ ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς. <sup>2</sup> καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκτῆριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· <sup>3</sup> εἴγε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα. <sup>4</sup> καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει <sup>b</sup> στενάζομεν βαρούμενοι· <sup>c</sup> ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

<sup>5</sup> Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, ὁ <sup>d</sup> καὶ δούς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος. <sup>6</sup> θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· <sup>7</sup> (διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους·) <sup>8</sup> θαρροῦμεν· <sup>e</sup> δέ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. <sup>9</sup> διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. <sup>10</sup> τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,

<sup>a</sup> ὁ ἐκκακοῦμεν.

<sup>b</sup> Ba. add τούτῳ.

<sup>c</sup> St. excide.

<sup>d</sup> — Ba. &c.

<sup>e</sup> —

<sup>f</sup> Or, endeavour.

ἵνα κομισῇται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε ἂκακόν.

<sup>11</sup> Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερῶμεθα. ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. <sup>12</sup> οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ. <sup>13</sup> εἴτε γὰρ ἐξέστημεν, Θεῷ εἴτε σωφρονοῦμεν, ὑμῖν. <sup>14</sup> ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι <sup>15</sup> εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. <sup>16</sup> καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζώσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

<sup>16</sup> Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. <sup>17</sup> ὥστε εἰ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρεῖληθεν, ἰδοὺ γέγονε καινὰ ὅτι πάντα.

<sup>18</sup> τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. <sup>19</sup> ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

<sup>20</sup> Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὥς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. <sup>21</sup> τὸν ὅτι γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

6. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν

may receive the things done in his body, according to that he hath done, whether it be good or bad.

<sup>11</sup> Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences. <sup>12</sup> For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them, which glory in appearance, and not in heart. <sup>13</sup> For whether we be besides ourselves, it is to God: or whether we be sober, it is for your cause. <sup>14</sup> For the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead: <sup>15</sup> and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

<sup>16</sup> Wherefore henceforth know we no man, after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. <sup>17</sup> Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new. <sup>18</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, <sup>19</sup> to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, & hath committed unto us the word of reconciliation.

<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. <sup>21</sup> For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

6. We then, as workers

α Bc. e. β Cc φολον. γ Δ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ ρ σ τ υ φ ψ ω ω γ δ Gr. in the face. ε Or, let him be.

ζ Gr. put in u.



together with him, beseech you also, <sup>1</sup> ye receive not <sup>†</sup> grace of God in vain. <sup>2</sup> (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is <sup>†</sup> accepted time, behold, now is the day of salvation.) <sup>3</sup> Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup> but in all things <sup>a</sup> approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>b</sup> in stripes, in imprisonments, <sup>β</sup> in tumults, in labours, in watchings, in fastings, <sup>c</sup> by pureness, by knowledge, by longsuffering, by kindness, by <sup>†</sup> Holy Ghost, by love unfeigned, <sup>7</sup> by the word of truth, by the power of God, by <sup>†</sup> armour of righteousness, on the right hand, and on the left, <sup>8</sup> by honour and dishonour, by evil report & good report, as deceivers and yet true: <sup>9</sup> as unknown, and yet well known: as dying, and behold, we live: as chastened, and not killed: <sup>10</sup> as sorrowful, yet alway rejoicing: as poor, yet making many rich: as having nothing, and yet possessing all things.

<sup>11</sup> O ye Corinthians, our mouth is open unto you, our heart is enlarged. <sup>12</sup> Ye are not straitened in us, but ye are straitened in your own bowels. <sup>13</sup> Now for a recompence in the same, (I speak as unto my children) be ye also enlarged.

<sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? <sup>15</sup> and what concord hath Christ with Belial? or what part hath he <sup>†</sup> believeth, with an infidel? <sup>16</sup> and what agreement hath <sup>†</sup> temple of God with idols? for ye are the temple of the living God,

μη εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεξασθαι ὑμᾶς. <sup>2</sup> (λέγει γὰρ· Καὶρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·) <sup>3</sup> μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία· <sup>4</sup> ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, <sup>β</sup> ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, <sup>6</sup> ἐν ἀγνόητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, <sup>7</sup> ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, <sup>8</sup> διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· <sup>9</sup> ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι· <sup>10</sup> ὡς λυπούμενοι, αἰεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

<sup>11</sup> Τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτνυται· <sup>12</sup> οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· <sup>13</sup> τὴν δὲ αὐτὴν ἀντιμυσθίαν, (ὡς τέκνοις λέγω,) πλατυνθῆτε καὶ ὑμεῖς.

<sup>14</sup> Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία; <sup>15</sup> τίς δὲ κοινωνία φωτὶ πρὸς σκότος; <sup>16</sup> τίς δὲ συμφῶνησις Χριστῷ πρὸς <sup>β</sup> Βελίαρ; <sup>17</sup> ἡ τίς μερίς πιστῷ μετὰ ἀπίστου; <sup>18</sup> τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός·

<sup>a</sup> Or. & rep. <sup>b</sup> Or. & His. Belial.

<sup>c</sup> Or. commending.

<sup>β</sup> Or. in twos to and fro.

Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. <sup>17</sup> Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτον μὴ ἄπτεσθε· καγὼ εἰσδέξομαι ὑμᾶς. <sup>18</sup> καί· Ἐσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. 7. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

<sup>2</sup> Χωρήσατε ἡμᾶς· οὐδένα ἡδίκησαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονекτήσαμεν. <sup>3</sup> οὐ πρὸς κατάκρισιν λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. <sup>4</sup> πολλὴ μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

<sup>5</sup> Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. <sup>6</sup> ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου· <sup>7</sup> οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. <sup>8</sup> ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὦραν, ἐλύπησεν ὑμᾶς. <sup>9</sup> νῦν χαίρω, σὺχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

<sup>10</sup> ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς

as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. <sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, <sup>18</sup> and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 7. Having therefore these promises (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man. <sup>3</sup> I speak not this to condemn you: for I have said before, that you are in our hearts to die & live with you. <sup>4</sup> Great is my boldness of speech toward you, great is my glorying of you, I am filled with comfort, I am exceeding joyful in all our tribulation.

<sup>5</sup> For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. <sup>6</sup> Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus. <sup>7</sup> And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced & more. <sup>8</sup> For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. <sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry & after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup> For godly sorrow worketh repent-

ance to salvation not to be repented of, but the sorrow of the world worketh death. <sup>11</sup> For behold this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea *what* fear, yea *what* vehement desire, yea *what* zeal, yea *what* revenge; in all things ye have approved yourselves to be clear in this matter. <sup>12</sup> Wherefore though I wrote unto you, *I did it not* for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in *his* sight of God might appear unto you.

<sup>13</sup> Therefore we were comforted in your comfort, yea and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. <sup>14</sup> For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth. <sup>15</sup> And his *inward affection* is more abundant toward you, whilst he remembereth the obedience of you all, how with fear & trembling you received him. <sup>16</sup> I rejoice therefore that I have confidence in you in all things.

8. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, <sup>2</sup> how that in a great trial of affliction, *in* abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. <sup>3</sup> For to *their* power (I bear record) yea, and beyond their power *they were* willing of themselves: <sup>4</sup> praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. <sup>5</sup> And this *they did*, not as we hoped, but first gave their own selves

σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. <sup>11</sup> ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι *ὑμᾶς*, πόσῃν κατειργάσατο ὑμῖν σπουδῇ, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι *ἐν* τῷ πράγματι. <sup>12</sup> ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν *ὑμῶν* τὴν ὑπὲρ ὑμῶν *πρὸς* ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

<sup>13</sup> Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσotέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· <sup>14</sup> ὅτι εἰ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ὑμῶν ἢ ἐπὶ Τίτῳ, ἀλήθεια ἐγενήθη· <sup>15</sup> καὶ τὰ σπλάγχνα αὐτοῦ περισσotέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. <sup>16</sup> χαίρω *ὅτι* ἐν παντὶ θαρρῶ ἐν ὑμῖν.

8. Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· <sup>2</sup> ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσotεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν· <sup>3</sup> ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δυναμιν αὐθαίρετοι, <sup>4</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι ὑμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους· <sup>5</sup> καὶ οὐ καθὼς ἤλπισαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον

τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ· <sup>6</sup> εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ, εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.

<sup>7</sup> Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε· <sup>8</sup> οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας<sup>α</sup> ἀγάπης γνήσιον δοκιμάζων· <sup>9</sup> γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλουσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. <sup>10</sup> καὶ γνώμην ἐν τούτῳ δίδωμι· τούτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιήσατε, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσιν· <sup>11</sup> νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. <sup>12</sup> εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχῃ <sup>β</sup>τις, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. <sup>13</sup> οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, <sup>14</sup> ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης, <sup>15</sup> καθὼς γέγραπται· Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε.

<sup>16</sup> Χάρις δὲ τῷ Θεῷ τῷ <sup>γ</sup>δόντι<sup>γ</sup> τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· <sup>17</sup> ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. <sup>18</sup> συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν· <sup>19</sup> οὐ μόνον

to the Lord, and unto us, by the will of God. <sup>6</sup> Inasmuch that we desired Titus, that as he had begun, so he would also finish in you, the same grace also.

<sup>7</sup> Therefore (as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us) see that ye abound in this grace also. <sup>8</sup> I speak not by commandment, but by occasion of the forwardness of others, and to prove <sup>δ</sup> sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. <sup>10</sup> And herein I give my advice, for this is expedient for you, who have begun before, not only to do, but also to be <sup>ε</sup> forward a year ago. <sup>11</sup> Now therefore perform the doing of it, that as *there was* a readiness to will, so there may be a performance also out of that which you have. <sup>12</sup> For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. <sup>13</sup> For *I mean* not that other men be eased, & you burdened: <sup>14</sup> but by an equality: that now at this time your abundance may be a *supply* for their want, that their abundance also may be a *supply* for your want, that there may be equality, <sup>15</sup> as it is written, He that had gathered much, had nothing over, and he that had gathered little, had no lack.

<sup>16</sup> But thanks be to God which put the same earnest care into the heart of Titus for you. <sup>17</sup> For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you. <sup>18</sup> And we have sent with him the brother, whose praise is in the gospel, throughout all the churches. <sup>19</sup> And not that

<sup>α</sup> Eis. ημετερας.<sup>β</sup> Ξ<sup>γ</sup> —. Ro. & Gb. δόναται.<sup>δ</sup> Gr. william.

only, but who was also chosen of the churches to travel with us with this "grace which is administered by us to the glory of the same Lord, and declaration of your ready mind." <sup>20</sup> Avoiding this, that no man should blame us in this abundance which is administered by us. <sup>21</sup> Providing for honest things, not only in the sight of the Lord, but in the sight of men. <sup>22</sup> And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which <sup>a</sup> I have in you. <sup>23</sup> Whether any do enquire of Titus; he is my partner and fellowhelper concerning you: or our brethren be enquired of they are the messengers of the churches, and <sup>b</sup> glory of Christ. <sup>24</sup> Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

δὲ, ἀλλὰ καὶ χειροτονηθεῖς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, <sup>a</sup> "σὺν" τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν <sup>b</sup> αὐτοῦ" τοῦ Κυρίου δόξαν, καὶ προθυμίαν <sup>c</sup> ἡμῶν." <sup>20</sup> στελλόμενοι τοῦτο, μὴ τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. <sup>21</sup> <sup>d</sup> προσοοῦμεν" <sup>e</sup> γὰρ" καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. <sup>22</sup> συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. <sup>23</sup> εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. <sup>24</sup> τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, <sup>f</sup> "εἰς πρόσωπον τῶν ἐκκλησιῶν.

9. For as touching the ministering to the saints, it is superfluous for me to write to you. <sup>2</sup> For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many. <sup>3</sup> Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that as I said, ye may be ready. <sup>4</sup> Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting. <sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your <sup>g</sup> bounty, <sup>h</sup> whereof ye had notice before, that the same might be ready, as a

9. Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν. <sup>2</sup> οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσσι· καὶ ὁ ἐξ ὑμῶν ζήλος ἡρέθισε τοὺς πλείονας. <sup>3</sup> ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ. ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε <sup>4</sup> μήπως εἰάν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, (ἵνα μὴ λέγωμεν ὑμεῖς,) ἐν τῇ ὑποστάσει ταύτῃ. <sup>5</sup> ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν <sup>b</sup> προκαταγγελλμένην" εὐλογίαν ὑμῶν ταύτην ἐτοιμήν εἶναι,

<sup>a</sup> Rec. add. <sup>b</sup> Rec. om. <sup>c</sup> Rec. om. <sup>d</sup> Rec. om. <sup>e</sup> Rec. om. <sup>f</sup> St. & Els. add. καὶ.

<sup>g</sup> Rec. add. τῆς καυχίας.

<sup>h</sup> Gr. blessing

<sup>i</sup> Rec. & Gb. προσοοῦμεν.

<sup>j</sup> Rec. om. <sup>k</sup> Rec. om. <sup>l</sup> Rec. om.

<sup>m</sup> Or, gift.

<sup>n</sup> Or, he hath.

<sup>o</sup> Or, which hath been so much spoken of before.

οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν.

<sup>6</sup> Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. <sup>7</sup> ἕκαστος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. <sup>8</sup> δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ὥτα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· <sup>9</sup> καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένθσιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. <sup>10</sup> Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν <sup>b</sup> χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει· <sup>c</sup> τὰ γενήματα τῆς δικαιοσύνης ὑμῶν· <sup>11</sup> ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ· <sup>12</sup> ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ· <sup>13</sup> διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, <sup>14</sup> καὶ αὐτὸν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν υπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν· <sup>15</sup> χάρις <sup>d</sup> δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ.

10. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὅς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· <sup>2</sup> δέομαι δέ, τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ἣ λογίζομαι τολμῆσαι ἐπὶ τινος τοὺς λογιζομένους ἡμᾶς

matter of bounty, and not of covetousness.

<sup>6</sup> But this I say, He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully. <sup>7</sup> Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. <sup>8</sup> And God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work, <sup>9</sup> (as it is written: He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever. <sup>10</sup> Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness) <sup>11</sup> being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. <sup>12</sup> For the administration of this service, not only suppleth the want of the saints, but is abundant also by many thanksgivings unto God, <sup>13</sup> whilst by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men: <sup>14</sup> and by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup> Thanks be unto God for his unspeakable gift.

10. Now I Paul myself beseech you, by the meekness and gentleness of Christ, who <sup>a</sup> in presence am base among you, but being absent, am bold towards you: <sup>2</sup> but I beseech you, that I may not be bold when I am present, with <sup>3</sup> confidence wherewith I think to be bold against some, which <sup>4</sup> think of

<sup>a</sup> Base, unworthy.

<sup>b</sup> Rec. χορηγῆσαι α. πληθύναι τ. σκ. ε α. αὐξήσει.

<sup>c</sup> Rec. γενήματα.

<sup>d</sup> ἄ

<sup>a</sup> Or, in outward appearance.

<sup>β</sup> Or, reckon.

us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war after the flesh: <sup>4</sup> (for the weapons of our warfare are not carnal, but mighty "through God to the pulling down of strong holds.") <sup>5</sup> Casting down <sup>β</sup> imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ: <sup>6</sup> and having in a readiness to revenge all disobedience, when your obedience is fulfilled.

<sup>7</sup> Do ye look on things after the outward appearance? If any man trust to himself, that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's. <sup>8</sup> For though I should boast somewhat more of our authority (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed: <sup>9</sup> that I may not seem as if I would terrify you by letters. <sup>10</sup> For his letters (say they) are weighty and powerful, but *his* bodily presence is weak, and his speech contemptible. <sup>11</sup> Let such a one think this: that such as we are in word by letters, when we are absent, such *will we be also* in deed when we are present.

<sup>12</sup> For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise. <sup>13</sup> But we will not boast of things without our measure, but according to the measure of <sup>γ</sup> "rule, which God hath distributed to us, a measure to reach even unto you. <sup>14</sup> For we stretch not ourselves beyond our measure as though we reached not unto you, for we are come as far as to you also, in *preaching* the gospel of

ὡς κατὰ σάρκα περιπατοῦντας. <sup>3</sup> ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατεούμεθα· <sup>4</sup> (τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων·) <sup>5</sup> λογισμοὺς καθαιρούντες καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νύημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ. <sup>6</sup> καὶ ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

<sup>7</sup> Τὰ κατὰ πρόσωπον βλέπετε; εἰ τις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς<sup>α</sup>. <sup>8</sup> εἰάν τε γὰρ καὶ περισσώτερόν τι καυχώσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἥς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι. <sup>9</sup> ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. <sup>10</sup> ὅτι αἱ μὲν ἐπιστολαὶ, <sup>β</sup> φησὶ, <sup>γ</sup> βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσίαν τοῦ σώματος ἀσθενῆς, καὶ ὁ λόγος ἐξουθενημένος. <sup>11</sup> τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἰοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

<sup>12</sup> Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἐαυτούς τισι τῶν ἐαυτοῦς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἐαυτούς μετροῦντες, καὶ συγκρίνοντες ἐαυτοὺς ἐαυτοῖς, <sup>δ</sup> οὐ συνιοῦσιν. <sup>13</sup> ἡμεῖς δὲ<sup>ε</sup> οὐχὶ εἰς τὰ ἄμετρα <sup>δ</sup> καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμερίσεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. <sup>14</sup> οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτεινόμενοι ἐαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·

<sup>a</sup> Rec. add Χριστοῦ. <sup>b</sup> Bz. φασί. <sup>c</sup> → <sup>d</sup> → <sup>e</sup> Or, to God. <sup>f</sup> Or, reasonings. <sup>γ</sup> Or, understand if not. <sup>δ</sup> Or, line.

<sup>15</sup> οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεΐαν, <sup>16</sup> εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κα-  
νόνι εἰς τὰ ἔτοιμα καυχῆσασθαι. <sup>17</sup> Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.  
<sup>18</sup> Οὐ γὰρ ὁ ἑαυτὸν <sup>α</sup> συνιστῶν, <sup>β</sup> ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνί-  
σσειν.

11. Ὁφελον <sup>α</sup> ἀνέχεσθ<sup>β</sup> μου <sup>γ</sup> μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ ἀνέχεσθ<sup>β</sup> μου.  
<sup>2</sup> ζήλω γὰρ ὑμᾶς Θεοῦ ζήλω· ἡρμούσι-  
μην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ· <sup>3</sup> φοβοῦμαι δὲ μήπως ὥς ὁ ὄφις Εὐάν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, <sup>4</sup> οὕτω <sup>γ</sup> φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν. <sup>5</sup> εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκφύραμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς <sup>α</sup> ἀνείχεσθε.  
<sup>6</sup> Λογίζομαι γὰρ μηδὲν ὑστερηκεῖναι τῶν ὑπὲρ λίαν ἀποστόλων. <sup>7</sup> εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. <sup>8</sup> ἡ ἁμαρτίαν ἐποίησα, ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; <sup>9</sup> ἀλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· <sup>10</sup> (τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν παντὶ ἄβαρὴ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τήρησω. <sup>11</sup> ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη

Christ. <sup>15</sup> Not boasting of things without our measure, *that is*, of other men's labours, but having hope, when your faith is increased, that we shall be <sup>α</sup> enlarged by you, according to our rule abundantly. <sup>16</sup> To preach the gospel in the regions beyond you, and not to boast in another man's <sup>β</sup> line of things made ready to our hand. <sup>17</sup> But he that glorieth, let him glory in <sup>γ</sup> Lord. <sup>18</sup> For, not he <sup>δ</sup> commendeth himself is approved, but whom the Lord commendeth.

11. Would to God you could bear with me a little in my folly, and indeed <sup>γ</sup> bear with me. <sup>2</sup> For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. <sup>3</sup> But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity <sup>δ</sup> is in Christ. <sup>4</sup> For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear *with him*.

<sup>5</sup> For, I suppose, I was not a whit behind the very chiefeest apostles. <sup>6</sup> But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. <sup>7</sup> Have I committed an offence in abasing myself, <sup>δ</sup> you might be exalted, because I have preached to you the gospel of God freely? <sup>8</sup> I robbed other churches, taking wages of them to do you service. <sup>9</sup> And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, <sup>ε</sup> brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome to you, and so will I keep myself. <sup>10</sup> As the truth of Christ

<sup>α</sup> συνιστάνων. <sup>β</sup> Εἰς ὑπερέκεινα. <sup>γ</sup> Ἡς. & Εἰς. <sup>δ</sup> μικρὸν τοῦ ἀφροσύνης. <sup>ε</sup> → <sup>ε</sup> Rec. <sup>ζ</sup> ὑπερέκεινα.  
<sup>α</sup> Or, magnified in you. <sup>β</sup> Or, rule. <sup>γ</sup> Or, you do bear with me.



is in me, \* no man shall stop me of this boasting in the regions of Achaia. <sup>11</sup> Wherefore? because I love you not? God knoweth. <sup>12</sup> But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

<sup>13</sup> For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup> And no marvel, for Satan himself is transformed into an angel of light. <sup>15</sup> Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

<sup>16</sup> I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. <sup>17</sup> That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting. <sup>18</sup> Seeing that many glory after the flesh, I will glory also. <sup>19</sup> For ye suffer fools gladly, seeing ye yourselves are wise. <sup>20</sup> For ye suffer if a man bring you into bondage, if a man deceive you, if a man take of you, if a man exalt himself, if a man smite you on the face.

<sup>21</sup> I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, I speak foolishly, I am bold also. <sup>22</sup> Are they Hebrews? so am I: Are they Israelites? so am I: Are they the seed of Abraham? so am I: <sup>23</sup> Are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths oft. <sup>24</sup> Of the Jews five times received I forty stripes save one. <sup>25</sup> Thrice was I beaten with rods, once was I stoned: thrice I suffered shipwreck: a night and a day I have been in the deep. <sup>26</sup> In journeying often, in

οὐ φραγῆσεται<sup>a</sup> εἰς ἐμέ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. <sup>11</sup> διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν<sup>b</sup>. <sup>12</sup> ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι καθὼς καὶ ἡμεῖς.

<sup>13</sup> Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. <sup>14</sup> καὶ οὐ θαυμαστόν. αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. <sup>15</sup> οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

<sup>16</sup> Πάλιν λέγω, μὴ τίς με δόξῃ ἀφρονα εἶναι. εἰ δὲ μήγε, κἂν ὡς ἀφρονα δέξασθέ με, ἵνα<sup>c</sup> καγὼ μικρόν τι<sup>d</sup> καυχῆσωμαι. <sup>17</sup> ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. <sup>18</sup> ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καγὼ καυχῆσομαι. <sup>19</sup> ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες. <sup>20</sup> ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει.

<sup>21</sup> Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν<sup>e</sup> ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ καγὼ. <sup>22</sup> Ἑβραῖοί εἰσι; καγὼ. Ἰσραηλίται εἰσι; καγὼ. σπέρμα Ἀβραάμ εἰσι; καγὼ. <sup>23</sup> διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶ,) ὑπὲρ ἐγώ. ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις. <sup>24</sup> (ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, <sup>25</sup> τρίς ἐρράβδισθην, ἀπαξ ἐλιθάσθην, τρίς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα.) <sup>26</sup> ὁδοπορίας πολλάκις.

<sup>a</sup> St. φραγῆσεται. <sup>b</sup> ὡς θαυμα. <sup>c</sup> ὡς. μικρόν τι καγὼ. <sup>d</sup> Gr. this boasting shall not be stopped in me. <sup>e</sup> Or, suffer.

κινδύνους ποταμῶν, κινδύνους ληστών, κινδύνους ἐκ γένους, κινδύνους ἐξ ἔθνων, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδελφοῖς· <sup>27</sup> ἐν κόπῳ, καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψυχῇ καὶ γυμνότητι· <sup>28</sup> χωρὶς τῶν παρεκτός, ἢ ἐπισύστασις μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

<sup>29</sup> Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; <sup>30</sup> εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. <sup>31</sup> ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. <sup>32</sup> ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με <sup>33</sup> θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

12. Καυχᾶσθαι εἰς, οὐ συμφέρεται μοι· ἐλεύσομαι γὰρ εἰς ὁπτασίας καὶ ἀποκαλύψεις Κυρίου.

<sup>2</sup> Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτός τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. <sup>3</sup> καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι, εἴτε ἐκτός τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν)· <sup>4</sup> ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

<sup>5</sup> Ὑπὲρ τοῦ τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἑαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. <sup>6</sup> εἰ γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἀφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι

perils of waters, in perils of robbers, in perils by my own countrymen, in perils by <sup>†</sup> heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, <sup>27</sup> in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup> Besides those things that are without, that which cometh upon me daily, the care of all the churches.

<sup>29</sup> Who is weak, and I am not weak? who is offended, and I burn not? <sup>30</sup> If I must needs glory, I will glory of the things which concern mine infirmities. <sup>31</sup> The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth <sup>†</sup> I lie not. <sup>32</sup> In Damascus the governor under Aretas the king, kept the city with a garrison, desirous to apprehend me. <sup>33</sup> And through a window in a basket was I let down, by the wall, and escaped his hands.

12. It is not expedient for me, doubtless, to glory, I will come to visions and revelations of the Lord.

<sup>2</sup> I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth: such a one, caught up to the third heaven. <sup>3</sup> And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.) <sup>4</sup> How that he was caught up into paradise, and heard unspeakable words, which it is not <sup>†</sup> lawful for a man to utter.

<sup>5</sup> Of such a one will I glory, yet of myself I will not glory; but in mine infirmities. <sup>6</sup> For though I would desire to glory, I shall not be a fool: for I will say <sup>†</sup> truth. But now I forbear,

lest any man should think of me above *that* which he seeth me to be, or *that* he heareth of me :

<sup>7</sup> and lest I should be exalted above measure through <sup>7</sup> abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup> For this thing I besought <sup>7</sup> Lord thrice, that it might depart from me. <sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

<sup>11</sup> I am become a fool in glorying, ye have compelled me. For I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. <sup>12</sup> Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds. <sup>13</sup> For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

<sup>14</sup> Behold, the third time I am ready to come to you, and I will not be burdensome to you; for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> And I will very gladly spend and be spent for <sup>15</sup> you, though the more abundantly I love you, the less I be loved.

<sup>16</sup> But be it so: I did not burden you: nevertheless being crafty, I caught you with guile. <sup>17</sup> Did I make a gain of you by any of them, whom I sent unto

δὲ, μή τις εἰς ἐμὲ λογίσσεται ὑπὲρ δὲ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.

<sup>7</sup> Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατάν ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. <sup>8</sup> ὑπὲρ τούτου τρίς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. <sup>9</sup> καὶ εἶρηκέ μοι. Ἀρκεῖ σοι ἡ χάρις μου. ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. Ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. <sup>10</sup> διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ. ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

<sup>11</sup> Γέγονα ἄφρων. ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὄφειλον ὑφ' ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. <sup>12</sup> τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. <sup>13</sup> τί γὰρ ἐστίν, δὲ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

<sup>14</sup> Ἰδοὺ, τρίτον <sup>14</sup> τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν. οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. <sup>15</sup> ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθῆσμαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἦττον ἀγαπῶμαι.

<sup>16</sup> Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλ' ὑπάρχων πανουργός, δόλω ὑμᾶς ἔλαβον; <sup>17</sup> μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα

ύμᾱς; <sup>18</sup> παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾱς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσι;

<sup>19</sup> Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; <sup>a</sup>κατενώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν τάδε πάντα, ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. <sup>20</sup> φοβοῦμαι γάρ, μήπως ἐλθὼν οὐχ οἶους θελω εὐρῶ ὑμᾱς, καὶ γὰρ εὐρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρις, ζῆλοι, θυμοί, ἐριθείαι, καταλαλαίαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· <sup>21</sup> μὴ πάλιν ἐλθόντα με ταπεινώσῃ <sup>b</sup>με· ὁ Θεὸς μου πρὸς ὑμᾱς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελείᾳ, ἣ ἔπραξαν.

13. Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾱς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθίσεται πᾶν ῥῆμα. <sup>2</sup> προείρηκα καὶ προλέγω, (ὡς παρῶν) τὸ δεύτερον, (καὶ ἀπῶν νῦν) <sup>c</sup> τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι εἰ ἐλθὼ εἰς τὸ πάλιν, οὐ φείσομαι· <sup>3</sup> ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὅς εἰς ὑμᾱς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· <sup>4</sup> καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ <sup>d</sup> ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾱς·) <sup>e</sup> ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μήτι ἀδόκιμοί ἐστε.

<sup>6</sup> Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι. <sup>7</sup> <sup>e</sup>εὐχομαι δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾱς κακὸν μηδὲν οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν,

you? <sup>18</sup> I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?*

<sup>19</sup> Again, think you that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. <sup>20</sup> For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, <sup>21</sup> and lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

13. This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established. <sup>2</sup> I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare: <sup>3</sup> since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. <sup>4</sup> For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak <sup>a</sup> in him, but we shall live with him by the power of God toward you. <sup>5</sup> Examine yourselves, whether ye be in <sup>f</sup> faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

<sup>6</sup> But I trust that ye shall know that we are not reprobates. <sup>7</sup> Now I pray to God, that ye do no evil, not that we should appear approved, but that ye

<sup>a</sup> ὡς κατὰ τὸν ῥητ.

<sup>b</sup> Rec. & Gb. om.

<sup>c</sup> Rec. add γραφῶ.

<sup>d</sup> Bz. & Eiz. add καὶ.

<sup>e</sup> ὡς εὐχομένη.

<sup>f</sup> Or, with him.

should do that which is honest, though we be as reprobates. <sup>8</sup> For we can do nothing against the truth, but for the truth. <sup>9</sup> For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection. <sup>10</sup> Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

<sup>11</sup> Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. <sup>12</sup> Greet one another with an holy kiss.

<sup>13</sup> All the saints salute you. <sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. <sup>8</sup> οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. <sup>9</sup> χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε· τοῦτο <sup>10</sup> καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. <sup>10</sup> διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθάραισιν.

<sup>11</sup> Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίσθε, παρακαλείσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ᾔσται μεθ' ὑμῶν. <sup>12</sup> ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

<sup>13</sup> Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. <sup>14</sup>

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

## ΠΡΟΣ ΓΑΛΑΤΑΣ.

PAUL an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead, <sup>2</sup> and all the brethren which are with me, unto the churches of Galatia: <sup>3</sup> grace be to you and peace, from God the Father, and from our Lord Jesus Christ, <sup>4</sup> who gave himself for our sins, that he might deliver us from this present evil world, according

ΠΑΥΛΟΣ ἀπόστολος, (οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,) <sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>4</sup> τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνεστώτος

αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, <sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>6</sup> Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι ᾧ Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· <sup>7</sup> ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>8</sup> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελοι ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. <sup>9</sup> ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. <sup>10</sup> ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ <sup>11</sup> γὰρ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.

<sup>11</sup> Γνωρίζω <sup>12</sup> δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον. <sup>13</sup> οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. <sup>14</sup> ἤκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· <sup>15</sup> καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

<sup>16</sup> Ὅτε δὲ εὐδόκησεν ὁ Θεός· ὃ ἀφορίσας με ἐκ κοιλίας μητρὸς μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, <sup>17</sup> ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, <sup>18</sup> οὐδὲ ἀνῆλθον εἰς Ἱερουσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ'

to the will of God, and our Father, <sup>5</sup> to whom *he* glory for ever and ever, Amen.

<sup>6</sup> I marvel, <sup>7</sup> you are so soon removed from him, that called you into the grace of Christ, unto another gospel: <sup>7</sup> which is not another; but there besome that trouble you, and would pervert <sup>8</sup> gospel of Christ. <sup>8</sup> But though we, or an angel from heaven, preach *any other gospel* unto you, than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed. <sup>10</sup> For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

<sup>11</sup> But I certify you, brethren, <sup>12</sup> the gospel which was preached of me, is not after man. <sup>13</sup> For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. <sup>14</sup> For ye have heard of my conversation in time past, in the Jews' religion, how that beyond measure I persecuted <sup>15</sup> church of God, and wasted it: <sup>16</sup> and profited in the Jews' religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

<sup>16</sup> But when it pleased God, who separated me from my mother's womb, and called me by his grace, <sup>17</sup> to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood: <sup>18</sup> neither went I up to Jerusalem, to them which were apostles before me,

but I went into Arabia, and returned again unto Damascus.

<sup>18</sup> Then after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup> But other of the apostles saw I none, save James the Lord's brother. <sup>20</sup> Now the things which I write unto you, behold, before God I lie not.

<sup>21</sup> Afterwards I came into the regions of Syria and Cilicia, <sup>22</sup> and was unknown by face unto the churches of Judæa, which were in Christ. <sup>23</sup> But they had heard only, That he which persecuted us in times past, now preacheth the faith, which once he destroyed. <sup>24</sup> And they glorified God in me.

<sup>2</sup> Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. <sup>3</sup> And I went up by revelation, and communicated unto them that gospel, which I preach among the Gentiles, but <sup>4</sup> privately to them which were of reputation, lest by any means I should run, or had run in vain. <sup>5</sup> But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>6</sup> and <sup>7</sup> because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. <sup>8</sup> To whom we gave place by subjection, no not for an hour, that the truth of the gospel might continue with you.

<sup>9</sup> But of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no man's person,) for they who seemed to be somewhat, in conference added nothing to me. <sup>10</sup> But contrariwise, when they saw that the gospel of <sup>11</sup> uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter: <sup>12</sup> (for he <sup>13</sup> wrought effectually in Peter to the apostleship of the circumcision, the

ἀπηλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

<sup>18</sup> Ἐπειτα μετὰ ἑτὴ τρία ἀνηλθον εἰς Ἱεροσόλυμα ἱστορήσαι \* Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. <sup>19</sup> ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. <sup>20</sup> ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.

<sup>21</sup> Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. <sup>22</sup> ἤμην δὲ ἀγνωστούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. <sup>23</sup> μόνον δὲ ἀκούοντες ᾔσταν· Ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει. <sup>24</sup> καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

<sup>2</sup> Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον. <sup>3</sup> ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. <sup>4</sup> ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἡναγκάσθη περιτμηθῆναι. <sup>5</sup> διὰ δὲ τοὺς παρεισάκτους ψευδαδελφούς, (οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς <sup>6</sup> καταδουλώσουσιν.) <sup>7</sup> οἷς οὐδὲ <sup>8</sup> πρὸς ὥραν εἵξαμεν τὴν ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

<sup>9</sup> Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὅποιοι ποτε ᾔσταν, οὐδέν μοι διαφέρει (πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει) ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο, <sup>10</sup> ἀλλὰ τοῦναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς. <sup>11</sup> (ὁ γὰρ ἐνεργήσας Πέτρον εἰς ἀποστο-

λὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·) <sup>9</sup> καὶ γινώσκοντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινω- νίας, ἵνα ἡμεῖς <sup>10</sup> μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· <sup>10</sup> μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπού- δασα αὐτὸ τοῦτο ποιῆσαι.

<sup>11</sup> Ὅτε δὲ ἦλθε ὁ Κηφᾶς εἰς Ἀντιό- χειαν, κατὰ πρόσωπον αὐτῷ ἀνέστην, ὅτι κατεγνωσμένος ἦν. <sup>12</sup> πρὸ τοῦ γὰρ ἔλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέ- στελλε καὶ ἀφώριζεν ἑαυτὸν, φοβού- μενος τοὺς ἐκ περιτομῆς. <sup>13</sup> καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συν- ἀπήχθη αὐτῶν τῇ ὑποκρίσει.

<sup>14</sup> Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοπο- δοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγε- λίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰουδαϊκῶς, ὥς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν; <sup>15</sup> ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρ- τωλοὶ, <sup>16</sup> εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· <sup>17</sup> διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. <sup>18</sup> εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χρι- στῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἥρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. <sup>19</sup> εἰ γὰρ ἂν κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω. <sup>20</sup> ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. <sup>21</sup> Χρι- στῷ συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγώ,

same was mighty in me towards the Gentiles.) <sup>9</sup> And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Bar- nabas the right hands of fellow- ship, that we should go unto the heathen, and they unto the cir- cumcision. <sup>10</sup> Only they would that we should remember the poor, the same which I also was forward to do.

<sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup> For before that cer- tain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circum- cision. <sup>13</sup> And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

<sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? <sup>15</sup> We who are Jews by nature, and not sinners of the Gentiles, <sup>16</sup> knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have be- lieved in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justi- fied. <sup>17</sup> But if while we seek to be justified by Christ, we our- selves also are found sinners, is therefore Christ the minister of sin? God forbid. <sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup> For I through the law, am dead to the law, that I might live unto God. <sup>20</sup> I am crucified with Christ.

α. Πατρος καὶ Ἰακώβος.

β. Ρωσ. om.

γ. —. Ρωσ. & Gb. Πατρος.

δ. —. Ρωσ. & Gb. Πατρ.

ε. Ρωσ. τ.

ζ. Ρωσ. →

η. Ρωσ. om.

θ. Ρωσ. ου δικαιωθ. ελ. εργ. νομου.

ι. Ρωσ. συνιστημι.



Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me. <sup>21</sup> I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

3. O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup> This only would I learn of you, Received ye the Spirit, by the works of the law, or by the hearing of faith? <sup>3</sup> are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup> have ye suffered so many things in vain? if it be yet in vain. <sup>5</sup> He therefore ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? <sup>6</sup> Even as Abraham believed God, & it was <sup>7</sup> accounted to him for righteousness.

<sup>7</sup> Know ye therefore, that they which are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. <sup>9</sup> So then, they which be of faith, are blessed with faithful Abraham.

<sup>10</sup> For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but The man that doeth them, shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for

ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἐαυτὸν ὑπὲρ ἐμοῦ. <sup>21</sup> οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

3. ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε<sup>2</sup>; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη<sup>1</sup> ἐν ὑμῖν ἑσταυρωμένος. <sup>2</sup> τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; <sup>3</sup> οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι Πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; <sup>4</sup> τοσαῦτα ἐπάθετε εἰκῇ; εἶγε καὶ εἰκῇ. <sup>5</sup> ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; <sup>6</sup> καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

<sup>7</sup> Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. <sup>8</sup> προειδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεός, προεγγεγέλισατο τῷ Ἀβραάμ· Ὅτι ἐνευλογηθήσονται<sup>9</sup> ἐν σοὶ πάντα τὰ ἔθνη. <sup>9</sup> Ὡστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

<sup>10</sup> Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶ· γέγραπται γάρ· Ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. <sup>11</sup> Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. <sup>12</sup> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτά<sup>13</sup> ζήσεται ἐν αὐτοῖς. <sup>13</sup> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· (ἡ γέγραπται γάρ·

<sup>a</sup> Rec. add τῇ ἀληθείᾳ μὴ πειθεσθῆαι.  
<sup>ρ</sup> Rec. add ἀνθρώπος.

<sup>b</sup> ἢ  
<sup>γ</sup> ὡς οἱ γεγραπται.

<sup>c</sup> Ec. & Kl. ἐνευλογηθήσονται.  
<sup>δ</sup> Or, so great.

<sup>d</sup> Rec. om.  
<sup>ε</sup> Or, imputed.

Ἐπικατάρατος πᾶς ὁ κρεμιάμενος ἐπὶ ξύλου·) <sup>14</sup> ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

<sup>15</sup> Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιатάσσεται. <sup>16</sup> τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός. <sup>17</sup> τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ <sup>a</sup> εἰς Χριστὸν· ὁ μετὰ <sup>b</sup> τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. <sup>18</sup> εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐς ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

<sup>19</sup> Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν ἐτέθη, (ἡχρὶς οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται,) διαταγείς δι' ἀγγέλων, ἐν χειρὶ μεσίτου. <sup>20</sup> ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἰς ἔστιν.

<sup>21</sup> Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη· <sup>22</sup> ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. <sup>23</sup> πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα <sup>a</sup> συγκλειόμενοι· εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι·

<sup>24</sup> Ὅστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθώμεν· <sup>25</sup> ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἔσμεν.

It is written, Cursed is every one that hangeeth on a tree : <sup>14</sup> that the blessing of Abraham might come on the Gentiles, through Jesus Christ : that we might receive the promise of the Spirit through faith.

<sup>15</sup> Brethren, I speak after the manner of men ; though it be but a man's <sup>a</sup> covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. <sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. <sup>17</sup> And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>18</sup> For if the inheritance be of the law, it is no more of promise : but God gave it to Abraham by promise.

<sup>19</sup> Wherefore then *serveth* the law ? It was added because of transgressions, till <sup>†</sup> seed should come, to whom the promise was made, and it was ordained by angels in the hand of a mediator. <sup>20</sup> Now a mediator is not a *mediator* of one, but God is one.

<sup>21</sup> Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup> But <sup>†</sup> scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

<sup>24</sup> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer

under a schoolmaster. <sup>26</sup> For ye are all the children of God by faith in Christ Jesus. <sup>27</sup> For as many of you as have been baptized into Christ, have put on Christ. <sup>28</sup> There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

4. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, <sup>2</sup> but is under tutors and governors until the time appointed of the father. <sup>3</sup> Even so we, when we were children, were in bondage under the <sup>a</sup> elements of the world: <sup>4</sup> but when the fulness of <sup>γ</sup> time was come, God sent forth his Son made of a woman, made under <sup>δ</sup> law, <sup>5</sup> to redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

<sup>8</sup> Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup> But now after that ye have known God, or rather are known of God, how turn ye <sup>α</sup> again to the weak and beggarly <sup>β</sup> elements, whereunto ye desire again to be in bondage? <sup>10</sup> Ye observe days, & months, and times, and years. <sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain.

<sup>12</sup> Brethren, I beseech you, be as I am; for I am as ye are, ye have not injured me at all. <sup>13</sup> Ye know how through infr-

<sup>26</sup> πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. <sup>27</sup> ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. <sup>28</sup> οὐκ ἐν Ἰουδαίῳ, οὐδὲ Ἑλληνίᾳ· οὐκ ἐν δούλῳ, οὐδὲ ἐλευθέρῳ· οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. <sup>29</sup> εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ, <sup>2</sup> καὶ κατ' ἐπαγγελίαν κληρονόμοι.

4. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν. <sup>3</sup> ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρὸς. <sup>4</sup> οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. <sup>5</sup> ὅτε δὲ ἦλθε τὸ πληρῶμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, <sup>6</sup> ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>7</sup> ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον, Ἀββὰ ὁ πατήρ. <sup>8</sup> ὥστε οὐκέτι εἰ δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος ὁ Θεοῦ διὰ Χριστοῦ.

<sup>8</sup> Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς <sup>a</sup> μὴ φύσει οὕσι θεοῖς. <sup>9</sup> νῦν δὲ, γνόντες Θεὸν, μάλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεῦναι θέλετε; <sup>10</sup> ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς. <sup>11</sup> φοβούμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

<sup>12</sup> Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν· οὐδὲν με ἠδικήσατε. <sup>13</sup> οἴδατε δὲ ὅτι δι' ἀσθε-

νειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, <sup>14</sup> καὶ τὸν <sup>α</sup>πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. <sup>15</sup> τίς οὖν <sup>β</sup> ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. <sup>16</sup> ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

<sup>17</sup> Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς<sup>α</sup> θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. <sup>18</sup> καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρῆναί με πρὸς ὑμᾶς. <sup>19</sup> τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. <sup>20</sup> ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

<sup>21</sup> Λεγετέ μοι, οἱ ὑπὸ νόμον θελοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; <sup>22</sup> γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας. <sup>23</sup> ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγεννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. <sup>24</sup> ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσι <sup>α</sup> δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ. <sup>25</sup> τὸ γὰρ Ἀγαρ Σινᾶ<sup>β</sup> ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεί δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. <sup>26</sup> ἡ δὲ ἂνω Ἱερουσαλὴμ, ἐλευθέρα ἐστίν, ἥτις ἐστὶ μητὴρ <sup>γ</sup> ἡμῶν.

<sup>27</sup> Γέγραπται γάρ· Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. <sup>28</sup> Ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ,

milty of the flesh, I preached the gospel unto you at first. <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus. <sup>15</sup> Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. <sup>16</sup> Am I therefore become your enemy, because I tell you the truth?

<sup>17</sup> They zealously affect you, but not well: yea, they would exclude <sup>β</sup> you, that you might affect them. <sup>18</sup> But it is good to be zealously affected always in a good thing, and not only when I am present with you. <sup>19</sup> My little children, of whom I travail in birth again, until Christ be formed in you: <sup>20</sup> I desire to be present with you now, and to change my voice, for <sup>γ</sup> I stand in doubt of you.

<sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. <sup>23</sup> But he who was of the bondwoman, was born after <sup>δ</sup> flesh: but he of the freewoman, was by promise. <sup>24</sup> Which things are an allegory; for these are the two <sup>ε</sup> covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. <sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. <sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.

<sup>27</sup> For it is written, Rejoice thou barren that bearest not, break forth and cry thou that travailest not; for the desolate hath many more children than she which hath an husband. <sup>28</sup> Now we, brethren, as Isaac,

<sup>α</sup> ὡς πειρασμὸν τοῦ ὡς πειρασμὸν ὑμῶν.

<sup>β</sup> Rec. & Gb, add ἡν. — Gb Γ.

<sup>γ</sup> Rs & Els. ημῶν.

<sup>δ</sup> Rec. add αὐ.

<sup>ε</sup> ὡς τοῦ γὰρ Σινᾶ.

<sup>ζ</sup> Rec. δε.

<sup>η</sup> Rec. add πειρασμῶν.

<sup>θ</sup> Or, What was then?

<sup>ι</sup> Or, us.

<sup>κ</sup> Or, I am perplexed for you.

<sup>λ</sup> Or, testaments.

<sup>μ</sup> Or, is in the same rank with,

was, are the children of promise. <sup>29</sup> But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. <sup>30</sup> Nevertheless, what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

5. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

<sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. <sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law. <sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. <sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup> For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

<sup>7</sup> Ye did run well; \* who did hinder you, that ye should not obey the truth? <sup>8</sup> This persuasion cometh not of him that calleth you. <sup>9</sup> A little leaven leaveneth the whole lump. <sup>10</sup> I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall bear his judgment, whosoever he be. <sup>11</sup> And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. <sup>12</sup> I would they were even cut off which trouble you.

<sup>13</sup> For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup> For all the law is fulfilled in

ἐπαγγελίας τέκνα ἐσμέν. <sup>29</sup> ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ Πνεῦμα, οὕτω καὶ νῦν· <sup>30</sup> ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. <sup>31</sup> Ἄρα, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς <sup>b</sup> ἐλευθέρας.

5. Τῇ ἐλευθερίᾳ, ἣ <sup>c</sup> Χριστὸς ἡμᾶς ἡλευθέρωσε, στήκετε· <sup>d</sup> οὐκ, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

<sup>2</sup> Ἰδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι εἰ ἀν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει· <sup>e</sup> μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. <sup>4</sup> κατηργήθητε ἀπὸ τοῦ <sup>f</sup> Χριστοῦ, οἵτινες ἐν νόμῳ δικαιούσθε, τῆς χάριτος ἐξέπίστατε· <sup>g</sup> ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. <sup>6</sup> ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

<sup>7</sup> Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε <sup>h</sup> τῇ ἀληθείᾳ μὴ πείθεσθαι; <sup>8</sup> ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. <sup>9</sup> μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. <sup>10</sup> ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ. <sup>11</sup> ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἐτι κηρυσσω, τί ἐτι διώκομαι; ἄρα κατηργηται τὸ σκάνδαλον τοῦ σταυροῦ. <sup>12</sup> ὄφελον καὶ ἀποκόψονται οἱ ἀναστατούντες ὑμᾶς.

<sup>13</sup> Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. <sup>14</sup> ὁ γὰρ

\* ἢ. <sup>b</sup> Res. ελευθερίας. Τῇ ελευθερίᾳ σου, ἡ Χριστὸς ἡμᾶς ἡλευθέρωσε, στήκετε. <sup>c</sup> Ὁ ελευθερὸς, ἡ ελευθερία, ἡμᾶς Χριστὸς ἡλευθέρωσε. Στήκετε σου, Ὁ ελευθερὸς. ἡ ελευθερία ἡμᾶς Χριστὸς, ἡλευθέρωσε, στήκετε. <sup>d</sup> Ἐκ. ἡμᾶς Χριστοῦ. <sup>e</sup> Res. & Gal. om. <sup>f</sup> ἢ. ἢ. Res. ἀνακοψέ. <sup>g</sup> Or, who did drive you back!

πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.<sup>15</sup> Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

<sup>16</sup> Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.<sup>17</sup> ἢ γὰρ σὰρξ ἐπιθυμῇ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀλλήλοις ἀντίκειται,<sup>18</sup> ἵνα μὴ ἂν θέλητε, ταῦτα ποιῇτε.<sup>19</sup> εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.<sup>20</sup> φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, αἰτιὰ ἐστι<sup>21</sup> πορνεία, ἀκαθαρσία, ἀσελγεία, <sup>22</sup> εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζηλοὶ, θυμοὶ, ἐριθείαι, διχοστασίαι, αἵρέσεις, <sup>23</sup> φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προείπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

<sup>24</sup> Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστοτής, ἀγαθωσύνη, πίστις, <sup>25</sup> πραύτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστι νόμος.<sup>26</sup> οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.<sup>27</sup> εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχώμεν.<sup>28</sup> μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλους φθονοῦντες.

6. Ἀδελφοί, ἐάν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺν πειρασθῆς.<sup>2</sup> ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.<sup>3</sup> εἰ γὰρ τοκεῖ τις εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρεναπατᾷ·<sup>4</sup> τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν

one word, *even* in this: Thou shalt love thy neighbour as thyself.<sup>15</sup> But if ye bite and devour one another, take heed ye be not consumed one of another.

<sup>16</sup> This I say then, Walk in *ἡ* Spirit, and *α* ye shall not fulfil the lust of the flesh.<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.<sup>18</sup> But if ye be led of the Spirit, ye are not under the law.<sup>19</sup> Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,<sup>20</sup> idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,<sup>21</sup> envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, *ἡ* they which do such things shall not inherit the kingdom of God.

<sup>22</sup> But *ἡ* fruit of *ἡ* Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,<sup>23</sup> meekness, temperance: against such there is no law.<sup>24</sup> And they that are Christ's, have crucified the flesh with the *β* affections and lusts.<sup>25</sup> If we live in the Spirit, let us also walk in the Spirit.<sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

6. Brethren, *7* if a man be overtaken in a fault: ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted.<sup>2</sup> Bear ye one another's burdens, and so fulfil the law of Christ.<sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth himself.<sup>4</sup> But let every man prove his own work, and then shall he have rejoicing in himself

<sup>a</sup> Rec. εαυτοῦ. <sup>b</sup> Mer. αὐτῆς, ἀλλήλῃ. <sup>c</sup> Rec. add μοι ζῶσα. <sup>d</sup> Or, although.

<sup>e</sup> Or, fulfil not. <sup>f</sup> Or, passions

alone, and not in another.  
 5 For every man shall bear his own burden.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.  
 7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.  
 8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.  
 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.  
 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.  
 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ.  
 13 For neither they themselves who are circumcised, keep the law, but desire to have you circumcised, that they may glory in your flesh.  
 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, <sup>a</sup> by whom the world is crucified unto me, and I unto the world.  
 15 For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature.  
 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον·  
 5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι, ἐν πᾶσιν ἀγαθοῖς.  
 7 μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·  
 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον.  
 9 τὸ δὲ καλὸν ποιούντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.  
 10 ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.  
 12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται·  
 13 οὐδὲ γὰρ οἱ <sup>a</sup> περιτετμημένοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.  
 14 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ <sup>b</sup> τῷ κόσμῳ.  
 15 ἐν <sup>c</sup> γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι <sup>d</sup> ἐστίν, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.  
 16 καὶ ὅσοι τῷ κανόνι τούτῳ <sup>e</sup> στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ <sup>f</sup> Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

<sup>a</sup> ἢ. Rec. & Gb. περιτετμημένοι  
<sup>f</sup> ὡς στοιχήσουσιν.

<sup>b</sup> ἢ. ὡς οὐτε γὰρ.  
<sup>g</sup> ἢ.

<sup>d</sup> Pz. om.

<sup>e</sup> Or, whereby.

<sup>e</sup> Rec. ὡς στοιχήσουσιν.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

## Π Ρ Ο Σ   Ε Φ Ε Σ Ι Ο Υ Σ .

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ  
διὰ θελήματος Θεοῦ, τοῖς ἀγίοις τοῖς  
οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ  
Ἰησοῦ· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ  
Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ  
Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογη-  
σας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν  
τοῖς ἐπουρανίοις <sup>4</sup> ἐν Χριστῷ, <sup>5</sup> καθὼς  
ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς  
κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους  
κατενώπιον αὐτοῦ ἐν ἀγάπῃ· <sup>6</sup> προορίσας  
ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ  
εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελή-  
ματος αὐτοῦ, <sup>7</sup> εἰς ἔπαινον δόξης τῆς  
χάριτος αὐτοῦ, <sup>8</sup> ἐν ᾗ <sup>9</sup> ἐχαρίτωσεν ἡμᾶς  
ἐν τῷ ἡγαπημένῳ,

<sup>10</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ  
τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν  
παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς  
χάριτος αὐτοῦ· <sup>11</sup> ἧς ἐπερίσσευσεν εἰς  
ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει,  
<sup>12</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θε-  
λήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ,  
ἣν προέθετο ἐν αὐτῷ· <sup>13</sup> εἰς οἰκονομίαν  
τοῦ πληρώματος τῶν καιρῶν, ἀνακε-  
φαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,  
τὰ <sup>14</sup> ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς  
γῆς· <sup>15</sup> ἐν αὐτῷ, ἐν ᾧ καὶ <sup>16</sup> ἐκκληρώθη-  
μεν, <sup>17</sup> προορισθέντες κατὰ πρόθεσιν τοῦ  
τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν  
τοῦ θελήματος αὐτοῦ, <sup>18</sup> εἰς τὸ εἶναι  
ἡμᾶς εἰς ἔπαινον <sup>19</sup> δόξης αὐτοῦ, τοὺς

PAUL an apostle of Jesus  
Christ by the will of God, to  
the saints which are at Ephesus,  
and to the faithful in Christ  
Jesus. <sup>2</sup> Grace be to you, and  
peace from God our Father,  
and from the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Fa-  
ther of our Lord Jesus Christ,  
who hath blessed us with all  
spiritual blessings in heavenly  
places in Christ: <sup>4</sup> according  
as he hath chosen us in him,  
before the foundation of the  
world, that we should be holy,  
and without blame before him  
in love: <sup>5</sup> having predestinated  
us unto the adoption of chil-  
dren by Jesus Christ to himself,  
according to the good pleasure  
of his will: <sup>6</sup> to the praise of the  
glory of his grace, wherein he  
hath made us accepted in the  
beloved:

<sup>7</sup> in whom we have redemp-  
tion through his blood, the for-  
giveness of sins, according to the  
riches of his grace, <sup>8</sup> wherein  
he hath abounded toward us in  
all wisdom and prudence: <sup>9</sup> hav-  
ing made known unto us the  
mystery of his will, according  
to his good pleasure, which he  
had purposed in himself, <sup>10</sup> that  
in the dispensation of the ful-  
ness of times, he might gather  
together in one all things in  
Christ, both which are in hea-  
ven, and which are on earth,  
even in him: <sup>11</sup> in whom also we  
have obtained an inheritance,  
being predestinated according  
to the purpose of him who work-  
eth all things after the counsel  
of his own will: <sup>12</sup> that we  
should be to the praise of his

1 St. om.    2 Rec. ὡς.    3 Rec. add το.    4 Rec. ἐκκληρώμεν.    5 Rec. & Gb. add τῆς—Gb. ὡς.    6 Or, this—  
β Or, the heavens.



glory, who first "trusted in Christ." <sup>13</sup> In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup> which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers, <sup>17</sup> that the God of our Lord Jesus Christ the Father of glory, may give unto you the spirit of wisdom and revelation <sup>18</sup> in the knowledge of him: <sup>19</sup> the eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. <sup>20</sup> and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power: <sup>21</sup> which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, <sup>22</sup> far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>23</sup> and hath put all things under his feet, and gave him to be the head over all things to his church, <sup>24</sup> which is his body, the fulness of him that filleth all in all. <sup>25</sup> And you hath he quickened who were dead in trespasses, and sins, <sup>26</sup> wherein in time past ye walked according to the course of this world, according

προηλπικότας ἐν τῷ Χριστῷ. <sup>13</sup> ἐν ᾧ καὶ ὑμεῖς, (ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν) ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, <sup>14</sup> ὅς ἐστιν ἀρράβων τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἑπαινον τῆς δόξης αὐτοῦ.

<sup>15</sup> Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, <sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου. <sup>17</sup> ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ. <sup>18</sup> πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κληρονομίας αὐτοῦ, <sup>19</sup> καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, <sup>20</sup> καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, <sup>21</sup> ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, <sup>22</sup> ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. <sup>23</sup> καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν, <sup>24</sup> ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ ἁγίου πάντα ἐν πᾶσι πληρουμένων. <sup>25</sup> 2. καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, <sup>26</sup> ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,

<sup>a</sup> Rec. *ἐκείνης*.

<sup>b</sup>  $\Xi$ .

<sup>c</sup> Rec. *om.*

<sup>d</sup> Or, *hoped*.

<sup>e</sup> Or, *for the acknowledgment*

<sup>f</sup> Or, *of the might of his power*.

κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· <sup>3</sup> ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· <sup>4</sup> ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, <sup>5</sup> καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ· (χάριτί ἐστε σεσωσμένοι·) <sup>6</sup> καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· <sup>7</sup> ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπέρχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

<sup>8</sup> Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ <sup>9</sup> τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· <sup>9</sup> οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθαι. <sup>10</sup> αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

<sup>11</sup> Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκὶ, (οἱ λεγόμενοι ἀκραβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,) <sup>12</sup> ὅτι ἦτε <sup>13</sup> ἐν τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ· <sup>14</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>15</sup> αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· <sup>16</sup> τὴν ἐχθρὰν ἐν τῇ

to the prince of the power of the air, the spirit that now worketh in the children of disobedience, <sup>3</sup> among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others: <sup>4</sup> but God who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) <sup>6</sup> and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: <sup>7</sup> that in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

<sup>8</sup> For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God: <sup>9</sup> not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before <sup>11</sup> ordained, that we should walk in them.

<sup>11</sup> Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, <sup>12</sup> that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. <sup>13</sup> But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: <sup>15</sup> having abolished in his flesh

the enmity, *even the law of commandments contained in ordinances, for to make in himself, of twain, one new man, so making peace.* <sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity *thereby,* <sup>17</sup> and came, and preached peace to you, *which were afar off, and to them that were nigh.* <sup>18</sup> For through him we both have an access by one Spirit unto the Father.

<sup>19</sup> Now therefore ye are no more strangers and foreigners; but fellow-citizens with the saints, and of the household of God, <sup>20</sup> and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, <sup>21</sup> in whom all the building fitly framed together, groweth unto an holy temple in the Lord: <sup>22</sup> in whom you also are built together for an habitation of God through the Spirit.

3. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, <sup>2</sup> if ye have heard of the dispensation of the grace of God, which is given me to you-ward: <sup>3</sup> how that by revelation he made known unto me the mystery, (as I wrote afore in few words, <sup>4</sup> whereby when ye read, ye may understand my knowledge in the mystery of Christ.) <sup>5</sup> Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, <sup>6</sup> that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ, by the gospel: <sup>7</sup> whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· <sup>16</sup> καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· <sup>17</sup> καὶ ἔλθων εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν· καὶ τοῖς ἑγγύς, <sup>18</sup> ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.

<sup>19</sup> Ἄρα οὖν οὐκέτι ἐστέ ξένοι καὶ πάροικοι, ἡ ἀλλὰ συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, <sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὁ Ἰησοῦς ἡ ἀκρογωνία αὐτοῦ Ἰησοῦ Χριστοῦ, <sup>21</sup> ἐν ᾧ πάντα ἡ οἰκοδομὴ συναρμολογούμενη αὖξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, <sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

3. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· <sup>2</sup> εἴγε ἤκουσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, <sup>3</sup> ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, (καθὼς προέγραφα ἐν ὀλίγῳ, <sup>4</sup> πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ)· <sup>5</sup> ὃ ἐτέρας γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι· <sup>6</sup> εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, <sup>7</sup> οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, ἡ τὴν δοθείσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·

<sup>a</sup> ὡς καὶ εἰρηνὴν τοῖς. <sup>b</sup> ὡς ἀλλ' ἐν τῷ. <sup>c</sup> Bz. add λιβόν. <sup>d</sup> ἢ. <sup>e</sup> Rec. ἡρώσιος. <sup>f</sup> Rec. add ὡς.   
 <sup>g</sup> —. <sup>h</sup> ὡς —. Gb. τῆς δοθείσης. <sup>i</sup> Or, in himself. <sup>j</sup> Or, a little before.

<sup>8</sup> Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων  
<sup>9</sup> ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς  
 ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξι-  
 χνίαστον πλοῦτον τοῦ Χριστοῦ, <sup>9</sup> καὶ  
 φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ  
 μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν  
 αἰώνων ἐν τῷ Θεῷ τὰ πάντα κτί-  
 σαντι. <sup>10</sup> ἵνα γνωρισθῇ νῦν ταῖς  
 ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπου-  
 ρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποί-  
 κλος σοφία τοῦ Θεοῦ, <sup>11</sup> κατὰ πρόθεσιν  
 τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ  
 Ἰησοῦ τῷ Κυρίῳ ἡμῶν. <sup>12</sup> ἐν ᾧ ἔχομεν  
 τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν  
 πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup> διὸ  
 αἰτούμαι μὴ ἐκκαεῖν ἐν ταῖς θλίψεσι  
 μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

<sup>14</sup> Τούτου χάριν κάμπτω τὰ γόνατά  
 μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν  
 Ἰησοῦ Χριστοῦ, <sup>15</sup> ἐξ οὗ πᾶσα πατριὰ  
 ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,  
<sup>16</sup> ἵνα δαῖψ ὑμῖν κατὰ τὸν πλοῦτον τῆς  
 δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ  
 τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄν-  
 θρωπον, <sup>17</sup> κατοικῆσαι τὸν Χριστὸν  
 διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν.  
<sup>18</sup> ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιω-  
 μένοι, ἵνα ἐξισχύσητε καταλαβεσθαι  
 σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ  
 μήκος καὶ βάθος καὶ ὕψος, <sup>19</sup> γινώσκει-  
 τε τὴν ὑπερβάλλουσαν τῆς γνώσεως  
 ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε  
 εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

<sup>20</sup> Τῷ δὲ δυναμένῳ ὑπὲρ πάντα  
 ποιῆσαι ὑπὲρ ἐκπερισσοῦ ὧν αἰτούμεθα  
 ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνερ-  
 γουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἡ δόξα ἐν τῇ  
 ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς  
 γενεάς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.

4. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος  
 ἐν Κυρίῳ, ἀξίως περιπατήσαι τῆς

<sup>8</sup> Unto me, who am less than  
 the least of all saints, is this  
 grace given, <sup>9</sup> I should preach  
 among the Gentiles the un-  
 searchable riches of Christ.  
<sup>9</sup> and to make all men see, what  
 is the fellowship of the mystery,  
 which from the beginning of the  
 world, hath been hid in God,  
 who created all things by Jesus  
 Christ: <sup>10</sup> to the intent that  
 now unto the principalities and  
 powers in heavenly places,  
 might be known by the church,  
 the manifold wisdom of God,  
<sup>11</sup> according to the eternal pur-  
 pose which he purposed in  
 Christ Jesus our Lord: <sup>12</sup> in  
 whom we have boldness and  
 access, with confidence, by the  
 faith of him. <sup>13</sup> Wherefore I  
 desire that ye faint not at my  
 tribulations for you, which is  
 your glory.

<sup>14</sup> For this cause I bow my  
 knees unto the Father of our  
 Lord Jesus Christ, <sup>15</sup> of whom  
 the whole family in heaven and  
 earth is named, <sup>16</sup> that he would  
 grant you according to <sup>9</sup> riches  
 of his glory, to be strengthened  
 with might, by his Spirit in the  
 inner man, <sup>17</sup> that Christ may  
 dwell in your hearts by faith,  
<sup>9</sup> ye being rooted & grounded  
 in love, <sup>18</sup> may be able to com-  
 prehend with all saints, what is  
 the breadth, and length, and  
 depth, and height: <sup>19</sup> and to  
 know the love of Christ, which  
 passeth knowledge, that ye  
 might be filled with all the ful-  
 ness of God.

<sup>20</sup> Now unto him that is able  
 to do exceeding abundantly  
 above all that we ask or think,  
 according to the power that  
 worketh in us, <sup>21</sup> unto him be  
 glory in the church by Christ  
 Jesus, throughout all ages,  
 world without end. Amen.

4. I therefore the prisoner  
 of the Lord, beseech you  
 that ye walk worthy of the

vocation wherewith ye are called, <sup>2</sup> with all lowliness and meekness, with longsuffering, forbearing one another in love. <sup>3</sup> Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup> There is one body, and one Spirit, even as ye are called in one hope of your calling. <sup>5</sup> One Lord, one faith, one baptism, <sup>6</sup> one God and Father of all, who is above all, and through all, and in you all.

κλήσεως ἧς ἐκλήθητε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup> σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. <sup>4</sup> ἐν σῶμα καὶ ἐν Πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μῇ ἐλπίδι τῆς κλήσεως ὑμῶν <sup>5</sup> εἰς Κύριος, μία πίστις, ἐν βάπτισμα· <sup>6</sup> εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσι ἡμῖν.

<sup>7</sup> But unto every one of us is given grace, according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith: When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended, is the same also that ascended up far above all heavens, that he might fill all things.)

<sup>7</sup> Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> διὸ λέγει· Ἀναβὰς εἰς ὕψος ἡ ἡμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. <sup>9</sup> Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη <sup>10</sup> εἰς τὰ κατώτερα μέρη τῆς γῆς; ὁ καταβάς, αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers: <sup>12</sup> for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: <sup>15</sup> but speaking the truth in love, may grow up into him in all things which is the head, even Christ: <sup>16</sup> from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the

<sup>11</sup> Καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· <sup>13</sup> μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ· <sup>14</sup> ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν παρουρηγίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης· <sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ ἀξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστι ἡ κεφαλὴ, ὁ Χριστὸς, <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ

<sup>2</sup> Or, — Res. amor.

<sup>3</sup> Or, αἰχμαλωτίζοντες.

<sup>7</sup> Or, —

<sup>8</sup> Res. add. πνεύματος.

<sup>9</sup> Or, —

<sup>10</sup> Or, a multitude of captives. <sup>11</sup> Or, fail. <sup>12</sup> Or, into the salty. <sup>13</sup> Or, age. <sup>14</sup> Or, being sincere.

ἐνὸς ἐκάστου "μέρους," τὴν ἀβξήσιν τοῦ σώματος ποικίται εἰς οἰκοδομὴν ἐαυτοῦ ἐν ἀγάπῃ.

<sup>17</sup> Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ "λοιπὰ" ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, <sup>18</sup> ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας αὐτῶν <sup>19</sup> οἵτινες ἀπηλλοτριώθητε ἐαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

<sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, <sup>21</sup> εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀληθεια ἐν τῷ Ἰησοῦ, <sup>22</sup> ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, <sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. <sup>25</sup> διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

<sup>26</sup> Ὁργίζεσθε καὶ μὴ ἀμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, <sup>27</sup> μηδέ· δίδοτε τόπον τῷ διαβόλῳ.

<sup>28</sup> Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι.

<sup>29</sup> Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς <sup>a</sup> χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσι· <sup>30</sup> καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγισθήτε εἰς ἡμέραν ἀπολυτρώσεως.

measure of every part, maketh increase of the body, unto the edifying of itself in love.

<sup>17</sup> This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, <sup>18</sup> having the understanding darkened, being alienated from  $\gamma$  life of God, through the ignorance that is in them, because of  $\gamma$  blindness of their heart: <sup>19</sup> who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

<sup>20</sup> But ye have not so learned Christ: <sup>21</sup> if so be that ye have heard him, & have been taught by him, as the truth is in Jesus, <sup>22</sup> that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: <sup>23</sup> and be renewed in the spirit of your mind: <sup>24</sup> and that ye put on that new man, which after God is created in righteousness, and true holiness. <sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

<sup>26</sup> Be ye angry and sin not, let not the sun go down upon your wrath: <sup>27</sup> neither give place to the devil.

<sup>28</sup> Let him that stole, steal no more: but rather let him labour, working with his hands  $\gamma$  thing which is good, that he may have  $\gamma$  to give to him that needeth.

<sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good  $\delta$  to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

<sup>a</sup>  $\gamma$  melior.

<sup>b</sup>  $\gamma$

<sup>c</sup> Rec. & Ob.  $\mu\eta\tau\alpha$ .

$\gamma$  Or, to distribute

<sup>d</sup>  $\gamma$  πιστωτος.

<sup>e</sup> Or, hardness.

<sup>f</sup> Or, holiness of life.

<sup>g</sup> Or, to edify profitably.

<sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, <sup>32</sup> and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. <sup>5</sup> Be ye therefore followers of God, as dear children. <sup>2</sup> And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour:

<sup>3</sup> but fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: <sup>4</sup> neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. <sup>2</sup> For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God. <sup>6</sup> Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of <sup>a</sup> disobedience. <sup>7</sup> Be not ye therefore partakers with them. <sup>8</sup> For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light, <sup>9</sup> (for the fruit of the Spirit is in all goodness and righteousness and truth.) <sup>10</sup> Proving what is acceptable unto the Lord: <sup>11</sup> and have no fellowship with the unfruitful works of darkness, but rather reprove them. <sup>12</sup> For it is a shame even to speak of those things which are done of them in secret. <sup>13</sup> But all things that are <sup>β</sup> reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light. <sup>14</sup> Wherefore he saith: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

<sup>15</sup> See then that ye walk cir-

<sup>31</sup> Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· <sup>32</sup> γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. <sup>5</sup> γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφοράν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

<sup>3</sup> Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· <sup>4</sup> καὶ αἰσχροτήτης, καὶ μωρολογία ἢ εὐτραπείλια, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> τοῦτο γὰρ ἵστε· γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. <sup>6</sup> μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. <sup>8</sup> ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· <sup>9</sup> (ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθῶσυνῃ καὶ δικαιοσυνῇ καὶ ἀληθείᾳ.) <sup>10</sup> δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ. <sup>11</sup> καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις τοῦ σκοτοῦς, μᾶλλον δὲ καὶ ἐλέγχετε· <sup>12</sup> τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστί καὶ λεγείν. <sup>13</sup> τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστί· <sup>14</sup> διὸ λέγει· Ὁ ἐγείρει ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάυσει σοὶ ὁ Χριστὸς.

<sup>15</sup> Βλέπετε οὖν πῶς ἀκριβῶς περιπα-

<sup>a</sup> ὁ θυμὸς. <sup>b</sup> Rec. scotti. <sup>c</sup> Rec. Πνεύματος. <sup>d</sup> Rec. Ἐγείρει. <sup>e</sup> Or, unbelief. <sup>f</sup> Or, discovered.

τεῖτε, μὴ ὡς ἄσσοφοι, ἀλλ' ὡς σοφοί, <sup>16</sup> ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. <sup>17</sup> διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου. <sup>18</sup> καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, <sup>19</sup> λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, <sup>20</sup> εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί. <sup>21</sup> Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ ἡ Χριστοῦ.

<sup>22</sup> αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὡς ὑποτάσσεσθε, ὡς τῷ Κυρίῳ. <sup>23</sup> ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς ἑκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς ὁ ὢν σώματος. <sup>24</sup> ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

<sup>25</sup> Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. <sup>26</sup> ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, <sup>27</sup> ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. <sup>28</sup> οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. <sup>30</sup> ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. <sup>31</sup> Ἀντὶ τούτου καταλείψει ὁ ἄνθρωπος τὸν πατέρα

cumspectly, not as fools, but as wise, <sup>16</sup> redeeming the time, because the days are evil, <sup>17</sup> Wherefore be ye not unwise, but understanding what the will of the Lord is. <sup>18</sup> And be not drunk with wine, wherein is excess: but be filled with the Spirit: <sup>19</sup> speaking to yourselves, in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, <sup>20</sup> giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ, <sup>21</sup> submitting yourselves one to another in the fear of God.

<sup>22</sup> Wives, submit yourselves unto your own husbands, as unto the Lord. <sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. <sup>24</sup> Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it: <sup>26</sup> that he might sanctify and cleanse it with the washing of water, by the word, <sup>27</sup> that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish. <sup>28</sup> So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself. <sup>29</sup> For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> for we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave his father



and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This is a great mystery: but I speak concerning Christ and the church. <sup>33</sup> Nevertheless, let every one of you in particular, so love his wife even as himself, and the wife see that she reverence her husband.

6. Children, obey your parents in the Lord: for this is right. <sup>2</sup> Honour thy father and mother, (which is the first commandment with promise,) <sup>3</sup> that it may be well with thee, and thou mayest live long on the earth.

<sup>4</sup> And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

<sup>5</sup> Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: <sup>6</sup> not with eyeservice as menpleasers, but as the servants of Christ, doing the will of God from the heart: <sup>7</sup> with good will doing service, as to the Lord, and not to men, <sup>8</sup> knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

<sup>9</sup> And ye masters, do the same things unto them, as forbearing threatening: knowing that your Master also is in heaven, neither is there respect of persons with him.

<sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his might. <sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup> For we wrestle not against flesh and blood, but against principal-

αυτου και την μητέρα, και προσκολληθήσεται προς την γυναίκα αυτού, και ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>32</sup> Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναίκα οὕτως ἀγαπάτω ὡς ἑαυτόν ἢ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

6. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν <sup>2</sup> ἐν Κυρίῳ·· τοῦτο γάρ ἐστι δίκαιον· <sup>3</sup> τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ· <sup>4</sup> ἵνα εὖ σοι γένηται· καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

<sup>4</sup> Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

<sup>5</sup> Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· <sup>6</sup> μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι <sup>7</sup> τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, <sup>8</sup> μετ' εὐνοίας δουλεύοντες, <sup>9</sup> ὡς <sup>10</sup> τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· <sup>11</sup> εἰδότες ὅτι <sup>12</sup> ὁ ἕαν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομμεῖται παρὰ <sup>13</sup> Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος.

<sup>9</sup> Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ἡμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

<sup>10</sup> Τὸ λοιπόν, <sup>11</sup> ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. <sup>12</sup> ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· <sup>13</sup> ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς

α → β → c St. & Kl. om. d ἐκαστος e av. f Rec. add con. g ὁ κυριος καὶ θεος. h → β Or, moderating. i Some read, both your, and their Master.

ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους <sup>12</sup>· τοῦτου, πρὸς τὰ πνευματικὰ τῆς πωτηρίας ἐν τοῖς ἐπουρανίοις. <sup>13</sup> διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ ποιηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι.

<sup>14</sup> Στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, <sup>15</sup> καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἰουμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· <sup>16</sup> ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ ποιηροῦ τὰ πεπυρωμένα σβέσαι· <sup>17</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου <sup>18</sup> δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ρῆμα Θεοῦ· <sup>19</sup> διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἄγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, <sup>20</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι <sup>21</sup> δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, <sup>22</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὥς δεῖ με λαλῆσαι.

<sup>23</sup> Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ· <sup>24</sup> ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν· <sup>25</sup> εἰρήνῃ τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>26</sup> Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

ties, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. <sup>12</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

<sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness: <sup>15</sup> and your feet shod with the preparation of the gospel of peace. <sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints, <sup>19</sup> and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel: <sup>20</sup> for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.

<sup>21</sup> But that ye also may know my affairs, and how I do, Tychicus a beloved brother, and faithful minister in the Lord, shall make known to you all things. <sup>22</sup> Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

<sup>23</sup> Peace be to the brethren, and love, with faith from God the Father, and the Lord Jesus Christ.

<sup>24</sup> Grace be with all them that love our Lord Jesus Christ in sincerity.

<sup>12</sup> Rec. add τῶν πνευμάτων. <sup>13</sup> Rec. add ἀληθείᾳ. <sup>14</sup> Rec. add ἀμνη. <sup>15</sup> Or, wicked spirits. <sup>16</sup> Or, heaven.  
<sup>17</sup> Or, having overcome all. <sup>18</sup> Or, in a chain. <sup>19</sup> Or, thereof. <sup>20</sup> Or, with inerruptor

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

PAUL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons: <sup>2</sup> grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

<sup>3</sup> I thank my God upon every remembrance of you, <sup>4</sup> always in every prayer of mine for you all making request, with joy <sup>5</sup> for your fellowship in the gospel from the first day until now; <sup>6</sup> being confident of this very thing, that he which hath begun a good work in you, <sup>7</sup> will perform it until the day of Jesus Christ: <sup>8</sup> even as it is meet for me to think this of you all, because <sup>9</sup> I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are <sup>10</sup> partakers of my grace. <sup>11</sup> For God is my record, how greatly I long after you all, in <sup>12</sup> bowels of Jesus Christ.

<sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge, and in all judgment. <sup>10</sup> That ye may approve things that <sup>11</sup> are excellent, that ye may be sincere, and without offence till the day of Christ. <sup>12</sup> Being filled with <sup>13</sup> fruits of righteousness, which <sup>14</sup> are by Jesus Christ unto the glory and praise of God.

<sup>12</sup> But I would ye should un-

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνους· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν, <sup>4</sup> πάντοτε ἐν πάσῃ δεῖσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν ποιούμενος, <sup>5</sup> ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· <sup>6</sup> πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ· <sup>7</sup> καθὼς ἔστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ <sup>8</sup> ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. <sup>9</sup> μάρτυς γάρ μου <sup>10</sup> ἐστὶν ὁ Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις <sup>11</sup> Χριστοῦ Ἰησοῦ.

<sup>9</sup> Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ᾖ μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπignώσει καὶ πάσῃ αἰσθήσει, <sup>10</sup> εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, <sup>11</sup> πεπληρωμένοι <sup>12</sup> καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

<sup>12</sup> Γινώσκειν δὲ ὑμᾶς βούλομαι,

<sup>1</sup> Or, mention. <sup>2</sup> Rec. & Gb. om. <sup>3</sup> Or, you have me in your heart. <sup>4</sup> Or, partakers with me of grace. <sup>5</sup> Or, sense. <sup>6</sup> Or, try. <sup>7</sup> Or, differ.

ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς  
προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν  
<sup>13</sup> ὥστε τοὺς δεσμούς μου φανεροὺς ἐν  
Χριστῷ γενέσθαι ἐν ὧ τῷ πραιτωρίῳ  
καὶ τοῖς λοιποῖς πᾶσι, <sup>14</sup> καὶ τοὺς  
πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πε-  
ποιθότας τοῖς δεσμοῖς μου περισσο-  
τέρως τολμᾶν ἀφόβως τὸν λόγον  
λαλεῖν.

<sup>15</sup> Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,  
τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν  
κηρύσσουσιν. <sup>17</sup> οἱ μὲν ἔξ ἀγάπης,  
εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου  
κείμεν. <sup>18</sup> οἱ δὲ ἐξ ἐριθείας τὸν Χρι-  
στὸν καταγγέλλουσιν οὐχ ἄγνως, οἰ-  
όμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς  
μου. <sup>19</sup> τί γάρ; πλὴν παντὶ τρόπῳ,  
εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς  
καταγγέλλεται καὶ ἐν τούτῳ χαίρω,  
ἀλλὰ καὶ χαρήσομαι. <sup>19</sup> οἶδα γὰρ ὅτι  
τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ  
τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ  
Πνεύματος Ἰησοῦ Χριστοῦ, <sup>20</sup> κατὰ τὴν  
ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν  
οὐδενὶ αἰσχυνήσομαι, ἀλλ' ἐν πάσῃ  
παρρησίᾳ, ὥς πάντοτε, καὶ νῦν μεγα-  
λυνθήσεται Χριστὸς ἐν τῷ σώματί μου,  
εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

<sup>21</sup> Ἐμοὶ γὰρ τὸ ζῆν, ὡς Χριστὸς, καὶ  
τὸ ἀποθανεῖν, κέρδος. <sup>22</sup> εἰ δὲ τὸ ζῆν  
ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου· καὶ  
τί αἰρήσομαι, οὐ γνωρίζω. <sup>23</sup> συνέ-  
χομαι ὁ δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν  
ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ  
εἶναι, πολλῶ γὰρ μᾶλλον κρείσσον.  
<sup>24</sup> τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ, ἀναγ-  
καϊότερον δι' ὑμᾶς. <sup>25</sup> καὶ τοῦτο  
πεπονήτως οἶδα, ὅτι μενῶ καὶ συμπαρα-  
μενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προ-  
κοπὴν καὶ χαρὰν τῆς πίστεως, <sup>26</sup> ἵνα  
τὸ καυχῆμα ὑμῶν περισσεύῃ ἐν Χριστῷ

derstand brethren, that things  
which happened unto me, have  
fallen out rather unto the fur-  
therance of the gospel. <sup>13</sup> So  
that my bonds in Christ, are  
manifest in all the palace,  
and in all other places. <sup>14</sup> And  
many of the brethren in the  
Lord, waxing confident, by my  
bonds, are much more bold to  
speak the word without fear.

<sup>15</sup> Some indeed preach Christ,  
even of envy and strife, and  
some also of good will. <sup>16</sup> The  
one preach Christ of contention,  
not sincerely, supposing to add  
affliction to my bonds: <sup>17</sup> but  
the other of love, knowing that  
I am set for the defence of the  
gospel. <sup>18</sup> What then? notwith-  
standing every way, whether in  
pretence, or in truth: Christ is  
preached, and I therein do re-  
joice, yea, and will rejoice.  
<sup>19</sup> For I know that this shall turn  
to my salvation through your  
prayer, and the supply of the  
Spirit of Jesus Christ, <sup>20</sup> accord-  
ing to my earnest expectation,  
and my hope, that in nothing I  
shall be ashamed: but that with  
all boldness, as always, so now  
also Christ shall be magnified  
in my body, whether it be by  
life or by death.

<sup>21</sup> For to me to live is Christ,  
and to die is gain. <sup>22</sup> But if I  
live in the flesh, this is the fruit  
of my labour: yet what I shall  
choose, I wot not. <sup>23</sup> For I am  
in a strait betwixt two, having  
a desire to depart, and to be  
with Christ, which is far better.  
<sup>24</sup> Nevertheless, to abide in the  
flesh, is more needful for you.  
<sup>25</sup> And having this confidence, I  
know that I shall abide and  
continue with you all, for your  
furtherance and joy of faith,  
<sup>26</sup> that your rejoicing may be  
more abundant in Jesus Christ

a Rec. εἰ ἐριθείας... δεσμοῖς μου. Oι δὲ ἐξ ἀγάπης... αἰμαται. b ὡς ἐπαινεῖν, c ὡς χρεῖσθαι. d Rec. γὰρ  
e —. St. om. f — g ὡς παραμενῶ. \* Or, for Christ. β Or, Caesar's court. γ Or, to all oth-

for me, by my coming to you again.

<sup>27</sup> Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, <sup>28</sup> and in nothing terrified by your adversaries, which is to them an evident token of perdition: but to you of salvation, and that of God. <sup>29</sup> For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, <sup>30</sup> having the same conflict which ye saw in me, and now hear to be in me.

2. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels, and mercies; <sup>2</sup> fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. <sup>3</sup> Let nothing be done through strife, or vain-glory, but in lowliness of mind let each esteem other better than themselves. <sup>4</sup> Look not every man on his own things, but every man also on <sup>5</sup> things of others.

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> who being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. <sup>8</sup> And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth: <sup>11</sup> and that every tongue

Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

<sup>27</sup> Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδῶν ὑμᾶς, εἴτε ἀπών, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναβλουῦντες τῇ πίστει τοῦ εὐαγγελίου, <sup>28</sup> καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις ἔστιν αὐτοῖς ἐνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. <sup>29</sup> ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· <sup>30</sup> τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετέ· ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

2. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ <sup>2</sup> τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ <sup>3</sup> τις σπλάγχνα καὶ οἰκτιρμοί, <sup>4</sup> πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν φρονούντες· <sup>5</sup> μηδὲν κατὰ ἐρίθειαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγουμένοι ὑπερέχοντας ἑαυτῶν. <sup>6</sup> μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.

<sup>5</sup> Τοῦτο ἡ γὰρ <sup>1</sup> φρονείσθω ἐν ὑμῶν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, <sup>6</sup> ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, <sup>7</sup> ἀλλ' ἑαυτὸν ἐκέκωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων γενόμενος· <sup>8</sup> καὶ σχήματι ὕπερθε ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκουος μέχρι θανάτου, θανάτου δὲ σταυροῦ. <sup>9</sup> διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ <sup>10</sup> ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· <sup>11</sup> ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.

a Rec. αὐτοῖς μὲν ἄλλοις. b ὡς ἡμεῖς.  
i Rec. ἀποκρίνα. k Gb. ἀποκρίσι.

c ὡς —, Rec. & Gb. ἰδὲν. d ὡς τῶν. e Rec. ὡς τῶν.  
h — i ὡς φρονεῖν. k add to. m Or. habit.

ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστός εἰς δόξαν Θεοῦ <sup>a</sup> πατρός."

<sup>12</sup> "Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ἠπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· <sup>13</sup> ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. <sup>14</sup> πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, <sup>15</sup> ἵνα γένησθε ἀμεμπτοὶ καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκοτεινῆς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, <sup>16</sup> λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.

<sup>17</sup> "Αλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· <sup>18</sup> τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι. <sup>19</sup> ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γνούς τὰ περὶ ὑμῶν· <sup>20</sup> οὐδὲνα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· <sup>21</sup> οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ <sup>a</sup> τὰ Ἰησοῦ Χριστοῦ·" <sup>22</sup> τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἔμοι ἐδούλευσεν εἰς τὸ εὐαγγέλιον. <sup>23</sup> τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ τὰ περὶ ἐμὲ, ἔξαντῆς· <sup>24</sup> πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι <sup>e</sup>.

<sup>25</sup> Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφόν καὶ συνεργὸν καὶ στρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· <sup>26</sup> ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε

should confess, that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear, and trembling. <sup>13</sup> For it is God which worketh in you, both to will, and to do, of his good pleasure. <sup>14</sup> Do all things without murmurings, and disputings: <sup>15</sup> that ye may be blameless and <sup>a</sup> harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom <sup>b</sup> ye shine as lights in the world: <sup>16</sup> holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

<sup>17</sup> Yea, and if I be <sup>c</sup> offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. <sup>18</sup> For the same cause also do ye joy, and rejoice with me. <sup>19</sup> But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. <sup>20</sup> For I have no man <sup>d</sup> likeminded, who will naturally care for your state. <sup>21</sup> For all seek their own, not the things which are Jesus Christ's. <sup>22</sup> But ye know <sup>e</sup> proof of him, that as a son with the father, he hath served with me, in the gospel. <sup>23</sup> Him therefore I hope to send presently, so soon as I shall see how it will go with me. <sup>24</sup> But I trust in the Lord, that I also myself shall come shortly.

<sup>25</sup> Yet I supposed it necessary, to send you Epaphroditus my brother & companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. <sup>26</sup> For he longed after you all, and was full of heaviness, because that ye had heard that he had

<sup>a</sup> Hs. om. <sup>b</sup> ὡς θεός. <sup>c</sup> ὡς μέσον. <sup>d</sup> Rec. τὰ του Χριστου Ιησου. <sup>e</sup> Hs. add προς υμας. <sup>f</sup> Or, sincere. <sup>g</sup> Or, shine ye. <sup>h</sup> Gr. poured forth. <sup>i</sup> Or, Moreover. <sup>j</sup> Or, so dear unto me.

been sick. <sup>27</sup> For indeed he was sick nigh unto death, but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful. <sup>29</sup> Receive him therefore in  $\gamma$  Lord with all gladness, and <sup>a</sup> hold such in reputation: <sup>30</sup> because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

3. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous: but for you it is safe.

<sup>2</sup> Beware of dogs, beware of evil workers: beware of the concision. <sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. <sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: <sup>5</sup> circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of  $\gamma$  Hebrews, as touching the law, a Pharisee: <sup>6</sup> concerning zeal, persecuting the church: touching  $\gamma$  righteousness which is in the law, blameless. <sup>7</sup> But what things were gain to me, those I counted loss for Christ.

<sup>8</sup> Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, <sup>9</sup> and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship

ὅτι ἡσθένησε. <sup>27</sup> καὶ γὰρ ἡσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἤλεσεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ <sup>a</sup>λύπην<sup>b</sup> σῶω. <sup>28</sup> σπουδαιότερως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρήτε, καὶ γὰρ ἀλυπότερος ὦ. <sup>29</sup> προσδεχσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· <sup>30</sup> ὅτι διὰ τὸ ἔργον <sup>b</sup>τοῦ Χριστοῦ<sup>c</sup> μέχρι θανάτου ἡγγίσε, <sup>c</sup>παραβολευσάμενος<sup>d</sup> τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

3. Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

<sup>2</sup> Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν· <sup>3</sup> ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ Πνεύματι <sup>d</sup>Θεοῦ<sup>e</sup> λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, <sup>4</sup> καίπερ ἐγὼ ἔχων πεποιθῶσιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· <sup>5</sup> <sup>c</sup>περιτομῇ<sup>f</sup> ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, <sup>6</sup> κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἁμειπτος. <sup>7</sup> ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

<sup>8</sup> Ἀλλὰ <sup>g</sup>μὲν οὖν<sup>h</sup> καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, (δι' ὃν τὰ πάντα ἐξημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, <sup>9</sup> καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,) <sup>10</sup> τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ,

<sup>a</sup> Rec. λύπρ. <sup>b</sup> —. <sup>c</sup> Rec.  $\gamma$  παραβολευσάμενος. <sup>d</sup>  $\gamma$  —. Rec. & Gb. Θεφ. <sup>e</sup> Rec. περιτομή. <sup>f</sup> Rec. μονοήμερος. <sup>g</sup> Or, honour such.

καὶ τὴν κοινωνίαν τῶν παθημάτων αὐ-  
τοῦ, <sup>a</sup> συμμορφούμενος τῷ θανάτῳ  
αὐτοῦ, <sup>11</sup> εἴπως καταστήσω εἰς τὴν  
ἐξανάστασιν <sup>b</sup> τὴν ἐκ νεκρῶν.

<sup>12</sup> Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετε-  
λείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ'  
ὧ καὶ κατελήφθην ὑπὸ <sup>c</sup> Χριστοῦ.

<sup>13</sup> ἀδελφοί, ἐγὼ ἐμavτὸν οὐ λογίζομαι  
κατεληφέναι· <sup>14</sup> ἐν δὲ, τὰ μὲν ὀπίσω  
ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν  
ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ  
τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ  
ἐν Χριστῷ Ἰησοῦ.

<sup>15</sup> Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν·  
καὶ εἰ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ  
Θεὸς ὑμῖν ἀποκαλύψει. <sup>16</sup> πλὴν εἰς ὃ  
ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν <sup>d</sup> κανόνι,  
τὸ αὐτὸ φρονεῖν. <sup>17</sup> συμμιμηταί μου  
γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς  
οὕτως περιπατοῦντας, καθὼς ἔχετε τύπον  
ἡμᾶς. <sup>18</sup> πολλοὶ γὰρ περιπατοῦσιν, οὓς  
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων  
λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ  
Χριστοῦ, <sup>19</sup> ὧν τὸ τέλος ἀπώλεια, ὧν  
ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰ-  
σχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.  
<sup>20</sup> ἡμῶν <sup>e</sup> γὰρ τὸ πολίτευμα ἐν οὐρανοῖς  
ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχό-  
μεθα Κύριον Ἰησοῦν Χριστόν, <sup>21</sup> ὃς  
μετασχηματίζει τὸ σῶμα τῆς ταπεινώ-  
σεως ἡμῶν <sup>f</sup>· σύμμορφον τῷ σώματι  
τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν  
τοῦ δυνασθαῖ αὐτὸν καὶ ὑποτάξαι ἑαυτῷ  
τὰ πάντα. 4. ὥστε, ἀδελφοί μου ἀγα-  
πήτοι καὶ ἐπιπόθητοι, χαρὰ καὶ στέ-  
φανός μου, οὕτως στήκετε ἐν Κυρίῳ,  
ἀγαπητοί.

<sup>2</sup> Εὐδοίαν<sup>g</sup> παρακαλῶ, καὶ Συντύχην  
παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ·  
<sup>3</sup> <sup>h</sup> ναὶ ἑρώτω καὶ σε, σύζυγε γνήσιε,  
συνλαμβάνον αὐταῖς, αἵτινες ἐν τῷ

of his sufferings, being made  
conformable unto his death,  
<sup>11</sup> if by any means I might at-  
tain unto the resurrection of  
the dead.

<sup>12</sup> Not as though I had already  
attained, either were already  
perfect: but I follow after, if  
that I may apprehend that for  
which also I am apprehended  
of Christ Jesus. <sup>13</sup> Brethren, I  
count not myself to have appre-  
hended: but this one thing I do,  
forgetting those things which  
are behind, and reaching forth  
unto those things which are  
before, <sup>14</sup> I press toward the  
mark, for the prize of the high  
calling of God in Christ Jesus.

<sup>15</sup> Let us therefore, as many  
as be perfect, be thus minded:  
and if in any thing ye be other-  
wise minded, God shall reveal  
even this unto you. <sup>16</sup> Never-  
theless, whereto we have al-  
ready attained, let us walk by  
the same rule, let us mind the  
same thing. <sup>17</sup> Brethren, be  
followers together of me, and  
mark them which walk so, as  
ye have us for an ensample.  
<sup>18</sup> (For many walk, of whom I  
have told you often, and now  
tell you even weeping, that they  
are the enemies of the cross of  
Christ: <sup>19</sup> whose end is de-  
struction, whose God is their  
belly, and whose glory is in  
their shame, who mind earthly  
things.) <sup>20</sup> For our conversation  
is in heaven, from whence also  
we look for the Saviour, the  
Lord Jesus Christ: <sup>21</sup> who shall  
change our vile body, that it  
may be fashioned like unto his  
glorious body, according to the  
working whereby he is able  
even to subdue all things unto  
himself. 4. Therefore, my bre-  
thren, dearly beloved & longed  
for, my joy & crown, so stand fast  
in the Lord, my dearly beloved.

<sup>2</sup> I beseech Euodias, and be-  
seech Syntyche, that they be  
of the same mind in the Lord.  
<sup>3</sup> And I intreat thee also, true  
yokefellow, help those women

<sup>a</sup> συμμορφίζομενος.

<sup>b</sup> Rec. & Gb. των.

<sup>c</sup> Rec. τον Χριστον Ἰησουν.

<sup>d</sup> Gb. om.

<sup>e</sup> Hs. δε.

<sup>f</sup> Rec. add εις το γενεσθαι αὐτο.

<sup>g</sup> St. Ευδοκίαν.

<sup>h</sup> Rec. κα.



which laboured with me in <sup>†</sup>gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord alway: and again I say, Rejoice. <sup>5</sup> Let your moderation be known unto all men. The Lord is at hand. <sup>6</sup> Be careful for nothing: but in every thing by prayer & supplication with thanksgiving, let your request be made known unto God. <sup>7</sup> And <sup>†</sup>peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things: <sup>9</sup> those things which ye have both learned and received, & heard, & seen in me, do: and <sup>†</sup>God of peace shall be with you.

<sup>10</sup> But I rejoiced in the Lord greatly, that now at the last your care of me <sup>†</sup>hath flourished again, wherein ye were also careful, but ye lacked opportunity. <sup>11</sup> Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content. <sup>12</sup> I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, & to be hungry, both to abound, and to suffer need. <sup>13</sup> I can do all things through Christ, which strengtheneth me.

<sup>14</sup> Notwithstanding, ye have well done, that ye did communicate with my affliction. <sup>15</sup> Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

<sup>16</sup> For even in Thessalonica, ye sent once, and again unto my

εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλημεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

<sup>4</sup> Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. <sup>5</sup> τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. <sup>6</sup> μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν· <sup>7</sup> καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

<sup>8</sup> Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἑπαινος, ταῦτα λογίζεσθε· <sup>9</sup> ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

<sup>10</sup> Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεβάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρείσθε δέ. <sup>11</sup> οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. <sup>12</sup> οἶδα <sup>2</sup> καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· <sup>13</sup> πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με<sup>b</sup>.

<sup>14</sup> Πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. <sup>15</sup> οἶδατε δὲ καὶ ὑμεῖς, Φιλιππηῖσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινῶνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· <sup>16</sup> ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἁπαξ καὶ δις εἰς τὴν χρείαν

<sup>a</sup> Rec. &

<sup>b</sup> Rec. add Χριστῷ.

<sup>c</sup> Or venerable.

<sup>d</sup> Or, is revived.

μοι ἐπέμψατε. <sup>17</sup> οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν· <sup>18</sup> ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. <sup>19</sup> ὁ δὲ Θεὸς μου ἂν πληρώσει ἅσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. <sup>20</sup> τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>21</sup> Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. <sup>22</sup> ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

<sup>23</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

necessity. <sup>17</sup> Not because I desire a gift: but I desire fruit that may abound to your account. <sup>18</sup> But I have all, and abound. I am full, having received of Epaphroditus things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. <sup>19</sup> But my God shall supply all your need, according to his riches in glory, by Christ Jesus. <sup>20</sup> Now unto God and our Father be glory for ever and ever. Amen.

<sup>21</sup> Salute every saint in Christ Jesus: the brethren which are with me, greet you. <sup>22</sup> All the saints salute you, chiefly they that are of Caesar's household.

<sup>23</sup> The grace of our Lord Jesus Christ be with you all. Amen.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

## ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, <sup>2</sup> τοῖς ἐν ᾠκολλοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν.

<sup>3</sup> Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε ἡμεῖς περὶ ὑμῶν προσευχόμενοι· <sup>4</sup> ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, <sup>5</sup> διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας

PAUL an apostle of Jesus Christ, by the will of God, and Timotheus our brother, <sup>2</sup> to the saints and faithful brethren in Christ, which are at Colosse, Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

<sup>3</sup> We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, <sup>5</sup> for the hope which is laid up for you in heaven, whereof ye heard before in the word of the

α ὡς πληρωσας. β Rec. & Gb. add ἡμῶν. — Gb. ζ ε ζ δ St. ὡς Κολοσσαῖς. ε Bz. add Ἰησοῦ ἡμῶν. δ Rec. add καὶ Κυρίου Ἰησοῦ Χριστοῦ. ε — ζ ὡς υπερ. ι ὡς ης αχτας. \* Or, I have received.

truth of the gospel, <sup>6</sup> which is come unto you as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, <sup>7</sup> as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ: <sup>8</sup> who also declared unto us your love in the Spirit.

<sup>9</sup> For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding: <sup>10</sup> that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: <sup>11</sup> strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness: <sup>12</sup> giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

<sup>13</sup> who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, <sup>14</sup> in whom we have redemption through his blood, even the forgiveness of sins:

<sup>15</sup> who is the image of the invisible God, the firstborn of every creature. <sup>16</sup> For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. <sup>17</sup> And he is before all things, and by him all things consist.

<sup>18</sup> And he is the head of the

τοῦ εὐαγγελίου, <sup>6</sup> τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ <sup>a</sup> κόσμῳ, καὶ ἔστι καρποφορούμενον <sup>b</sup> καὶ αὐξανόμενον, <sup>c</sup> καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· <sup>7</sup> καθὼς <sup>c</sup> ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶ πιστὸς ὑπὲρ ὑμῶν <sup>d</sup> διάκονος τοῦ Χριστοῦ, <sup>8</sup> ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

<sup>9</sup> Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἤκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, <sup>10</sup> περιπατῆσαι <sup>e</sup> ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι <sup>f</sup> τῇ ἐπίγνωσει τοῦ Θεοῦ· <sup>11</sup> ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· <sup>12</sup> εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανῶσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·

<sup>13</sup> Ὃς ἐρρύσατο ὑμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτοῦς, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, <sup>14</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν <sup>g</sup>, τὴν ἄφεσιν τῶν ἁμαρτιῶν·

<sup>15</sup> ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· <sup>16</sup> ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· <sup>17</sup> καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε·

<sup>18</sup> καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ

<sup>a</sup> ὁ κόσμος ἐστίν. <sup>b</sup> Rec. om. <sup>c</sup> Rec. & Gb. add καὶ. — Gb. <sup>d</sup> εἰς. <sup>e</sup> ὡς ἡμῶν. <sup>f</sup> Rec. add ὡς καὶ. <sup>g</sup> Rec. add διὰ τοῦ αἵματος αὐτοῦ. <sup>h</sup> Gr. the Son of his love.

σώματος τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· <sup>19</sup> ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, <sup>20</sup> καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, « δι' αὐτοῦ, » εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

<sup>21</sup> Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλαξεν <sup>22</sup> ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τὸν θάνατον, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· <sup>23</sup> εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ <sup>24</sup> τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

<sup>24</sup> Νῦν χαίρω ἐν τοῖς παθήμασιν· ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία· <sup>25</sup> ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, <sup>26</sup> τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· <sup>27</sup> οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃς ἐστὶ Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· <sup>28</sup> ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες <sup>29</sup> πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν

body, the church: who is the beginning, the firstborn from the dead, that \* in all things he might have the preeminence: <sup>19</sup> for it pleased *the Father* that in him should all fulness dwell, <sup>20</sup> and (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, *I say*, whether they be things in earth, or things in heaven.

<sup>21</sup> And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled, <sup>22</sup> in the body of his flesh through death, to present you holy and unblameable, and unprovable in his sight, <sup>23</sup> if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister.

<sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church, <sup>25</sup> whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God: <sup>26</sup> even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, <sup>27</sup> to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ \* in you, the hope of glory: <sup>28</sup> whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

α → β → γ Rec. add. mov. δ → \* Or, among all. β Or, making peace. γ Or, by your min-  
wicked works. δ Or, fully to preach the word of God. ε Or, amongst you.

<sup>20</sup> Whereunto I also labour, striving according to his working, which worketh in me mightily.

2. For I would that ye knew what great a conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh: <sup>2</sup> that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, <sup>3</sup> in whom are hid all the treasures of wisdom, and knowledge. <sup>4</sup> And this I say, lest any man should beguile you with enticing words. <sup>5</sup> For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. <sup>6</sup> As ye have therefore received Christ Jesus the Lord, so walk ye in him: <sup>7</sup> rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

<sup>8</sup> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: <sup>9</sup> for in him dwelleth all the fulness of the Godhead bodily. <sup>10</sup> And ye are complete in him, which is the head of all principality, and power. <sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: <sup>12</sup> buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. <sup>13</sup> And you

Χριστῷ<sup>20</sup>. <sup>20</sup> εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

2. Θέλω γὰρ ὑμᾶς εἰδέναι ἡλικον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἐωράκασι τὸ πρόσωπόν μου ἐν σαρκί, <sup>2</sup> ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, <sup>3</sup> συμβιβασθέντες ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ<sup>4</sup>, <sup>4</sup> ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. <sup>5</sup> τοῦτο δὲ λέγω, ἵνα μὴ τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· <sup>6</sup> εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. <sup>7</sup> ὥς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, <sup>8</sup> ῥριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες <sup>9</sup> ἐν αὐτῇ ἐν εὐχαριστίᾳ.

<sup>8</sup> Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· <sup>9</sup> ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πληρῶμα τῆς θεότητος σωματικῶς, <sup>10</sup> καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· <sup>11</sup> ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος<sup>12</sup> τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, <sup>13</sup> συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνεγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν· <sup>13</sup> καὶ ὑμᾶς νεκροῦς

<sup>a</sup> Rec. add Ἰησοῦ. <sup>b</sup> Rec. συμβιβασθέντων. <sup>c</sup> Rec. add καὶ πατρός καὶ τοῦ Χριστοῦ. <sup>d</sup> → <sup>e</sup> Rec. add τῶν ἀποκρυφῶν. <sup>f</sup> Rec. add τῶν. <sup>g</sup> Or, fear, or, onto. <sup>h</sup> Or, wherein. <sup>i</sup> Or, elements.

ὄντας <sup>α</sup> ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς <sup>β</sup> σὺν αὐτῷ, χαρισάμενος <sup>γ</sup> ἡμῖν πάντα τὰ παραπτώματα· <sup>14</sup> ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· <sup>15</sup> ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

<sup>16</sup> Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν ποσί, ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων· <sup>17</sup> ἃ ἐστὶ σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα <sup>δ</sup> Χριστοῦ. <sup>18</sup> Μηδεὶς ὑμᾶς καταβραβευνέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ <sup>ε</sup> μὴ ἑώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, <sup>19</sup> καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

<sup>20</sup> Εἰ <sup>ς</sup> ἀπεθάνετε σὺν <sup>ζ</sup> Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τίως ζῶντες ἐν κόσμῳ δογματίζεσθε; <sup>21</sup> Μὴ ἄψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς· <sup>22</sup> ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων· <sup>23</sup> ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐβελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

3. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· <sup>2</sup> τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. <sup>3</sup> ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται

being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, <sup>14</sup> blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: <sup>15</sup> and having spoiled principalities and powers, he made a shew of them openly, triumphing over them <sup>α</sup> in it.

<sup>16</sup> Let no man therefore judge you <sup>β</sup> in meat, or in drink, or <sup>γ</sup> in respect of an holyday, or of the new moon, or of the sabbath days: <sup>17</sup> which are a shadow of things to come, but the body <sup>δ</sup> is of Christ. <sup>18</sup> Let no man beguile you of your reward, <sup>ε</sup> in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind: <sup>19</sup> and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

<sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world: why, as though living in the world, are ye subject to ordinances? <sup>21</sup> (Touch not, taste not, handle not: <sup>22</sup> which all are to perish with the using) after the commandments and doctrines of men: <sup>23</sup> which things have indeed a shew of wisdom in will worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

3. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: <sup>2</sup> set your <sup>δ</sup> affection on things above, not on things on the earth. <sup>3</sup> For ye are dead, and your life is

α → β om. Rec. & Gb. om. γ Rec. om. δ Rec. add. του. ε → ζ Rec. add. ου. ζ Rec. add. το.   
 α Or, in himself. β Or, for eating and drinking. γ Or, in part. δ Or, judge against you.   
 ε Gr being a voluntary in humility. ζ Or, elements. η Or, punishing, or, not sparing. θ Or, mir-

hid with Christ in God. <sup>4</sup> When (Christ, who is our life, shall appear, then shall ye also appear with him in glory.

<sup>5</sup> Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: <sup>6</sup> for which things' sake, the wrath of God cometh on the children of disobedience, <sup>7</sup> in the which ye also walked some time, when ye lived in them. <sup>8</sup> But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. <sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds: <sup>10</sup> and have put on the new man, which is renewed in knowledge, after the image of him that created him, <sup>11</sup> where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all.

<sup>12</sup> Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, <sup>13</sup> forbearing one another, and forgiving one another, if any man have a <sup>14</sup> quarrel against any: even as Christ forgave you, so also *do* ye. <sup>15</sup> And above all these things *put on* charity, which is the bond of perfectness. <sup>16</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

<sup>17</sup> Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to

σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. <sup>4</sup> ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

<sup>5</sup> Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία, <sup>6</sup> δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς. <sup>8</sup> νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόματος ὑμῶν. <sup>9</sup> μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, <sup>10</sup> καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. <sup>11</sup> ὅπου οὐκ ἐνὶ Ἑλλήνι καὶ Ἰουδαίῳ, περιτομῇ καὶ ἀκροβυστίᾳ, βάρβαρος, <sup>12</sup> Σκύθης, δούλος, <sup>13</sup> ἐλεύθερος, ἀλλὰ <sup>14</sup> τὰ πάντα καὶ ἐν πᾶσι Χριστός.

<sup>12</sup> Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἀγιοὶ καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν. <sup>13</sup> ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς. <sup>14</sup> ἐπὶ πᾶσι δὲ τοῦτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος. <sup>15</sup> καὶ ἡ εἰρήνη τοῦ Θεοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε.

<sup>16</sup> Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις

<sup>a</sup> ~ ὑμῶν. <sup>b</sup> ~ τῶν τοῦ. <sup>c</sup> ~, add καὶ δις. <sup>d</sup> → <sup>e</sup> Rec. οἰκτιρῶν. <sup>f</sup> ~ ο. <sup>g</sup> Rec. Θεοῦ. <sup>h</sup> Rec. & Gb. add καὶ. <sup>i</sup> Rec. τῇ καρδίᾳ. <sup>k</sup> Or, complaint.

ὑμῶν τῷ <sup>α</sup>Θεῷ· <sup>17</sup> καὶ πᾶν ὃ τι ἂν ποιῇτε ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι <sup>β</sup>Κυρίου· <sup>γ</sup>Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ <sup>δ</sup>καὶ <sup>ε</sup>πατρὶ δι' αὐτοῦ.

<sup>18</sup> Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς <sup>δ'</sup> ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. <sup>19</sup> οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

<sup>20</sup> Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον <sup>ε</sup>ἐν <sup>ζ</sup>Κυρίῳ. <sup>21</sup> οἱ πατέρες, μὴ <sup>η</sup>παροργίζετε· τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

<sup>22</sup> Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν <sup>θ</sup>ὀφθαλμοδουλείᾳ· ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν <sup>β</sup>Κύριον.· <sup>23</sup> <sup>ι</sup>ὃ <sup>ι'</sup>ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· <sup>24</sup> εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ <sup>κ</sup>γὰρ <sup>λ</sup>Κυρίῳ Χριστῷ δουλεύετε. <sup>25</sup> ὁ <sup>ι'</sup>δὲ <sup>λ'</sup>ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἔστι προσωποληψία. 4. οἱ κύριοι, οὐκ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

<sup>2</sup> Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· προσερχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, <sup>4</sup> ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι.

<sup>5</sup> Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἕξω, τὸν καιρὸν ἐξαγοραζόμενοι. <sup>6</sup> ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

<sup>7</sup> Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς

the Lord. <sup>17</sup> And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father, by him.

<sup>18</sup> Wives, submit yourselves unto your own husbands, as it is fit in the Lord. <sup>19</sup> Husbands, love your wives, and be not bitter against them.

<sup>20</sup> Children, obey your parents in all things, for this is well pleasing unto the Lord. <sup>21</sup> Fathers, provoke not your children to anger, lest they be discouraged.

<sup>22</sup> Servants, obey in all things your masters according to the flesh: not with eyeservice as menpleasers, but in singleness of heart, fearing God: <sup>23</sup> and whatsoever ye do, do it heartily, as to the Lord, and not unto men: <sup>24</sup> knowing, that of the Lord ye shall receive <sup>ζ</sup>reward of the inheritance: for ye serve the Lord Christ. <sup>25</sup> But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons. 4. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

<sup>2</sup> Continue in prayer, and watch in the same with thanksgiving: <sup>3</sup> withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: <sup>4</sup> that I may make it manifest, as I ought to speak.

<sup>5</sup> Walk in wisdom toward them that are without, redeeming the time. <sup>6</sup> Let your speech be alway with grace, seasoned with salt, that you may know how ye ought to answer every man.

<sup>7</sup> All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful

α Rec. ὁ Κυρίῳ. β ὁ — c Rec. add. αἰσῶν. d Rec. τοῦ. ε —. Rec. & Gb. σπὸς ζερε. ζ —. Rec. & ὀφθαλμοδουλείᾳς. h Rec. ὁ Θεός. i —. Rec. & Gb. καὶ παρὰ τοῖς. k —. l — γὰρ.



minister, and fellow-servant in the Lord: <sup>8</sup> whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts. <sup>9</sup> With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

<sup>10</sup> Aristarchus my fellow-prisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him:) <sup>11</sup> and Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. <sup>12</sup> Epaphras, who is one of you, a servant of Christ, saluteth you, always <sup>a</sup> labouring fervently for you in prayers, that ye may stand perfect, and <sup>b</sup> complete in all the will of God. <sup>13</sup> For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. <sup>14</sup> Luke the beloved physician, and Demas greet you.

<sup>15</sup> Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. <sup>16</sup> And when this epistle is read amongst you, cause <sup>γ</sup> it to be read also in the church of <sup>δ</sup> Laodiceans: and that ye likewise read the epistle from Laodicea, <sup>17</sup> and say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

<sup>18</sup> The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

διάκονος καὶ σύνδουλος ἐν Κυρίῳ, <sup>8</sup> ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα <sup>a</sup> γνῶτε τὰ περὶ ἡμῶν <sup>b</sup> καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, <sup>9</sup> σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριούσι τὰ ὡδε.

<sup>10</sup> Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· <sup>11</sup> καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. <sup>12</sup> ἀσπάζεταιται ὑμᾶς Ἐπαφράς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαίς, ἵνα στήτῃ τέλει καὶ <sup>b</sup> πεπληρωμένος <sup>c</sup> ἐν παντί θελήματι τοῦ Θεοῦ. <sup>13</sup> μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει <sup>c</sup> πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. <sup>14</sup> ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἱατρός ὁ ἀγαπητὸς, καὶ Δημᾶς.

<sup>15</sup> Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν· <sup>16</sup> καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε· <sup>17</sup> καὶ εἶπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

<sup>18</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.<sup>d</sup>

<sup>a</sup> ~, Rec. & Gb. γὰρ τὰ περὶ ὑμῶν.  
<sup>d</sup> Rec. add. amen.

<sup>b</sup> ~ πεπληρωμένοι.  
<sup>a</sup> Or, striving.

<sup>c</sup> Rec. ἔχον πολὺν.  
<sup>β</sup> Or, filled.

ΠΑΥΛΟΥ

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ

## ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>2</sup> Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνησθῆναι ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, <sup>3</sup> ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· <sup>4</sup> εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν· <sup>5</sup> ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη ὑμῖν ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἱ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. <sup>6</sup> καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου, <sup>7</sup> ὥστε γενέσθαι ὑμᾶς ὁμοτύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. <sup>8</sup> ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξηλύθει, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι. <sup>9</sup> αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers, <sup>3</sup> remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father: <sup>4</sup> knowing, brethren beloved, your election of God. <sup>5</sup> For our gospel came not unto you in word only: but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake. <sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: <sup>7</sup> so that ye were ensamples to all that believe in Macedonia and Achaia. <sup>8</sup> For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing. <sup>9</sup> For they themselves shew of us, what manner of entering in we had

a → b ∞ ∞ ∞. c ∞ ∞ ∞. d ∞ ∞. Eeo. & Gb. om. e ∞ ∞. Eeo. & Gb. om. f ∞  
 E Eeo. & Gb. ημες εχμεν. h Eeo. εχμεν. \* Or, beloved of God: your election.

unto you, and how ye turned to God from idols, to serve the living, and true God, <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

2. For yourselves, brethren, know our entrance in unto you, that it was not in vain. <sup>2</sup> But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God, to speak unto you the gospel of God with much contention. <sup>3</sup> For our exhortation was not of deceit, nor of uncleanness, nor in guile: <sup>4</sup> but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts. <sup>5</sup> For neither at any time used we flattering words, as ye know, nor a cloke of covetousness. God is witness: <sup>6</sup> nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. <sup>7</sup> But we were gentle among you,

even as a nurse cherisheth her children: <sup>8</sup> so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. <sup>9</sup> For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. <sup>10</sup> Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe. <sup>11</sup> As you know, how we exhorted and comforted,

ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, <sup>10</sup> καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

2. Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἵσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν <sup>2</sup> ἀλλὰ <sup>3</sup> προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλιππίοις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. <sup>3</sup> ἢ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ. <sup>4</sup> ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. <sup>5</sup> οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας. Θεὸς μάρτυς. <sup>6</sup> οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀπ' ὑμῶν οὔτε ἀπ' ἄλλων, (δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι.) <sup>7</sup> ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν.

Ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, <sup>8</sup> οὕτως <sup>9</sup> ὁ μειρόμενος ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν <sup>10</sup> ἐγενήθητε. <sup>9</sup> μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον νυκτὸς <sup>10</sup> καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκπρὸς αὐτοὺς εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. <sup>10</sup> ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, <sup>11</sup> καθάπερ οἴδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα

• Rec. om. b Rec. add. καὶ. • Rec. om. εὐδοκοῦμεν. d Rec. —. Rec. & Gb. γογγύοντες. • Rec. add. γὰρ. <sup>9</sup> Or, used authority.

ἐαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παρα-  
 μυνούμενοι καὶ μαρτυρούμενοι, <sup>12</sup> εἰς  
 τὸ "περιπατεῖν" ὑμᾶς ἀξίως τοῦ Θεοῦ  
 τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ  
 βασιλείαν καὶ δόξαν.

<sup>13</sup> Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν  
 τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες  
 λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέ-  
 ξασθε "οὐ" λόγον ἀνθρώπων, ἀλλὰ καθὼς  
 ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνερ-  
 γεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. <sup>14</sup> ἡμεῖς  
 γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν  
 ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ  
 'Ιουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι "τὰ  
 αὐτὰ" ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων  
 συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν  
 'Ιουδαίων, <sup>15</sup> τῶν καὶ τὸν Κύριον ἀπο-  
 κτεινάντων Ἰησοῦν καὶ τοὺς <sup>16</sup> προφή-  
 τας, καὶ "ἡμᾶς" ἐκδιωξάντων, καὶ Θεῷ μὴ  
 ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναν-  
 τίων, <sup>16</sup> κωλύοντων ἡμᾶς τοῖς ἔθνεσι  
 λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπλη-  
 ρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε·  
 ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

<sup>17</sup> Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανι-  
 σθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας,  
 προσώπῳ οὐ καρδίᾳ, περισσοτέρως  
 ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν  
 ἐν πολλῇ ἐπιθυμίᾳ. <sup>18</sup> Ἰδιὸν ἠβελή-  
 σαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν  
 Παῦλος) καὶ ἀπαξ καὶ δις, καὶ ἐνέκοψεν  
 ἡμᾶς ὁ Σατανᾶς. <sup>19</sup> τίς γὰρ ἡμῶν ἐλπὶς  
 ἡ χαρὰ ἡ στέφανος καυχήσεως; ἡ οὐχὶ  
 καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν  
 Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;  
<sup>20</sup> ἡμεῖς γὰρ ἐστέ ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.

3. Διὸ μηκέτι στεγόντες, εὐδοκίσα-  
 μεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,  
<sup>2</sup> καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν  
 ἡμῶν <sup>1</sup> καὶ διάκονον τοῦ Θεοῦ ἐν τῷ

and charged every one of you,  
 (as a father doth his children,) <sup>12</sup>  
 that ye would walk worthy of  
 God, who hath called you unto  
 his kingdom and glory.

<sup>13</sup> For this cause also thank  
 we God without ceasing, be-  
 cause when ye received <sup>13</sup> word  
 of God, which ye heard of us,  
 ye received it not as the word  
 of men, but (as it is in truth)  
 the word of God, which effect-  
 ually worketh also in you that  
 believe. <sup>14</sup> For ye, brethren,  
 became followers of <sup>14</sup> churches  
 of God, which in Judæa are in  
 Christ Jesus: for ye also have  
 suffered like things of your own  
 countrymen, even as they have  
 of the Jews: <sup>15</sup> who both killed  
 the Lord Jesus, and their own  
 prophets, and have <sup>16</sup> persecuted  
 us: and they please not God,  
 and are contrary to all men:  
<sup>16</sup> forbidding us to speak to the  
 Gentiles, that they might be  
 saved, to fill up their sins alway:  
 for the wrath is come upon  
 them to the uttermost.

<sup>17</sup> But we, brethren, being  
 taken from you for a short time,  
 in presence, not in heart, en-  
 deavoured the more abundant-  
 ly to see your face with great  
 desire. <sup>18</sup> Wherefore we would  
 have come unto you (even I  
 Paul) once and again: but Satan  
 hindered us. <sup>19</sup> For what is our  
 hope, or joy, or crown of <sup>19</sup> re-  
 joicing? Are not even ye in the  
 presence of our Lord Jesus  
 Christ at his coming? <sup>20</sup> For,  
 ye are our glory and joy.

3. Wherefore when we could  
 no longer forbear, we thought  
 it good to be left at Athens  
 alone: <sup>2</sup> and sent Timotheus  
 our brother & minister of God,  
 and our fellowlabourer in the

<sup>a</sup> Rec. & Gb. περιπατεῖσθαι.

<sup>b</sup> Hs. ουχ ου.

<sup>c</sup> Rec. ταῦτα.

<sup>d</sup> Rec. add ἰδίον.

<sup>e</sup> St. υμῶν.

<sup>f</sup> ~ διότι

<sup>g</sup> ~

<sup>h</sup> Rec. καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν. Gb. καὶ συνεργὸν τοῦ Θεοῦ

<sup>a</sup> Or, shamed us out. <sup>β</sup> Or, glorying.

gospel of Christ, to establish you, and to comfort you concerning your faith: <sup>3</sup> that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. <sup>4</sup> For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass and ye know. <sup>5</sup> For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

<sup>6</sup> But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: <sup>7</sup> therefore brethren, we were comforted over you in all our affliction and distress, by your faith: <sup>8</sup> for now we live, if ye stand fast in the Lord. <sup>9</sup> For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, <sup>10</sup> night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

<sup>11</sup> Now God himself and our Father, and our Lord Jesus Christ <sup>12</sup> direct our way unto you. <sup>13</sup> And the Lord make you to increase, and abound in love one towards another, and towards all men, even as we do towards you: <sup>14</sup> to the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι <sup>3</sup> ὑμᾶς <sup>4</sup> περὶ τῆς πίστεως ὑμῶν, <sup>5</sup> τῷ μὴδὲνα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις (αὐτοὶ γὰρ οἶδате ὅτι εἰς τοῦτο κείμεθα <sup>6</sup> καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδате) <sup>7</sup> διὰ τοῦτο κἀγὼ μὴκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

<sup>8</sup> Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, <sup>9</sup> διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως <sup>10</sup> ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. <sup>11</sup> τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, <sup>12</sup> νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

<sup>13</sup> Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς <sup>14</sup> ὑμᾶς δὲ <sup>15</sup> ὁ Κύριος <sup>16</sup> πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, <sup>17</sup> εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιοσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>18</sup> Χριστοῦ <sup>19</sup> μετὰ πάντων τῶν ἁγίων αὐτοῦ.

4. <sup>a</sup> Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, <sup>b</sup> καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, <sup>c</sup> ἵνα περισσεύητε μᾶλλον. <sup>2</sup> οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. <sup>3</sup> τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας. <sup>4</sup> εἰδέναι ἕκαστον ὑμῶν τὸ ἐάντου σκευὸς κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, <sup>5</sup> μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν. <sup>6</sup> τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν <sup>d</sup> ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ <sup>e</sup> προείπομεν ὑμῖν καὶ διεμαρτυράμεθα. <sup>7</sup> οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασμῷ. <sup>8</sup> τοιγαροῦν ὁ ἀθетῶν, οὐκ ἄνθρωπον ἕβηται, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

<sup>9</sup> Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε <sup>f</sup> γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι ἐστέ εἰς τὸ ἀγαπᾶν ἀλλήλους. <sup>10</sup> καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, <sup>11</sup> καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς <sup>h</sup> ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν. <sup>12</sup> ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.

<sup>13</sup> Οὐ <sup>i</sup> θέλομεν δὲ ὑμᾶς ἄγνοεῖν, ἀδελφοί, περὶ τῶν <sup>k</sup> κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. <sup>14</sup> εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ

4. Furthermore then we <sup>a</sup> beseech you, brethren, & <sup>b</sup> exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more. <sup>2</sup> For ye know what commandments we gave you, by the Lord Jesus. <sup>3</sup> For this is the will of God, even your sanctification, that ye should abstain from fornication: <sup>4</sup> that every one of you should know how to possess his vessel in sanctification and honour: <sup>5</sup> not in the lust of concupiscence, even as the Gentiles which know not God: <sup>6</sup> that *no man* go beyond and <sup>c</sup> defraud his brother <sup>d</sup> in any matter, because that the Lord is the avenger of all such; as we also have forewarned you, and testified: <sup>7</sup> for God hath not called us unto uncleanness, but unto holiness. <sup>8</sup> He therefore that <sup>e</sup> despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

<sup>9</sup> But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. <sup>10</sup> And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more: <sup>11</sup> and that ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you:) <sup>12</sup> that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. <sup>14</sup> For if we believe that Jesus died, and rose again: even so them also which sleep in Jesus,

<sup>a</sup> Rec. add To. <sup>b</sup> ∞ add *ita*. <sup>c</sup> ∞ add *καθὼς αὐτοὶ περιπατεῖτε*. <sup>d</sup> ∞ *ἐν τῷ*. <sup>e</sup> Rec. ∞ *προειπόμεν* <sup>f</sup> ∞ —. Rec. & Gb. *ἡμᾶς*. <sup>g</sup> Rec. ∞ *ἐχομεν*. <sup>h</sup> ∞ *ἰ* Rec. *θεῶν*. <sup>i</sup> ∞ *κοιμημένων*. <sup>j</sup> Or, request. <sup>k</sup> Or, beseech. <sup>l</sup> Or, oppress, or, overreach. <sup>m</sup> Or, in the matter. <sup>n</sup> Or, rejecteth. <sup>o</sup> Or, of no man.

## ΠΑΥΛΟΥ

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ

## ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

PAUL and Silvanus, and Timothy unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ: <sup>2</sup> grace unto you, and peace from God our Father, and the Lord Jesus Christ.

<sup>3</sup> We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth: <sup>4</sup> so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure. <sup>5</sup> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; <sup>6</sup> seeing it is a righteous thing with God to recompense tribulation to them that trouble you: <sup>7</sup> and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with <sup>a</sup> his mighty angels, <sup>8</sup> in flaming fire, <sup>9</sup> taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, <sup>9</sup> who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: <sup>10</sup> when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ΠΑΥΛΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. <sup>3</sup> Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· <sup>4</sup> ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, <sup>5</sup> ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· <sup>6</sup> εἴπερ δίκαιον παρὰ Θεῷ, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, <sup>7</sup> καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων, δυνάμεως αὐτοῦ, <sup>8</sup> ἐν <sup>b</sup> φλογὶ πυρὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· <sup>9</sup> οἵτινες δίκην τίσουσιν, ὁλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, <sup>10</sup> ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμάσθῃναι ἐν πᾶσι τοῖς <sup>c</sup> πιστεύουσιν, (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

<sup>a</sup> — <sup>b</sup> —. Rec. & Gb. περι φλογος.

<sup>c</sup> Rec. πιστευουσιν.

<sup>d</sup> Gr. the angels of his power.

<sup>e</sup> Or, yielding.

λους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

<sup>12</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νοουθετοῦντας ὑμᾶς, <sup>13</sup> καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν <sup>α</sup> ἑαυτοῖς.

<sup>14</sup> παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

<sup>15</sup> Ὁράτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε <sup>β</sup> εἰς ἀλλήλους καὶ εἰς πάντας.

<sup>16</sup> Πάντοτε χαίρετε. <sup>17</sup> ἀδιαλείπτως προσεύχεσθε. <sup>18</sup> ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

<sup>19</sup> Τὸ Πνεῦμα μὴ σβέννυτε. <sup>20</sup> προφητείας μὴ ἐξουθενεῖτε. <sup>21</sup> πάντα <sup>γ</sup> δὲ δοκιμάζετε· τὸ καλὸν κατέχετε. <sup>22</sup> ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε.

<sup>23</sup> Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιασάτω ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν. <sup>24</sup> πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

<sup>25</sup> Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. <sup>26</sup> ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. <sup>27</sup> ὀρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς <sup>δ</sup> ἁγίοις ἀδελφοῖς.

<sup>28</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. <sup>ε</sup>

fort yourselves together, and edify one another, even as also ye do.

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: <sup>13</sup> and to esteem them very highly in love for their work's sake, and be at peace among yourselves. <sup>14</sup> Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

<sup>15</sup> See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men.

<sup>16</sup> Rejoice evermore: <sup>17</sup> pray without ceasing: <sup>18</sup> in every thing give thanks: for this is the will of God in Christ Jesus concerning you.

<sup>19</sup> Quench not the Spirit: <sup>20</sup> despise not prophesyings: <sup>21</sup> prove all things: hold fast that which is good. <sup>22</sup> Abstain from all appearance of evil.

<sup>23</sup> And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is he that calleth you, who also will do it.

<sup>25</sup> Brethren, pray for us. <sup>26</sup> Greet all the brethren with an holy kiss. <sup>27</sup> I charge you by the Lord, that this epistle be read unto all the holy brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you, Amen.

<sup>α</sup> ~ αὐτοῖς. <sup>β</sup> Rec. & Gb. add καὶ. — (ib. <sup>γ</sup> Rec. — <sup>δ</sup> Rec. — <sup>ε</sup> Rec. add αμην. <sup>α</sup> Or, beseech. <sup>β</sup> Or, disorderly. <sup>γ</sup> Or, adjure.



God shall send them strong delusion, that they should believe a lie: <sup>12</sup> that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth, <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ.

<sup>15</sup> Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. <sup>16</sup> Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, <sup>17</sup> comfort your hearts, and stablish you in every good word and work.

3. Finally, brethren, pray for us, that the word of the Lord <sup>a</sup> may have free course, and be glorified, even as it is with you: <sup>b</sup> and that we may be delivered from unreasonable and wicked men: for all men have not faith. <sup>c</sup> But the Lord is faithful, who shall stablish you, and keep you from evil. <sup>d</sup> And we have confidence in the Lord touching you, that ye both do, and will do <sup>e</sup> things which we command you. <sup>f</sup> And the Lord direct your hearts into the love of God, and into <sup>g</sup> the patient waiting for Christ.

<sup>h</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which

αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει· <sup>12</sup> ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες <sup>a</sup> ἐν τῇ ἀδικίᾳ.

<sup>13</sup> Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι <sup>b</sup> εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, <sup>14</sup> εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

<sup>15</sup> Ἀρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ὡς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. <sup>16</sup> αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ <sup>c</sup> ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, <sup>17</sup> παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι <sup>d</sup> ἐν παντί <sup>e</sup> ἔργῳ καὶ λόγῳ ἀγαθῷ.

3. Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, <sup>2</sup> καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. <sup>3</sup> πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. <sup>4</sup> πεποιθάμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. <sup>5</sup> ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

<sup>6</sup> Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στελλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν <sup>h</sup> παρέλαβον·

<sup>a</sup> —

<sup>b</sup> —, Gb. εἴλετο.

<sup>c</sup> —, Gb. εὐαγγ.

<sup>d</sup> Rec. & Gb. add ὑμᾶς —. Gb. —

<sup>e</sup> —, Rec. & Gb. λέγει καὶ ἔργῳ. f Rec. om.

g Rec. παρελαβε. Gb. παρελαβον.

<sup>h</sup> Gr. may run.

<sup>f</sup> Gr. absurd.

<sup>g</sup> Or, the patience of Christ.

παρ' ἡμῶν. <sup>7</sup> αὐτοὶ γὰρ οἶδατε πῶς δεῖ  
μμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν  
ἐν ὑμῖν, <sup>8</sup> οὐδὲ δωρεὰν ἄρτον ἐφάγομεν  
παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ  
νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ  
μὴ ἐπιβαρῆσαι τινα ὑμῶν· <sup>9</sup> οὐχ ὅτι  
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς  
τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.  
<sup>10</sup> καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο  
παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει  
ἐργάζεσθαι, μηδὲ ἐσθίειτω.

<sup>11</sup> Ἀκούομεν γάρ τινας περιπατοῦντας  
ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους,  
ἀλλὰ περιεργαζομένους. <sup>12</sup> τοῖς δὲ τοι-  
ούτοις παραγγέλλομεν, καὶ παρακαλοῦ-  
μεν <sup>a</sup> διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-  
στοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι,  
τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. <sup>13</sup> ὑμεῖς δὲ,  
ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες.  
<sup>14</sup> εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν  
διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε·  
<sup>b</sup> καὶ <sup>c</sup> μὴ συναναμίγνυσθε αὐτῷ, ἵνα  
ἐντραπή· <sup>15</sup> καὶ μὴ ὡς ἐχθρὸν ἡγείσθε,  
ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. <sup>16</sup> αὐτὸς  
δὲ ὁ Κύριος τῆς εἰρήνης δῶῃ ὑμῖν τὴν  
εἰρήνην διαπαντός ἐν παντὶ <sup>c</sup> τρόπῳ. <sup>d</sup> ὁ  
Κύριος μετὰ πάντων ὑμῶν.

<sup>17</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,  
ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω  
γράφω.

<sup>18</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ μετὰ πάντων ὑμῶν. <sup>d</sup> ἀμήν.

he received of us. <sup>7</sup> For your-  
selves know how ye ought to  
follow us: for we behaved not  
ourselves disorderly among you,  
<sup>8</sup> neither did we eat any man's  
bread for nought: but wrought  
with labour and travail night  
and day, that we might not be  
chargeable to any of you. <sup>9</sup> Not  
because we have not power, but  
to make ourselves an ensample  
unto you to follow us. <sup>10</sup> For  
even when we were with you,  
this we commanded you, that if  
any would not work, neither  
should he eat.

<sup>11</sup> For we hear that there are  
some which walk among you  
disorderly, working not at all,  
but are busybodies. <sup>12</sup> Now  
them <sup>e</sup> ye are such, we command,  
and exhort by our Lord Jesus  
Christ, that with quietness they  
work, and eat their own bread.  
<sup>13</sup> But ye, brethren, <sup>f</sup> be not  
weary in well doing. <sup>14</sup> And if  
any man obey not our word,  
<sup>g</sup> by this epistle note that man,  
and have no company with him,  
that he may be ashamed, <sup>15</sup> yet  
count him not as an enemy, but  
admonish him as a brother.  
<sup>16</sup> Now the Lord of peace him-  
self, give you peace always, by  
all means. The Lord be with  
you all.

<sup>17</sup> The salutation of Paul,  
with mine own hand, which is  
the token in every epistle: so I  
write.

<sup>18</sup> The grace of our Lord Je-  
sus Christ <sup>h</sup> be with you all,  
Amen.

<sup>a</sup> ἢ ἐν Κυρίῳ Ἰησοῦ Χριστῷ

<sup>b</sup> ἢ

<sup>c</sup> ἢ τροπῇ.

<sup>d</sup> ἢ

<sup>e</sup> Or, faint not.

<sup>f</sup> Or, signify that man by an epistle.

ΠΑΥΛΟΥ

ΠΡΟΣ ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

PAUL an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ *which is our hope,* unto Timothy *my own son in the faith:* Grace, mercy, and peace from God our Father, and Jesus Christ our Lord.

As I besought thee to abide still at Ephesus when I went into Macedonia, *†* thou mightest charge some that they teach no other doctrine, *‡* neither give heed to fables, and endless genealogies, which minister questions, rather than *§* godly edifying which is in faith: so do.

Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

From which some *¶* having swerved, have turned aside unto vain jangling, *‡* desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. *§* But we know that *¶* law is good, if a man use it lawfully. *¶* Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy, and profane, for murderers of fathers, and murderers of mothers, for manslayers, *¶* for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. *¶* according to the glorious gospel of the blessed God, which was committed to my trust.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Ἐκείνου Ἰησοῦ τῆς ἐλπίδος ἡμῶν, *‡* Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγέλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, *‡* μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ *¶* οἰκονομίαν Θεοῦ τὴν ἐν πίστει·

(Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου·

*¶* ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, *‡* θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε *¶* λέγουσι, μήτε περὶ τίνων διαβεβαιούνται· *¶* οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἰάν τις αὐτῷ νομίμως χρῆται, *¶* εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβεῖσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρालώαις καὶ μητρालώαις, ἀνδροφόνους, *¶* πόρνοις, ἀρσενικοῖταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, *¶* κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθη ἐγὼ.

\* Rec. Κυρίου Ἰησοῦ Χριστοῦ, b 1

\* Rec. ἐκδομένην. Rec. & Eux. ἐκδομένην.

\* Or, not aiming at.

\* Ed. 1611 omits godly.

<sup>12</sup> \* Καὶ ἡ χάρις ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, <sup>13</sup> ὃν ὁ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· <sup>14</sup> ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. <sup>15</sup> πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· <sup>16</sup> ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. <sup>17</sup> τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ· <sup>c</sup> Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.)

<sup>18</sup> Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, <sup>19</sup> ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν· <sup>20</sup> ὧν ἓστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλάσφημεῖν.

2. Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, <sup>2</sup> ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. <sup>3</sup> τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, <sup>4</sup> ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. <sup>5</sup> εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me: for that he counted me faithful, putting me into the ministry, <sup>13</sup> who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief. <sup>14</sup> And the grace of our Lord was exceeding abundant, with faith, and love, which is in Christ Jesus. <sup>15</sup> This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup> Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. <sup>17</sup> Now unto the King eternal, immortal, invisible, & only wise God, be honour and glory for ever and ever. Amen.

<sup>18</sup> This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, <sup>19</sup> holding faith, and a good conscience, which some having put away, concerning faith, have made shipwreck. <sup>20</sup> Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

2. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: <sup>2</sup> for kings, and for all that are in <sup>β</sup> authority, that we may lead a quiet and peaceable life in all godliness and honesty. <sup>3</sup> For this is good and acceptable in the sight of God our Saviour, <sup>4</sup> who will have all men to be saved, and to come unto the knowledge of the truth. <sup>5</sup> For there is one God, and one

gospel of Christ, to establish you, and to comfort you concerning your faith: <sup>3</sup> that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. <sup>4</sup> For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass and ye know. <sup>5</sup> For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

<sup>6</sup> But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: <sup>7</sup> therefore brethren, we were comforted over you in all our affliction and distress, by your faith: <sup>8</sup> for now we live, if ye stand fast in the Lord. <sup>9</sup> For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, <sup>10</sup> night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

<sup>11</sup> Now God himself and our Father, and our Lord Jesus Christ "direct our way unto you. <sup>12</sup> And the Lord make you to increase, and abound in love one towards another, and towards all men, even as we do towards you: <sup>13</sup> to the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι <sup>2</sup> ὑμᾶς <sup>3</sup> περὶ τῆς πίστεως ὑμῶν, <sup>4</sup> τῷ μὴδένᾳ σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ γὰρ οἶδате ὅτι εἰς τοῦτο κείμεθα <sup>4</sup> καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδате) <sup>5</sup> διὰ τοῦτο καὶ γὰρ μὴκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

<sup>6</sup> Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, <sup>7</sup> διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως· <sup>8</sup> ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. <sup>9</sup> τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀναποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, <sup>10</sup> νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

<sup>11</sup> Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· <sup>12</sup> ὑμᾶς δὲ <sup>12</sup> ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, <sup>13</sup> εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

4. <sup>a</sup> Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, <sup>b</sup> καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, <sup>c</sup> ἵνα περισσεύητε μᾶλλον· <sup>2</sup> οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. <sup>3</sup> τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· <sup>4</sup> εἰδέναι ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, <sup>5</sup> μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· <sup>6</sup> τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν <sup>d</sup> ἐν τῷ <sup>e</sup> πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ <sup>f</sup> προείπομεν ὑμῖν καὶ διεμαρτυράμεθα. <sup>7</sup> οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. <sup>8</sup> τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς <sup>g</sup> ὑμᾶς.

<sup>9</sup> Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε· <sup>h</sup> γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδασκατοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· <sup>10</sup> καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, <sup>11</sup> καὶ φιλοτιμείσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς <sup>i</sup> ἰδίαις <sup>j</sup> χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· <sup>12</sup> ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.

<sup>13</sup> Οὐ <sup>k</sup> θέλομεν <sup>l</sup> δὲ ὑμᾶς ἄγνοεῖν, ἀδελφοί, περὶ τῶν <sup>m</sup> κεκοιμημένων, <sup>n</sup> ἵνα μὴ λυπῶσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. <sup>14</sup> εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ

4. Furthermore then we <sup>a</sup> beseech you, brethren, & <sup>b</sup> exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more. <sup>2</sup> For ye know what commandments we gave you, by the Lord Jesus. <sup>3</sup> For this is the will of God, <sup>c</sup> even your sanctification, that ye should abstain from fornication: <sup>4</sup> that every one of you should know how to possess his vessel in sanctification and honour: <sup>5</sup> not in the lust of concupiscence, even as the Gentiles which know not God: <sup>6</sup> that <sup>d</sup> no man go beyond and <sup>e</sup> defraud his brother <sup>f</sup> in <sup>g</sup> any matter, because that the Lord is the avenger of all such; as we also have forewarned you, and testified: <sup>7</sup> for God hath not called us unto uncleanness, but unto holiness. <sup>8</sup> He therefore that <sup>h</sup> despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

<sup>9</sup> But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. <sup>10</sup> And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more: <sup>11</sup> and that ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you:) <sup>12</sup> that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. <sup>14</sup> For if we believe that Jesus died, and rose again: even so them also which sleep in Jesus,

<sup>a</sup> Rec. add To. <sup>b</sup> ∞ add ὑμᾶς. <sup>c</sup> ∞ add καθὼς καὶ παρακαλοῦμεν. <sup>d</sup> ∞ ἐν τῷ. <sup>e</sup> Rec. ∞ προειπόμεν· <sup>f</sup> ∞ —. Rec. & Gb. ἡμᾶς. <sup>g</sup> Hx ∞ ἑαυτοῦ. <sup>h</sup> ∞ I Rec. θεῶν. <sup>i</sup> ∞ κοιμημένων. <sup>j</sup> Or, request. <sup>k</sup> Or, beseech. <sup>l</sup> Or, oppress, or, overreach. <sup>m</sup> Or, in the matter. <sup>n</sup> Or, rejecteth. <sup>o</sup> Or, of no man.

<sup>19</sup> Against an elder receive not an accusation, but \* before two or three witnesses. <sup>20</sup> Them that sin rebuke before all, that others also may fear. <sup>21</sup> I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things <sup>22</sup> without preferring one before another, doing nothing by partiality.

<sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins.

Keep thyself pure. <sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

<sup>24</sup> Some men's sins are open beforehand, going before to judgment: and some men they follow after. <sup>25</sup> Likewise also the good works of some are manifest beforehand, and they that are otherwise, cannot be hid.

6. Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God, and his doctrine be not blasphemed. <sup>2</sup> And they that have believing masters, let them not despise *them* because they are brethren: but rather do *them* service, because they are <sup>3</sup> faithful and beloved, partakers of the benefit: these things teach and exhort.

<sup>3</sup> If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: <sup>4</sup> he is <sup>5</sup> proud, knowing nothing, but <sup>6</sup> dotting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, <sup>7</sup> perverse disputings of men of corrupt minds, and destitute of the

<sup>19</sup> Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. <sup>20</sup> τοὺς ἁμαρτάνοντας, ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. <sup>21</sup> διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ <sup>22</sup> Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

<sup>22</sup> Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις.

Σεαυτὸν ἀγνὸν τήρει. <sup>23</sup> μηκέτι ὑδροπότει, ἀλλ' οἶνον ὀλίγον χράω, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.

<sup>24</sup> Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοὶ εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. <sup>25</sup> ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβῆναι οὐ δύναται.

6. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δουλοῦ, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηται. <sup>2</sup> οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι· ταῦτα διδάσκει καὶ παρακάλει.

<sup>3</sup> Εἰ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, <sup>4</sup> τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημιαί, ὑπόνοιαι πονηραί, <sup>5</sup> διαπαρτριβαί· διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόν-

a Rec. & Gb. add Ἐργον. — Gb. —  
\* Or, under. β Or, without prejudice.

b Rec. & Gb. Ἰησοῦ Χριστοῦ.

γ Or, believing.

δ Rec. παραδοκασίαι.

ε Or, a fool.

ς Or, sick.

ζ Or, gallings one of another.





God, who giveth us richly all things to enjoy, <sup>18</sup> that they do good, that they be rich in good works, ready to distribute, <sup>a</sup> willing to communicate, <sup>19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, & oppositions of science, falsely so called: <sup>21</sup> which some professing, have erred concerning the faith. Grace be with thee. Amen.

ἐν τῷ Θεῷ <sup>a</sup> τῷ ζῶντι, τῷ παρέχοντι ἡμῖν <sup>b</sup> πάντα πλουσίως εἰς ἀπόλαυσιν <sup>18</sup> ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, <sup>19</sup> ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὰ μέλλον, ἵνα ἐπιλάβωνται τῆς <sup>c</sup> ὄντως ζώης.

<sup>20</sup> Ὁ Τιμόθεε, τὴν <sup>d</sup> παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. <sup>21</sup> ἣν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἡστούχησαν. Ἡ χάρις μετὰ σοῦ.<sup>e</sup>

## ΠΑΥΛΟΥ

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ

## ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

PAUL an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus, <sup>2</sup> to Timothy my dearly beloved son: grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

<sup>3</sup> I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, <sup>4</sup> greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, <sup>5</sup> when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am persuaded that in thee also.

<sup>6</sup> Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee,

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, <sup>2</sup> Τιμοθέῳ ἀγαπητῷ τέκνῳ χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

<sup>3</sup> Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, <sup>4</sup> ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ. <sup>5</sup> ὑπόμνησιν ἁλμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνώκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδε καὶ τῇ μητρὶ σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ.

<sup>6</sup> Δι' ἣν αἰτίαν ἀναμνησκω σὲ ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστίν

<sup>a</sup> → <sup>b</sup> Rec. πλουσίως πάντα. <sup>c</sup> Rec. αἰώνιον. <sup>d</sup> Rec. ἡ παρανεστημένη. <sup>e</sup> Rec. add αμην. <sup>f</sup> ἡ λαβὴ.

ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου· <sup>7</sup> οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

<sup>8</sup> Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, <sup>9</sup> τοῦ σωσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων, <sup>10</sup> φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωῇ καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, <sup>11</sup> εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· <sup>12</sup> δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατὸς ἐστὶ τὴν <sup>2</sup> παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

<sup>13</sup> Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. <sup>14</sup> τὴν καλὴν <sup>b</sup> παραθήκην φυλάξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικούντος ἐν ἡμῖν.

<sup>15</sup> Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶ Φύγελλος καὶ Ἑρμογένης. <sup>16</sup> δόξῃ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἀλυσίν μου οὐκ ἐπηρεχύνθη, <sup>17</sup> ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με καὶ εὔρε· <sup>18</sup> (δόξῃ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ) καὶ ὅσα ἐν Ἐφέσῳ διεκόνησε, βέλτιον σὺ γινώσκεις.

2. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· <sup>2</sup> καὶ

by the putting on of my hands.  
<sup>7</sup> For God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God, <sup>9</sup> who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began, <sup>10</sup> but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life & immortality to light, through <sup>11</sup> his gospel: <sup>11</sup> whereunto I am appointed a preacher, & an apostle, and a teacher of <sup>12</sup> the Gentiles. <sup>12</sup> For the which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have <sup>13</sup> believed, and I am persuaded <sup>14</sup> that he is able to keep that which I have committed unto him against that day.

<sup>13</sup> Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. <sup>14</sup> That good thing which was committed unto thee, keep, by the Holy Ghost which dwelleth in us.

<sup>15</sup> This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes. <sup>16</sup> The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain. <sup>17</sup> But when he was in Rome, he sought me out very diligently, and found me. <sup>18</sup> The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

2. Thou therefore, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup> And the things

<sup>a</sup> Eis. παρακαταθήκη.

<sup>b</sup> Rec. παρακαταθήκη.

<sup>c</sup> Or, trusted.

that thou hast heard of me <sup>a</sup> among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. <sup>2</sup> Thou therefore endure hardness, as a good soldier of Jesus Christ. <sup>3</sup> No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. <sup>4</sup> And if a man also strive for masteries, yet is he not crowned except he strive lawfully. <sup>5</sup> The husbandman that laboureth, must be first partaker of the fruits. <sup>7</sup> Consider what I say, and the Lord give thee understanding in all things.

<sup>8</sup> Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel: <sup>9</sup> wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound. <sup>10</sup> Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. <sup>11</sup> It is a faithful saying: for if we be dead with him, we shall also live with him. <sup>12</sup> If we suffer, we shall also reign with him: if we deny him, he also will deny us. <sup>13</sup> If we believe not, yet he abideth faithful, he cannot deny himself.

<sup>14</sup> Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. <sup>15</sup> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. <sup>16</sup> But shun profane and vain babblings, for they will increase unto more ungodliness. <sup>17</sup> And their word will eat as doth a canker: of whom is Hymenæus and Philetus. <sup>18</sup> Who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.

ἀ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέροους διδάξαι. <sup>3</sup> ἡ σὺ οὖν κακοπάθησον, ὡς καλὸς στρατιώτης ἡ Χριστοῦ Ἰησοῦ. <sup>4</sup> οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. <sup>5</sup> εἰάν δὲ καὶ ἀθλήῃ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. <sup>6</sup> τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. <sup>7</sup> νόει ἃ λέγω. ὁ δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.

<sup>8</sup> Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος ἡ Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου. <sup>9</sup> ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. <sup>10</sup> διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. <sup>11</sup> πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν. <sup>12</sup> εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, καὶ ἐκεῖνος ἀρνήσεται ἡμᾶς. <sup>13</sup> εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ὁ γὰρ ἑαυτὸν οὐ δύναται.

<sup>14</sup> Ταῦτα ὑπομίμησθε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. <sup>15</sup> σπουδάσαι σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. <sup>16</sup> τὰς δὲ βεβήλους κενοφωνίας περιτρίψαι· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, <sup>17</sup> καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὣν ἓστιν Ὑμέναιος καὶ Φιλήτος, <sup>18</sup> οἵτινες περὶ τὴν ἀλήθειαν ἡστοχῆσαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι, καὶ ἀνατρέπουσι τὴν τινων πίστιν.

<sup>a</sup> Among many witnesses. <sup>b</sup> Rec. & Gb. Ἰησοῦ Χριστοῦ. <sup>c</sup> Rec. & Gb. δὲ. <sup>d</sup> Gb. Δαβὶδ. <sup>e</sup> Rec. & Gb. om. Or, by. <sup>f</sup> Or, The husbandman labouring first, must be partaker of the fruits. <sup>7</sup> Or, gangrene.

<sup>19</sup> Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ, καί· Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα·<sup>20</sup> Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεῦη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.<sup>21</sup> ἔαν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ<sup>22</sup> εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτομασμένον.

<sup>23</sup> Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίδωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον<sup>24</sup> ἐκ καθαρᾶς καρδίας. τὰς δὲ μαρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας·<sup>25</sup> δούλον δὲ Κυρίῳ οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,<sup>26</sup> καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

3. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί.<sup>2</sup> ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζύνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,<sup>3</sup> ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,<sup>4</sup> προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,<sup>5</sup> ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρηνημένοι. καὶ τούτους ἀποτρέπου.<sup>6</sup> ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ<sup>7</sup> αἰχμαλωτίζοντες<sup>8</sup> γυναικάρια σεσωρευμένα

<sup>19</sup> Nevertheless the foundation of God standeth sure, having the seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ, depart from iniquity.<sup>20</sup> But in a great house, there are not only vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.<sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

<sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.<sup>23</sup> But foolish and unlearned questions avoid, knowing that they do gender strifes.<sup>24</sup> And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.<sup>25</sup> And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3. This know also, that in the last days perilous times shall come.<sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God,<sup>5</sup> having a form of godliness, but denying the power thereof: from such turn away.<sup>6</sup> For of this sort are they which creep into houses, and lead captive silly women laden

<sup>a</sup> Rec. Χριστοῦ. <sup>b</sup> ἢ. <sup>c</sup> Rec. Χριστός. <sup>d</sup> Rec. αἰχμαλωτίζοντες. <sup>e</sup> Rec. add. τα. <sup>f</sup> Or, steady. <sup>g</sup> Or, forbearing. <sup>h</sup> Or, awake. <sup>i</sup> Or, taken alive. <sup>j</sup> Or, makebates.

with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.

<sup>8</sup> Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, a reprobate concerning the faith. <sup>9</sup> But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

<sup>10</sup> But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, <sup>11</sup> persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me. <sup>12</sup> Yea, and all that will live godly in Christ Jesus, shall suffer persecution. <sup>13</sup> But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

<sup>14</sup> But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. <sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, <sup>17</sup> that the man of God may be perfect, thoroughly furnished unto all good works.

4. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom: <sup>2</sup> preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup> For the time will

ἀμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, <sup>7</sup> πάντοτε μαρθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἔλθειν δυνάμενα.

<sup>8</sup> Ὅν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. <sup>9</sup> ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον· ἡ γὰρ ἄνοια αὐτῶν ἐκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.

<sup>10</sup> Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, <sup>11</sup> τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρύσαστο ὁ Κύριος· <sup>12</sup> καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. <sup>13</sup> πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

<sup>14</sup> Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες, <sup>15</sup> καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. <sup>16</sup> πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· <sup>17</sup> ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

4. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, καὶ ἡ Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς· κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, <sup>2</sup> κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. <sup>3</sup> ἔσται γὰρ καιρὸς ὅτε τῆς

<sup>a</sup> Rec. add ουρ ενω.

<sup>b</sup> Rec. add του Κυριου.

<sup>c</sup> ~. Gb. kas.

<sup>d</sup> Or, of no judgment.

<sup>e</sup> Or, thou hast been a diligent follower of.

<sup>f</sup> Or, perfected.

ὕψαινον ὑμῶν διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ <sup>2</sup> τὰς ἰδίας ἐπιθυμίας <sup>3</sup> ἐάν- τοις ἐπισωρεύουσιν διδασκάλους, κη- θόμενοι τὴν ἀκοήν· <sup>4</sup> καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. <sup>5</sup> σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

<sup>6</sup> Ἐγὼ γάρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε. <sup>7</sup> τὸν ἀγῶνα τὸν καλὸν ἠγωνίσamai, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· <sup>8</sup> λοιπὸν, ἀπόκειται μοι ὁ τῆς δικαιοσύ- νης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ <sup>9</sup> πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

<sup>9</sup> Σπούδασον ἔλθειν πρὸς με ταχέως. <sup>10</sup> Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσα- λονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· <sup>11</sup> Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ. ἔστι γάρ μοι εὐχρηστος εἰς διακονίαν. <sup>12</sup> Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. <sup>13</sup> τὸν <sup>14</sup> φελόνην <sup>15</sup> ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμ- βράνας.

<sup>14</sup> Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· <sup>16</sup> ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· <sup>15</sup> ὃν καὶ σὺ φυλάσσου, λιαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις.

<sup>16</sup> Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαραγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· (μὴ αὐτοῖς λογισθεῖν)· <sup>17</sup> ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυ- νάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ <sup>18</sup> ἀκούσῃ <sup>19</sup> πάντα τὰ

come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears: <sup>4</sup> and they shall turn away their ears from the truth, and shall be turned unto fables. <sup>5</sup> But watch thou in all things, endure afflictions, do the work of an evangelist, <sup>6</sup> make full proof of thy mi- nistry.

<sup>6</sup> For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup> I have fought a good fight, I have fi- nished my course, I have kept the faith. <sup>8</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto them also that love his appearing.

<sup>9</sup> Do thy diligence to come shortly unto me: <sup>10</sup> for Demas hath forsaken me, having loved this present world, and is de- parted unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia. <sup>11</sup> Only Luke is with me. Take Mark and bring him with thee: for he is pro- fitable to me for the ministry. <sup>12</sup> And Tychicus have I sent to Ephesus. <sup>13</sup> The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books\* but es- pecially the parchments.

<sup>14</sup> Alexander § coppersmith did me much evil, the Lord reward him according to his works. <sup>15</sup> Of whom be thou ware also, for he hath greatly withstood our words.

<sup>16</sup> At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. <sup>17</sup> Notwithstanding the Lord stood with me, and strengthened me, that by me the preach- ing might be fully known, and that all § Gentiles might hear:

<sup>a</sup> Rec. τὰς ἐπιθυμίας τὰς ἰδίας. <sup>b</sup> — <sup>c</sup> St. φελόνην. <sup>d</sup> — <sup>e</sup> Rec. & Gb. ἀναλύω. <sup>f</sup> ἀκούωσιν.  
<sup>g</sup> Or, fulfil. <sup>h</sup> Ed. 1611 omits the books. <sup>i</sup> Or, our preachings.

and I was delivered out of the mouth of the lion. <sup>18</sup> And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom *be* glory for ever, and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus abode at Corinth: but Trophimus have I left at Miletum sick. <sup>21</sup> Do thy diligence to come before winter.

Eubulus greeteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

<sup>22</sup> The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος. <sup>18</sup> καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>19</sup> Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. <sup>20</sup> Ἐραστός ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. <sup>21</sup> σπούδασον πρὸ χειμῶνος ἔλθειν.

Ἀσπάζεται σε Εὐβούλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

<sup>22</sup> Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μετ' ὑμῶν. <sup>c</sup>

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

## Π Ρ Ο Σ Τ Ι Τ Ο Ν.

**PAUL** a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, <sup>2</sup> in hope of eternal life, which God that cannot lie, promised before the world began: <sup>3</sup> but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour: <sup>4</sup> to Titus mine own son after the common faith, Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in

**ΠΑΥΛΟΣ** δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, <sup>2</sup> ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγέλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνων, <sup>3</sup> ἐφάνέρωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ) <sup>4</sup> Τίτῳ γνησίῳ τέκνῳ, κατὰ κοινὴν πίστιν, χάρις <sup>a</sup> καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

<sup>5</sup> Τοῦτου χάριν <sup>e</sup> κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃς, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέ-

<sup>a</sup> → <sup>b</sup> → <sup>c</sup> Rec. add αμην. <sup>d</sup> ὡ —. Rec. & Gb. ελεος. <sup>e</sup> ~ ἀναλίσκων. <sup>f</sup> Rec. & Gb. ἐπεδιόρθωσας. <sup>g</sup> Or, for.

ρους, ὡς ἐγὼ σοι διαταξάμην· <sup>6</sup> εἴ τις ἐστὶν ἀνέγκλητος, μᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. <sup>7</sup> δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδῃ, μὴ ὀργίλῳ, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῇ, <sup>8</sup> ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, <sup>9</sup> ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

<sup>10</sup> Εἰσὶ γὰρ πολλοὶ <sup>α</sup> καὶ <sup>β</sup> ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς, <sup>11</sup> οὓς δεῖ ἐπιστομίξειν· οἷτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. <sup>12</sup> εἰπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης· Κρήτες αἰεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. <sup>13</sup> Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ὑποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, <sup>14</sup> μὴ προσέχοντες Ἰουδαίκοις μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. <sup>15</sup> πάντα <sup>γ</sup> μὲν <sup>δ</sup> καθαρὰ τοῖς καθарοῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμíanται αὐτῶν καὶ ὁ νοὺς καὶ ἡ συνείδησις. <sup>16</sup> Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνούνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἰδοῦντες.

2. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· <sup>2</sup> πρεσβύτεας νηφελίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· <sup>3</sup> πρεσβύτιδας ὡσαύτως ἐν καταστάσει ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶνῳ πολλῷ δεδουλωμένας,

every city, as I had appointed thee. <sup>6</sup> If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. <sup>7</sup> For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, <sup>8</sup> but a lover of hospitality, a lover of good men, sober, just, holy, temperate, <sup>9</sup> holding fast the faithful word, <sup>α</sup> as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

<sup>10</sup> For there are many unruly and vain talkers and deceivers, specially they of the circumcision: <sup>11</sup> whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. <sup>12</sup> One of themselves, even a prophet of their own, said: The Cretians are always liars, evil beasts, slow bellicies. <sup>13</sup> This witness is true: wherefore rebuke them sharply that they may be sound in the faith; <sup>14</sup> not giving heed to Jewish fables, and commandments of men that turn from the truth. <sup>15</sup> Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their mind & conscience is defiled. <sup>16</sup> They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2. But speak thou the things which become sound doctrine: <sup>2</sup> that the aged men be <sup>γ</sup> sober, grave, temperate, sound in faith, in charity, in patience. <sup>3</sup> The aged women likewise <sup>δ</sup> they be in behaviour as becometh holiness, not <sup>ε</sup> false accusers, not given to much wine,

α → —. Bs. om.

β ≡

γ Or, good things.

δ Or, in teaching.

ε Or, void of judgment

δ Or, vigilant.

ε Or, holy women.

ζ Or, makebates.



teachers of good things, <sup>4</sup> that they may teach the young women to be <sup>a</sup> sober, to love their husbands, to love their children, <sup>5</sup> to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

<sup>6</sup> Young men likewise exhort, to be <sup>a</sup> sober minded, <sup>7</sup> In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, <sup>8</sup> sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

<sup>9</sup> Exhort servants to be obedient unto their own masters, and to please them well in all things, not <sup>γ</sup> answering again: <sup>10</sup> not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

<sup>11</sup> For the grace of God <sup>δ</sup> that bringeth salvation, hath appeared to all men, <sup>12</sup> teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world, <sup>13</sup> looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, <sup>14</sup> who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. <sup>15</sup> These things speak and exhort, and rebuke with all authority. Let no man despise thee.

3. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, <sup>2</sup> to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. <sup>3</sup> For we ourselves also were sometimes foolish, disobedient,

καλοδιδασκάλους, <sup>4</sup> ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους, <sup>5</sup> σώφρονας, ἀγνάς, <sup>a</sup> οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῇται.

<sup>6</sup> Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, <sup>7</sup> περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ <sup>b</sup> ἀδιαφθορίαν, <sup>c</sup> σεμνότητα, <sup>8</sup> λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ <sup>d</sup> ἡμῶν λέγειν φαῦλον.

<sup>9</sup> Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πάσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, <sup>10</sup> μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδείκνυμένους ἀγαθῇν ἵνα τὴν διδασκαλίαν <sup>e</sup> τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμήσωμεν ἐν πάσιν.

<sup>11</sup> Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πάσιν ἀνθρώποις, <sup>12</sup> παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, <sup>13</sup> προσδοχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. <sup>14</sup> ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισεν ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. <sup>15</sup> ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγε μετὰ πάσης ἐπιταγῆς. μηδεὶς σου περιφρονεῖτω.

3. Ὑπομίμησκε αὐτοὺς ἀρχαῖς <sup>f</sup> καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμούς εἶναι, <sup>2</sup> μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδείκνυμένους πραότητα πρὸς πάντας ἀνθρώπους. <sup>3</sup> ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς.

<sup>a</sup> ὡς σωφρονεῖν. <sup>b</sup> ἀδιαφθορίαν. <sup>c</sup> St. add ἀφθορίαν. <sup>d</sup> Rec. ἡμῶν. <sup>e</sup> —. Rec. & Gb. om. <sup>f</sup> St. ὡμίμην. <sup>g</sup> — <sup>2</sup> Or, wise. <sup>3</sup> Or, discreet. <sup>4</sup> Or, gain-saying. <sup>5</sup> Or, that bringeth salvation to all men, hath appeared

πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους.

<sup>4</sup> Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλα-  
θρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν  
Θεοῦ, <sup>5</sup> οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ  
ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν  
αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ  
παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύ-  
ματος ἁγίου, <sup>6</sup> οὗ ἐξέχεεν ἐφ' ἡμᾶς  
πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σω-  
τῆρος ἡμῶν, <sup>7</sup> ἵνα δικαιωθέντες τῇ  
ἐκείνου χάριτι, κληρονόμοι γενώμεθα  
κατ' ἐλπίδα ζωῆς αἰωνίου.

<sup>8</sup> Πιστὸς ὁ λόγος, καὶ περὶ τούτων  
βούλομαι σε διαβεβαιουῖσθαι, ἵνα φρον-  
τίζῃσι καλῶν ἔργων προϊστάσθαι οἱ  
πεπιστευκότες <sup>9</sup> τῷ Θεῷ· ταῦτά ἐστι  
<sup>10</sup> τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·  
<sup>9</sup> μωρὰς δὲ ζητήσεις καὶ γενεαλογίας  
καὶ ἔρεις καὶ μάχας νομικὰς περιύστασο·  
εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. <sup>10</sup> αἰ-  
ρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέ-  
ραν νουθεσίαν παραιτοῦ, <sup>11</sup> εἰδὼς ὅτι  
ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει,  
ὧν αὐτοκατάκριτος.

<sup>12</sup> Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε  
ἢ Τυχικὸν, σπουδάσον ἐλθεῖν πρὸς με  
εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παρα-  
χειμάσαι. <sup>13</sup> Ζηνᾶν τὸν νομικὸν καὶ  
Ἀπολλῶ σπουδαίως πρόπεμψον, ἵνα  
μηδὲν αὐτοῖς λείπῃ. <sup>14</sup> μανθανέτωσαν  
δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊ-  
στάσθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα  
μὴ ᾧσιν ἄκαρποι.

<sup>15</sup> Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάν-  
τες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν  
πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.<sup>c</sup>

deceived, serving divers lusts  
and pleasures, living in malice  
and envy, hateful, and hating  
one another.

<sup>4</sup> But after that the kindness  
and a love of God our Saviour  
toward man appeared, <sup>5</sup> not by  
works of righteousness which  
we have done, but according to  
his mercy he saved us, by the  
washing of regeneration, and  
renewing of the Holy Ghost,  
<sup>6</sup> which he shed on us <sup>7</sup> abund-  
antly, through Jesus Christ  
our Saviour: <sup>7</sup> that being justifi-  
ed by his grace, we should be  
made heirs according to the  
hope of eternal life.

<sup>8</sup> This is a faithful saying, and  
these things I will that thou  
affirm constantly, <sup>9</sup> they which  
have believed in God, might be  
careful to maintain good works:  
these things are good and pro-  
fitable unto men. <sup>9</sup> But avoid  
foolish questions, and genealo-  
gies, and contentions, and striv-  
ings about the law; for they are  
unprofitable and vain. <sup>10</sup> A man  
that is an heretick, after the  
first and second admonition, re-  
ject: <sup>11</sup> knowing that he that is  
such, is subverted, and sinneth,  
being condemned of himself.

<sup>12</sup> When I shall send Artemas  
unto thee, or Tychicus, be dili-  
gent to come unto me to Nico-  
polis: for I have determined  
there to winter. <sup>13</sup> Bring Zenas  
the lawyer, and Apollos, on  
their journey diligently, that  
nothing be wanting unto them.  
<sup>14</sup> And let our's also learn to  
maintain good works for ne-  
cessary uses, that they be not  
unfruitful.

<sup>15</sup> All that are with me salute  
thee. Greet them that love us  
in the faith. Grace be with you  
all. Amen.

a → b ⇌ c Rec. add αμην.

\* Or, pity.

β Gr. richly.

γ Or, profess honest trades.

## ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ

## ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

PAUL a prisoner of Jesus Christ, & Timothy our brother unto Philemon our dearly beloved, and fellowlabourer, <sup>2</sup> and to our beloved Apphia, & Archippus our fellowsoldier, and to the church in thy house. <sup>3</sup> Grace to you, and peace from God our Father, and the Lord Jesus Christ.

<sup>4</sup> I thank my God, making mention of thee always in my prayers, <sup>5</sup> hearing of thy love, and faith, which thou hast toward the Lord Jesus, and toward all saints: <sup>6</sup> that the communication of thy faith may become effectual by <sup>7</sup> acknowledging of every good thing, which is in you in Christ Jesus. <sup>8</sup> For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

<sup>9</sup> Wherefore, though I might be much bold in Christ to injoin thee that which is convenient; <sup>10</sup> yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. <sup>11</sup> I beseech thee for my son Onesimus, whom I have begotten in my bonds, <sup>12</sup> which in time past was to thee unprofitable: but now profitable to thee and to me: <sup>13</sup> whom I have sent again: thou therefore receive him, that is mine own bowels. <sup>14</sup> Whom I would have retained with me, that in thy stead he might have

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, <sup>2</sup> καὶ Ἀπφία τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιῶτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>4</sup> Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνηΐαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, <sup>5</sup> ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, <sup>6</sup> ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν. <sup>7</sup> ὡς γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.

<sup>8</sup> Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, <sup>9</sup> διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. <sup>10</sup> παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, ὃν Ὀνήσιμον, <sup>11</sup> τόν ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ ἐμοὶ εὐχρηστον, <sup>12</sup> ὃν ἀνέπεμψα· σὺ δὲ αὐτόν, τοῦτ' ἐστὶ τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. <sup>13</sup> ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ ἔμοι

<sup>2</sup> καὶ ἀδελφῷ. <sup>3</sup> καὶ Ἀρχίππῳ. <sup>4</sup> καὶ Ἀρχίππῳ. <sup>5</sup> καὶ Ἀρχίππῳ. <sup>6</sup> καὶ Ἀρχίππῳ. <sup>7</sup> καὶ Ἀρχίππῳ. <sup>8</sup> καὶ Ἀρχίππῳ. <sup>9</sup> καὶ Ἀρχίππῳ. <sup>10</sup> καὶ Ἀρχίππῳ. <sup>11</sup> καὶ Ἀρχίππῳ. <sup>12</sup> καὶ Ἀρχίππῳ. <sup>13</sup> καὶ Ἀρχίππῳ.

διακονῇ<sup>14</sup> ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου·  
χωρίς δὲ τῆς σῆς γνώμης οὐδὲν  
ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκη  
τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἐ-  
κούσιον.

<sup>15</sup> Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη  
πρὸς ὦραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς.  
<sup>16</sup> Οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον,  
ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσῳ  
δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν Κυ-  
ρίῳ; <sup>17</sup> εἰ οὖν ἡμεῖς<sup>15</sup> ἔχεις κοινωνόν,  
προσλαβού αὐτὸν ὡς ἐμέ. <sup>18</sup> εἰ δέ τι  
ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλό-  
γει. <sup>19</sup> ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ  
χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι  
ὅτι καὶ σεαυτὸν μοι προσοφείλεις.  
<sup>20</sup> ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν Κυ-  
ρίῳ· ἀνάπαντόν μου τὰ σπλάγχνα ἐν  
Χριστῷ.<sup>21</sup> πεποιθὼς τῇ ὑπακοῇ σου  
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω  
ποιήσεις.

<sup>22</sup> Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν·  
ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν  
ὡμῶν χαρισθήσομαι ὑμῖν. <sup>23</sup> ἀσπά-  
ζεται<sup>22</sup> σε Ἐπαφρᾶς ὁ συναιχμάλωτός  
μου ἐν Χριστῷ Ἰησοῦ, <sup>24</sup> Μάρκος,  
Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συν-  
εργοί μου.

<sup>25</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.<sup>d</sup>

ministered unto me in <sup>f</sup> bonds  
of the gospel. <sup>14</sup> But without  
thy mind would I do nothing,  
that thy benefit should not be  
as it were of necessity, but  
willingly.

<sup>15</sup> For perhaps he therefore  
departed for a season, that thou  
shouldest receive him for ever:  
<sup>16</sup> not now as a servant, but  
above a servant, a brother be-  
loved, specially to me, but how  
much more unto thee, both in  
the flesh, and in the Lord? <sup>17</sup> If  
thou count me therefore a part-  
ner, receive him as myself. <sup>18</sup> If  
he hath wronged thee, or oweth  
thee ought, put that on mine  
account. <sup>19</sup> I Paul have written  
it with mine own hand, I will  
repay it: albeit I do not say to  
thee how thou owest unto me,  
even thine own self besides:  
<sup>20</sup> yea, brother, let me have joy  
of thee in the Lord: refresh my  
bowels in the Lord. <sup>21</sup> Having  
confidence in thy obedience, I  
wrote unto thee, knowing that  
thou wilt also do more than I  
say.

<sup>22</sup> But withal prepare me  
also a lodging: for I trust that  
through your prayers I shall be  
given unto you. <sup>23</sup> There salute  
thee Epaphras, my fellowpri-  
soner in Christ Jesus: <sup>24</sup> Mar-  
cus, Aristarchus, Demas, Lucas,  
my fellowlabourers.

<sup>25</sup> The grace of our Lord Je-  
sus Christ be with your spirit.  
Amen.

l Rec. sps.

b Rec. Κυριῳ.

c Rec. ἀσπάζεται.

d Rec. add αμην.

ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ  
ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, <sup>2</sup> hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, <sup>3</sup> who being <sup>4</sup> brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, <sup>4</sup> being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

<sup>3</sup> For unto which of the angels said he at any time, 'Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.' <sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup> And of the angels he saith: Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows. <sup>10</sup> And, Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' <sup>2</sup> ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, <sup>2</sup> ὃν ἔθηκε κληρονόμον πάντων, (δὶ οὐ καὶ τοὺς αἰῶνας ἐποίησεν,) <sup>3</sup> ὃς (ὡν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,) δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, <sup>4</sup> τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

<sup>5</sup> Τίτι γὰρ εἶπε ποτε τῶν ἀγγέλων· Χίός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν; <sup>6</sup> Ὃταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. <sup>7</sup> Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· <sup>8</sup> πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. <sup>9</sup> ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε, ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους σου. <sup>10</sup> Καί· Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν

<sup>2</sup> Rec. ἐσχάτου.

<sup>3</sup> B.

<sup>4</sup> Gr. rightness, or, straightness.

σου εἰσὶν οἱ οὐρανοί· <sup>11</sup> αὐτοὶ ἀπο-  
λύνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς  
ἱμάτιον παλαιωθήσονται, <sup>12</sup> καὶ ὡσεὶ  
περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγί-  
σονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου  
οὐκ ἐκλείψουσι.

<sup>13</sup> Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ  
ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ  
τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν  
σου; <sup>14</sup> Οὐχὶ πάντες εἰσὶ λειτουργικὰ  
πνεύματα, εἰς διακονίαν ἀποστελλόμενα  
διὰ τοὺς μέλλοντας κληρονομεῖν σω-  
τηρίαν;

2. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς  
προσέχειν τοῖς ἀκουσθεῖσι, μήποτε πα-  
ραρρῦνῶμεν. <sup>2</sup> εἰ γὰρ ὁ δι' ἀγγέλων  
λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ  
πᾶσα παράβασις καὶ παρακοή ἔλαβεν  
ἔδικον μισθαποδοσίαν, <sup>3</sup> πῶς ἡμεῖς  
ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες  
σωτηρίας; ἦτις ἀρχὴν λαβούσα λαλεί-  
σθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάν-  
των εἰς ἡμᾶς ἐβεβαιώθη, <sup>4</sup> συνεπιμαρτυ-  
ροῦντος τοῦ Θεοῦ σημεῖοις τε καὶ τέρασιν,  
καὶ ποικίλαις δυνάμεσιν, καὶ Πνεύματος  
ἀγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

<sup>5</sup> Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰ-  
κουμένην τὴν μέλλουσαν, περὶ ἧς λα-  
λοῦμεν· <sup>6</sup> διεμαρτύρατο δὲ πού τις  
λέγων· Τί ἐστὶν ἄνθρωπος, ὅτι μιμήσκη  
αὐτοῦ· ἡ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη  
αὐτόν; <sup>7</sup> ἡλάττωσας αὐτὸν βραχύ τι  
παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφά-  
νωσας αὐτόν, <sup>8</sup> πάντα ὑπέταξας  
ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ  
ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν  
αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω ὁρώμεν  
αὐτῷ τὰ πάντα ὑποτεταγμένα. <sup>9</sup> τὸν  
δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον  
βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ  
θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον,

thine hands. <sup>11</sup> They shall  
perish, but thou remainest: and  
they all shall wax old as doth a  
garment. <sup>12</sup> And as a vesture  
shalt thou fold them up, and  
they shall be changed, but thou  
art the same, and thy years  
shall not fail.

<sup>13</sup> But to which of the angels  
said he at any time, Sit on my  
right hand, until I make thine  
enemies thy footstool? <sup>14</sup> Are  
they not all ministering spirits,  
sent forth to minister for them,  
who shall be heirs of salvation?

<sup>2</sup> Therefore we ought to give  
the more earnest heed to the  
things which we have heard,  
lest at any time we should let  
them slip. <sup>3</sup> For if the word  
spoken by angels was stedfast,  
and every transgression and  
disobedience received a just  
recompence of reward: <sup>3</sup> how  
shall we escape, if we neglect  
so great salvation, which at the  
first began to be spoken by the  
Lord, and was confirmed unto  
us by them that heard him,  
<sup>4</sup> God also bearing them wit-  
ness, both with signs and won-  
ders, and with divers miracles,  
and gifts of the Holy Ghost,  
according to his own will?

<sup>5</sup> For unto the angels hath  
he not put in subjection the  
world to come, whereof we  
speak. <sup>6</sup> But one in a certain  
place testified, saying: What is  
man, that thou art mindful of  
him: or the son of man that  
thou visitest him? <sup>7</sup> Thou  
madest him a little lower than  
the angels, thou crownedst him  
with glory and honour, and didst  
set him over the works of thy  
hands. <sup>8</sup> Thou hast put all  
things in subjection under his  
feet. For in that he put all in  
subjection under him, he left  
nothing that is not put under  
him. But now we see not yet  
all things put under him. <sup>9</sup> But  
we see Jesus, who was made a  
little lower than the angels,  
crowned with glory and honour,

<sup>a</sup> Rec. add καὶ καταστήσας αὐτὸν ἐπὶ τὰ ἄρρη των χειρῶν σου.

<sup>a</sup> Gr. run out as leaking vessels.

<sup>β</sup> Or, distributions.

<sup>γ</sup> Or, a little while inferior to.

<sup>δ</sup> Or, by.

that he by the grace of God should taste death for every man. <sup>10</sup> For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

<sup>11</sup> For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

<sup>13</sup> And again, I will put my trust in him: and again, Behold, I, and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil: <sup>15</sup> and deliver them, who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he took not on him the nature of angels: but he took on him the seed of Abraham. <sup>17</sup> Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

<sup>3.</sup> Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Christ Jesus, <sup>2</sup> who was faithful to him that appointed him, as also Moses was faithful in all his house. <sup>3</sup> For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house. <sup>4</sup> For every house is builded by some man, but he that built

ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γέυσῃται θανάτου. <sup>10</sup> ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

<sup>11</sup> Ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν, <sup>12</sup> λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ἐκκλησιῶν σου. <sup>13</sup> Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

<sup>14</sup> Ἐπεὶ οὖν τὰ παιδία κεκοινωνήκε <sup>a</sup> σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλήσιως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι, τὸν διάβολον, <sup>15</sup> καὶ ἀπαλλάξῃ τοὺτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. <sup>16</sup> οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. <sup>17</sup> ὅθεν ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γέννηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. <sup>18</sup> ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

<sup>3.</sup> Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν <sup>b</sup> Ἰησοῦν· <sup>2</sup> πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ <sup>c</sup> Μωσῆς <sup>d</sup> ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. <sup>3</sup> πλείονος γὰρ <sup>d</sup> οὗτος δόξης· παρὰ <sup>e</sup> Μωσῆν <sup>f</sup> ἡξιώται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· <sup>4</sup> πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος· ὁ δὲ τὰ

<sup>a</sup> οὐ σαρκὸς καὶ αἵματος. <sup>b</sup> Rec. add Χριστόν. <sup>c</sup> Gb. Μωσῆν. <sup>d</sup> Rec. δόξης εντος. <sup>e</sup> Gb. Μωσῆν. <sup>f</sup> Gr. he taketh out hold of angels, but of the seed of Abraham he taketh hold. <sup>g</sup> Gr. made.

πάντα κατασκευάσας, Θεός. <sup>5</sup> και <sup>a</sup> Μωσῆς<sup>a</sup> μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· <sup>6</sup> Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, <sup>b</sup> οὐ<sup>b</sup> οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μεχρι τέλους βεβαίαν κατὰσχωμεν.

<sup>7</sup> Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, <sup>8</sup> μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, <sup>9</sup> οὐ<sup>c</sup> ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη· <sup>10</sup> διὸ προσώχθισα τῇ γενεᾷ <sup>d</sup> ἐκείνῃ, καὶ εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· <sup>11</sup> ὡς ὥμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· <sup>12</sup> Βλέπετε ἀδελφοί, ἥμποτε ἔσται ἐν τινὶ ὑμῶν καρδία ποινηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· <sup>13</sup> ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ <sup>e</sup> ἐξ ὑμῶν τις ἀπάτῃ τῆς ἁμαρτίας· <sup>14</sup> μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μεχρι τέλους βεβαίαν κατὰσχωμεν.

<sup>15</sup> Ἐν τῷ λέγεσθαι· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ· <sup>16</sup> <sup>f</sup> Τίνες γὰρ ἀκούσαντες παρεπύκρναν; ἀλλ' οὐ πάντες οἱ ἐξεληθότες ἐξ Αἰγύπτου διὰ <sup>h</sup> Μωσέως· <sup>17</sup> τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; <sup>18</sup> τίσι δὲ ὥμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; <sup>19</sup> καὶ

all things is God. <sup>5</sup> And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. <sup>6</sup> But Christ as a son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

<sup>7</sup> Wherefore as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup> harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> when your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in their hearts, & they have not known my ways. <sup>11</sup> So I swear in my wrath: they shall not enter into my rest. <sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulness of sin. <sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

<sup>15</sup> Whilst it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. <sup>16</sup> For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup> But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? <sup>18</sup> And to whom swore he that they should not enter into his rest, but to them that believed not? <sup>19</sup> So

<sup>a</sup> Gb. Μωσῆς. <sup>b</sup> οὐ οἶ. <sup>c</sup> οὐ πείρασάν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ. <sup>d</sup> οὐ ταύτην. <sup>e</sup> Rec. τις ἐξ ὑμῶν. <sup>f</sup> Rec. γεγον. του Χριστο. <sup>g</sup> Rec. Τίνες. <sup>h</sup> Gb Μωσέως. <sup>i</sup> Gr. if they shall enter



we see, that they could not enter in, because of unbelief.

4. Let us therefore fear, lest a promise being left us, of entering into his rest, any of you should seem to come short of it. <sup>2</sup> For unto us was the gospel preached, as well as unto them: but <sup>a</sup> the word preached did not profit them, <sup>b</sup> not being mixed with faith in them that heard it. <sup>3</sup> For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world. <sup>4</sup> For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. <sup>5</sup> And in this place again: If they shall enter into my rest.

βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

4. Φοβηθῶμεν οὖν μήποτε καταλείπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι. <sup>2</sup> καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ καὶ οἱ ἄλλοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ <sup>a</sup> συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. <sup>3</sup> εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς ἔρηκεν· Ὡς ὥμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. <sup>4</sup> εἶρηκε γὰρ πού περὶ τῆς ἐβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· <sup>5</sup> καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

<sup>6</sup> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief: <sup>7</sup> again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. <sup>8</sup> For if <sup>b</sup> Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> There remaineth therefore a <sup>c</sup> rest to the people of God. <sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

<sup>6</sup> Ὡς οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν· <sup>7</sup> πάλιν τινὰ ὀρίζει ἡμέραν· Σήμερον, ἐν <sup>b</sup> Δαβὶδ· λέγων, μετὰ τοσοῦτον χρόνον· (καθὼς <sup>c</sup> εἰρηται·) Σήμερον εἰάν τις φωνῇς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν. <sup>8</sup> Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· <sup>9</sup> ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. <sup>10</sup> ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

<sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of <sup>d</sup> unbelief. <sup>12</sup> For the word of God is quick and powerful, and sharper than any two-

<sup>11</sup> Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. <sup>12</sup> ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν

<sup>a</sup> Ὡς συγκεκραμένους. <sup>b</sup> Gb. David.

they were not united by faith to.

<sup>c</sup> Ὡς προσηγορία.

<sup>7</sup> Or, the gospel was first preached.

<sup>d</sup> Or, keeping of a sabbath.

<sup>e</sup> Or, the word of hearing.

<sup>f</sup> Or, because.

<sup>g</sup> That is, Joshua.

μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς <sup>α</sup> τε <sup>β</sup> καὶ πνεύματος, ἀρμών τε καὶ μυελῶν, καὶ κριτικός ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· <sup>13</sup> καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνά καὶ τετραχλυσμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

<sup>14</sup> Ἐχοντες οὖν ἀρχιερέα μέγαν, διελλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατούμεν τῆς ὁμολογίας. <sup>15</sup> οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, <sup>β</sup> πεπειρασμένον <sup>γ</sup> δὲ κατὰ πάντα καθ' ὁμοίωτητα, χωρὶς ἁμαρτίας. <sup>16</sup> προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.

5. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, <sup>2</sup> μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικειται ἀσθένειαν· <sup>3</sup> καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν <sup>γ</sup> ὑπὲρ <sup>δ</sup> ἁμαρτιῶν. <sup>4</sup> καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ <sup>δ</sup> <sup>ε</sup> καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ <sup>ε</sup> <sup>ς</sup> Λαράων. <sup>6</sup> οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱὸς μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε· <sup>6</sup> καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

<sup>7</sup> <sup>ο</sup> ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτόν ἐκ θανάτου, μετὰ κρανῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς

edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession. <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5. For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. <sup>2</sup> Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought as for the people, so also for himself, to offer for sins. <sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as was Aaron. <sup>5</sup> So also, Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, <sup>β</sup> in

13 β St. ἄ πεπειρασμένον. γ ὡς περι. δ Rec. add ο. ε Rec. add ο. \* Or, can reasonably bear with. β Or, for his piety.

that he feared. <sup>8</sup> Though he were a Son, yet learned he obedience, by the things which he suffered: <sup>9</sup> and being made perfect, he became the author of eternal salvation unto all them that obey him, <sup>10</sup> called of God an high priest after the order of Melchisedec:

<sup>11</sup> of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup> For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. <sup>13</sup> For every one that useth milk, <sup>14</sup> is unskilful in the word of righteousness: for he is a babe. <sup>15</sup> But strong meat belongeth to them that are <sup>β</sup> of full age, *even* those who by reason <sup>γ</sup> of use have their senses exercised to discern both good and evil.

<sup>6</sup> Therefore leaving <sup>α</sup> the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup> And this will we do, if God permit. <sup>4</sup> For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> and have tasted the good word of God, and the powers of the world to come; <sup>6</sup> if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the son of God afresh, and put him to an open shame.

<sup>7</sup> For the earth which drinketh in the rain that cometh oft upon it, & bringeth forth herbs meet for them <sup>α</sup> by whom it is dressed, receiveth blessing from

εὐλαβείας, <sup>8</sup> καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, <sup>9</sup> καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου· <sup>10</sup> προσ-αγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

<sup>11</sup> Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμηνευτος λέγειν, ἐπεὶ νωθροὶ γηγόνετε ταῖς ἀκοαῖς. <sup>12</sup> καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γηγόνετε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. <sup>13</sup> πᾶς γὰρ ὁ μετέχων γάλακτος, ἀπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι· <sup>14</sup> τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

<sup>6</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, <sup>2</sup> βαπτισμῶν διδαχῆς, ἐπιθέσεως τε χειρῶν, ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰωνίου. <sup>3</sup> καὶ τοῦτο <sup>α</sup> ποιήσομεν, ἐάνπερ ἐπιτρέπῃ ὁ Θεός. <sup>4</sup> ἀδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας, γευσασμένους τε τῆς δωρεᾶς τῇ ἐπουρανίῳ, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, <sup>5</sup> καὶ καλὸν γευσασμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, <sup>6</sup> καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας.

<sup>7</sup> Γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολ-  
λάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα  
βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ  
γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ

<sup>α</sup> ὡς ποιησόμεν.

<sup>α</sup> Gr. hath no experience. <sup>β</sup> Or, perfect.

<sup>δ</sup> Or, the word of the beginning of Christ.

<sup>γ</sup> Or, of an habit, or, perfection.

<sup>ε</sup> Or, for.

τοῦ Θεοῦ· <sup>8</sup> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβύλους, ἀδόκιμος καὶ κατάρas ἐγγὺς, ἥς τὸ τέλος εἰς καῦσιν.

<sup>9</sup> Πεισίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. <sup>10</sup> οὐ γὰρ ἀδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ <sup>11</sup> τῆς ἀγάπης ἥς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

<sup>12</sup> Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· <sup>13</sup> ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. <sup>14</sup> τῷ γὰρ Ἀβραάμ· ἐπαγγελάμενος ὁ Θεός, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ, <sup>15</sup> λέγων· Ἡ μὲν εὐλογίαν εὐλογῶ σε, καὶ πληθύνων πληθυνῶ σε· <sup>16</sup> καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. <sup>17</sup> ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνῶσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

<sup>18</sup> Ἐν ᾧ περισσώτερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευsen ὅρκῳ, <sup>19</sup> ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· <sup>20</sup> ἥν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσέρχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, <sup>21</sup> ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

7. Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ <sup>b</sup> τοῦ ὑψίστου,

God. <sup>8</sup> But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.

<sup>9</sup> But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. <sup>10</sup> For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

<sup>11</sup> And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end: <sup>12</sup> that ye be not slothful, but followers of them, who through faith and patience inherit the promises. <sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he swore by himself; <sup>14</sup> saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. <sup>15</sup> And so after he had patiently endured, he obtained the promise. <sup>16</sup> For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

<sup>17</sup> Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: <sup>18</sup> that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. <sup>19</sup> Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil, <sup>20</sup> whither the forerunner is for us entered; even Jesus, made an high priest for ever after the order of Melchisedec.

7. For this Melchisedec king of Salem, priest of the most

<sup>a</sup> Rec. add *non solum*.

<sup>b</sup> Es. & Kin. om.

<sup>c</sup> Gr. *interposed himself by an oath*.

he offered up himself. <sup>28</sup> For the law maketh men high priests which have infirmity, but the word of the oath which was since the law, *maketh* the Son, who is = consecrated for evermore.

8. Now of the things which we have spoken, *this* is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: <sup>2</sup> a minister <sup>β</sup> of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

<sup>3</sup> For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity <sup>γ</sup> this man have somewhat also to offer. <sup>4</sup> For if he were on earth, he should not be a priest, seeing that <sup>δ</sup> there are priests that offer gifts according to the law: <sup>ε</sup> who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount. <sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better <sup>ζ</sup> covenant, which was established upon better promises.

<sup>7</sup> For if that first covenant had been faultless, then should no place have been sought for the second. <sup>8</sup> For finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel, and the house of Judah. <sup>9</sup> Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of <sup>η</sup> land of Egypt, because they continued not in my covenant, & I regarded them not, saith <sup>θ</sup> Lord. <sup>10</sup> For this is the covenant that I will make with <sup>ι</sup> house of Israel after those days, saith the Lord:

ἐφάπαξ, ἑαυτὸν ἀνενέγκας. <sup>28</sup> ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

8. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, <sup>2</sup> τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ Κύριος, <sup>2</sup> καὶ οὐκ ἀνθρώπος.

<sup>3</sup> Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη. <sup>4</sup> εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων <sup>ε</sup> τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, <sup>ε</sup> (οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχηρμάτισται <sup>δ</sup> Μωσῆς) μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γὰρ φησί· <sup>ε</sup> ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·) <sup>6</sup> νυνὶ δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅση καὶ κρείττονός ἐστι διαθήκης μεσότης, ἥτις ἐπὶ κρείττωσιν ἐπαγγελίαις νενομοθέτται.

<sup>7</sup> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμπτos, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. <sup>8</sup> μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν· <sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος. <sup>10</sup> ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,

<sup>2</sup> → <sup>β</sup> Rec. & Gb. yap. <sup>δ</sup> Or, of holy things.

<sup>δ</sup> Gb. Μωσῆς.

<sup>ε</sup> Rec. & Gb. ποιήσεις.

<sup>ε</sup> Gr. perfected

<sup>7</sup> Or, they are priests.

<sup>δ</sup> Or, testament.

διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>11</sup> καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν <sup>α</sup> πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι τὸν Κύριον· ὅτι πάντες εἰδῆσουςί με, ἀπὸ μικροῦ <sup>β</sup> αὐτῶν ἕως μεγάλου αὐτῶν. <sup>12</sup> ὅτι ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

<sup>13</sup> Ἐν τῷ λέγειν· Καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

9. Εἶχε μὲν οὖν καὶ ἡ πρώτη <sup>α</sup> δικαιοσύνη λατρείας, τό τε ἅγιον κοσμηκόν. <sup>2</sup> σκηνὴν γάρ κατεσκευάσθη, ἡ πρώτη, ἐν ᾗ ἦ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων ἥτις λέγεται ἁγία. <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἁγία ἁγίων, <sup>4</sup> χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσοῦ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· <sup>5</sup> ὑπεράνω δὲ αὐτῆς Χερουβὶμ <sup>α</sup> τῆς δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.

<sup>6</sup> Τοῦτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσιασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· <sup>7</sup> εἰς δὲ τὴν δευτέραν ἀπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἁγνοημάτων· <sup>8</sup> τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς

I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. <sup>11</sup> And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

<sup>13</sup> In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

9. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. <sup>2</sup> For there was a tabernacle made, first, wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary. <sup>3</sup> And after the second veil, the tabernacle which is called the holiest of all: <sup>4</sup> which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, & Aaron's rod that budded, and the tables of the covenant. <sup>5</sup> And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

<sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing service of God. <sup>7</sup> But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. <sup>8</sup> The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was

<sup>α</sup> Kue. πλῆθυν.

<sup>β</sup> → <sup>α</sup> St. & Els. add σκηνη.

<sup>δ</sup> Res. & Gb. om.

<sup>α</sup> Gr. give.

<sup>β</sup> Or, u

<sup>7</sup> Or, ceremonies.

<sup>δ</sup> Or, holy.

yet standing: <sup>9</sup> which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, <sup>10</sup> which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: <sup>12</sup> neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. <sup>13</sup> For if the blood of bulls, and of goats, and of ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance. <sup>16</sup> For where a testament is, there must also of necessity be the death of the testator. <sup>17</sup> For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.

<sup>18</sup> Whereupon, neither the first testament was dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book

ἐχοῦσης στάσιν· <sup>9</sup> ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν ὁ δῶρά τε καὶ θυσία προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, <sup>10</sup> μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς, <sup>11</sup> καὶ δικαιώματα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.

<sup>11</sup> Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ' ἐστίν, οὐ ταύτης τῆς κτίσεως,) <sup>12</sup> οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος. <sup>13</sup> εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς κεκοινωνμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, <sup>14</sup> πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ, καθαρίζει τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι;

<sup>15</sup> Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. <sup>16</sup> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· <sup>17</sup> διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.

<sup>18</sup> Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. <sup>19</sup> λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἑρρᾶν-

<sup>a</sup> —. Rec. & Gb. or. <sup>b</sup> Rec. add. καὶ. <sup>c</sup> —. Rec. & Gb. διαμαρτυρίας. <sup>d</sup> — ἡμῶν. <sup>e</sup> Or, ritus or, ceremonies. <sup>f</sup> Or, fault. <sup>g</sup> Or, be brought in. <sup>h</sup> Or, purified. <sup>i</sup> Or, purple.

τισε, <sup>20</sup> λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός· <sup>21</sup> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐβράντισε. <sup>22</sup> καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

<sup>23</sup> Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. <sup>24</sup> οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. <sup>25</sup> οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· <sup>26</sup> ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. <sup>27</sup> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· <sup>28</sup> οὕτω <sup>α</sup> καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνευγεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθῆσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

10. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ὥς προσφέρουσιν, εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. <sup>2</sup> ἐπεὶ <sup>β</sup> οὐκ ἂν ἐπαύσαντο προσφερόμεναι· διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαυμένων· <sup>3</sup> ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν.

and all the people, <sup>20</sup> saying, This is the blood of <sup>γ</sup> testament which God hath enjoined unto you. <sup>21</sup> Moreover, he sprinkled with blood both the tabernacle, and all the vessels of <sup>δ</sup> ministry. <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

<sup>23</sup> It was therefore necessary that the patterns of things in <sup>ε</sup> heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others: <sup>26</sup> for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin, unto salvation.

10. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereto perfect: <sup>2</sup> for then would they not have ceased to be offered, because that <sup>ζ</sup> worshippers once purged, should have had no more conscience of sins? <sup>3</sup> But in those sacrifices there is a remembrance again made of sins every year.



<sup>4</sup> For it is not possible that the blood of bulls and of goats, should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: <sup>6</sup> in burnt offerings, and sacrifices for sin thou hast had no pleasure: <sup>7</sup> then said I, Lo, I come. (In the volume of the book it is written of me) to do thy will, O God. <sup>8</sup> Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law: <sup>9</sup> then said he, Lo, I come to do thy will (O God:) he taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. <sup>12</sup> But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God, <sup>13</sup> from henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

<sup>15</sup> Whereof the Holy Ghost also is a witness to us: for after <sup>16</sup> he had said before, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them: <sup>17</sup> and their sins and iniquities will I remember no more. <sup>18</sup> Now, where remission of these is, there is no more offering for sin.

<sup>19</sup> Having therefore, brethren,

<sup>4</sup> Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. <sup>5</sup> Διὸ εἰσ-  
ερχόμενος εἰς τὸν κόσμον λέγει· Θυσίαν  
καὶ προσφοράν οὐκ ᾔθελῃσας, σῶμα δὲ  
κατηρτίσω μοι· <sup>6</sup> ὀλοκαυτώματα καὶ  
περὶ ἁμαρτίας οὐκ εὐδόκησας· <sup>7</sup> τότε  
εἶπον· Ἰδοὺ ἤκω· (ἐν κεφαλίδι βιβλίου  
γέγραπται περὶ ἐμοῦ·) τοῦ ποιῆσαι, ὁ  
Θεός, τὸ θέλημά σου. <sup>8</sup> Ἀνώτερον  
λέγων· Ὅτι θυσίαν καὶ προσφοράν καὶ  
ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ  
ᾔθελῃσας, οὐδὲ εὐδόκησας, (αἵτινες κατὰ  
<sup>9</sup> τὸν νόμον προσφέρονται,) <sup>9</sup> τότε  
εἶρηκεν· Ἰδοὺ ἤκω τοῦ ποιῆσαι <sup>10</sup> τὸ  
θέλημά σου. Ἀναίρει τὸ πρῶτον, ἵνα  
τὸ δεύτερον στήσῃ· <sup>10</sup> ἐν ᾧ θελήματι  
ἡγιασμένοι ἐσμέν· <sup>11</sup> διὰ τῆς προσφορᾶς  
τοῦ σώματος <sup>12</sup> Ἰησοῦ Χριστοῦ ἐφ-  
άπαξ.

<sup>11</sup> Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ'  
ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολ-  
λάκις προσφέρων θυσίας, αἵτινες οὐ-  
δέποτε δύνανται περιελεῖν ἁμαρτίας·  
<sup>12</sup> οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσ-  
ενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκά-  
θισεν ἐν δεξιᾷ τοῦ Θεοῦ, <sup>13</sup> τὸ λοιπὸν  
ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ  
αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.  
<sup>14</sup> μὴ γὰρ προσφορὰ τετελειώκεν εἰς  
τὸ διηνεκές τοὺς ἁγιαζομένους.

<sup>15</sup> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα  
τὸ ἅγιον· μετὰ γὰρ τὸ 'προειρηκέναι·'  
<sup>16</sup> Ἀὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς  
αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει  
Κύριος, διδούς νόμους μου ἐπὶ καρδίας  
αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπι-  
γράψω αὐτούς· <sup>17</sup> καὶ· Τῶν ἁμαρτιῶν  
αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ  
μνησθῶ ἐτι. <sup>18</sup> Ὅπου δὲ ἄφεσις τού-  
των, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

<sup>19</sup> ἔχοντες οὖν, ἀδελφοί, παρρησίαν

<sup>4</sup> → b Rev. add & θεός.  
f cu suppleat

g St. add &c.  
g Bz add vete supple

d Rec add res.

e cu — Rec. & Gb. αὐτός  
Or, thou hast fitted me.

εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, <sup>20</sup> ἣν ἐνεκαίμισε ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπατάσματος, (τοῦτ' ἔστι, τῆς σαρκὸς αὐτοῦ,) <sup>21</sup> καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, <sup>22</sup> προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδησεὶς πονηράς, <sup>23</sup> καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ· (πιστὸς γὰρ ὁ ἐπαγγελιάμενος·) <sup>24</sup> καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, <sup>25</sup> μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

<sup>26</sup> Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσιᾶ· <sup>27</sup> φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> ἀθετήσας τὸ νόμον· ὡς ἔλεγε,· χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· <sup>29</sup> πύσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθῆ, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; <sup>30</sup> οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· καὶ πάλιν Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. <sup>31</sup> Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

<sup>32</sup> Ἀναμνησθεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλῆσιν ὑπεμεῖνατε πιθημάτων· <sup>33</sup> τοῦτο μὲν, δνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δέ, κοινωνοὶ τῶν

a boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> by a new and living way which he hath <sup>β</sup> consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> and having an high priest over the house of God: <sup>22</sup> let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. <sup>23</sup> Let us hold fast the profession of our faith without wavering (for he is faithful that promised) <sup>24</sup> and let us consider one another to provoke unto love, and to good works: <sup>25</sup> not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day approaching.

<sup>26</sup> For if we sin wilfully after that we have received <sup>γ</sup> knowledge of <sup>δ</sup> truth, there remaineth no more sacrifice for sins, <sup>27</sup> but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. <sup>28</sup> He that despised Moses' law, died without mercy, under two or three witnesses. <sup>29</sup> Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot <sup>ε</sup> son of God, and hath counted the blood of <sup>ς</sup> covenant where-with he was sanctified, an unholy thing, & hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions: <sup>33</sup> partly whilst ye were made a gazingstock both by reproaches and afflictions, and

partly whilst ye became companions of them that were so used. <sup>24</sup> For ye had compassion of me in my bonds, and took joyfully <sup>†</sup> spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. <sup>25</sup> Cast not away therefore your confidence which hath great recompence of reward.

<sup>26</sup> For ye have need of patience, that after ye have done the will of God ye might receive the promise. <sup>27</sup> For yet a little while, and he that shall come will come, and will not tarry. <sup>28</sup> Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. <sup>29</sup> But we are not of them who draw back unto perdition: but of them that believe, to the saving of the soul.

11. Now faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained a good report.

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, <sup>β</sup> yet speaketh.

<sup>5</sup> By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

<sup>7</sup> By faith Noah being warned of God of things not seen as yet,

οὕτως ἀναστρεφόμενων γεννηθέντες· <sup>31</sup> καὶ γὰρ τοῖς <sup>α</sup> δεσμοῖς συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν <sup>β</sup> ἐν οὐρανοῖς κρείττονα ὑπαρξιν <sup>γ</sup> ἐν οὐρανοῖς καὶ μένουσαν. <sup>35</sup> μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.

<sup>36</sup> Ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσσησθε τὴν ἐπαγγελίαν. <sup>37</sup> ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονεῖ. <sup>38</sup> ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἂν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. <sup>39</sup> ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

11. Ἔστι δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. <sup>2</sup> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

<sup>3</sup> Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων <sup>δ</sup> τὰ βλεπόμενα γεγενέσθαι.

<sup>4</sup> Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι ὁ λαλεῖ.

<sup>5</sup> Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὐρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεσθηκέναι τῷ Θεῷ. <sup>6</sup> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσθαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεσθαι.

<sup>7</sup> Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς

<sup>α</sup> Rec. δεσμοῖς μου. <sup>β</sup> Rec. add. sp. <sup>γ</sup> → <sup>δ</sup> οὐ το βλεπόμενον. <sup>ε</sup> Rec. οὐ λαλεῖται. <sup>ζ</sup> →

<sup>2</sup> Or, ground, or, confidence.

<sup>β</sup> Or, is yet spoken of.

κατεσκέυασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

<sup>8</sup> Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. <sup>9</sup> Πίστει παρώκηνεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἄλλοτριαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· <sup>10</sup> ἐξεδέχeto γὰρ τὴν τοὺς θεμελίους ἔχουσταν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. <sup>11</sup> Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας<sup>a</sup>, ἐπεὶ πιστὸν ἠγάσato τὸν ἐπαγγειλάμενον. <sup>12</sup> διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένοι, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ <sup>b</sup> ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναριθμητός.

<sup>13</sup> Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες,<sup>c</sup> καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. <sup>14</sup> οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. <sup>15</sup> καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι· <sup>16</sup> νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν ἠτοίμασε γὰρ αὐτοῖς πόλιν.

<sup>17</sup> Πίστει προσειήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὡς τὰς ἐπαγγελίας ἀναδεξάμενος, <sup>18</sup> πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα· <sup>19</sup> λο-

<sup>a</sup> moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

<sup>8</sup> By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of *§* same promise. <sup>10</sup> For he looked for a city which hath foundations, whose builder and maker is God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

<sup>13</sup> These all died *β* in faith, not having received *§* promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on *§* earth. <sup>14</sup> For they that say such things, declare plainly that they seek a country. <sup>15</sup> And truly if they had been mindful of *§* country, from whence they came out, they might have had opportunity to have returned: <sup>16</sup> but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

<sup>17</sup> By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son, <sup>18</sup> of whom it was said, That, in Isaac shall thy seed be called: <sup>19</sup> accounting

<sup>a</sup> Rec. add ~ *επεισε*

<sup>b</sup> Rec. *mess.*

*β* Gr. according to faith.

<sup>c</sup> Rec. add καὶ *προσέθετο*.

*γ* Or, to.

<sup>a</sup> Or, being w:

that God was able to raise him up, even from the dead: from whence also he received him in a figure.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

<sup>22</sup> By faith, Joseph when he died, <sup>a</sup> made mention of the departing of the children of Israel: and gave commandment concerning his bones.

<sup>23</sup> By faith, Moses when he was born was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: <sup>26</sup> esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn, should touch them.

<sup>29</sup> By faith they passed through the Red sea, as by dry land: which the Egyptians assaying to do, were drowned.

<sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days.

<sup>31</sup> By faith the harlot Rahab perished not with them <sup>γ</sup> that believed not, when she had received the spies with peace.

<sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, & of Jephthae, of David also & Samuel, and of

γισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατός ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παρὰβολῇ ἐκομίσατο.

<sup>20</sup> Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαΐ. <sup>21</sup> Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

<sup>22</sup> Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὁστέων αὐτοῦ ἐνετείλατο.

<sup>23</sup> Πίστει <sup>a</sup> Μωσῆς <sup>γ</sup> γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

<sup>24</sup> Πίστει <sup>a</sup> Μωσῆς <sup>γ</sup> μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, <sup>25</sup> μᾶλλον ἐλόμενος συγκακοῦν χεῖσθαι τῷ λαφ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπολαύσιν· <sup>26</sup> μείζονα πλοῦτον ἠγησάμενος τῶν <sup>b</sup> Αἰγύπτου· θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.

<sup>27</sup> Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὄρων ἐκατέρησε. <sup>28</sup> Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὄλοθρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν.

<sup>29</sup> Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

<sup>30</sup> Πίστει τὰ τεῖχη Ἱεριχώ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

<sup>31</sup> Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

<sup>32</sup> Καὶ τί ἔτι λέγω; ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, <sup>c</sup> Δαβὶδ <sup>γ</sup> τε καὶ Σαμουὴλ καὶ τῶν προφη-

<sup>a</sup> Ch. Ματθ. 23.

<sup>b</sup> Eccl. 9. Αἰγύπτου.

<sup>c</sup> Ch. Δαβὶδ. <sup>d</sup> Or, remembered.

<sup>e</sup> Or, for Christ.

<sup>f</sup> Or, that were disobedient.

τῶν<sup>33</sup> οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, ἐιργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἐφράξαν στόματα λεόντων,<sup>34</sup> ἔσβεσαν δύναμιν πυρὸς, ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων.<sup>35</sup> ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τυχωσιν.<sup>36</sup> ἕτεροι δὲ ἐμπαίγων καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς.<sup>37</sup> ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,<sup>38</sup> (ὧν οὐκ ἦν ἄξιος ὁ κόσμος) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς.

<sup>39</sup> Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, <sup>40</sup> τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψάμενου, ἵνα μὴ χαρὶς ἡμῶν τελειωθῶσι.

12. Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα·<sup>2</sup> ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ<sup>3</sup> κεκάθικεν.<sup>4</sup> ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλύόμενοι.

<sup>4</sup> Οὐπω μέχρις αἵματος ἀντικατέστητε

§ prophets: <sup>33</sup>who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup>quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. <sup>35</sup>Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection. <sup>36</sup>And others had trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment. <sup>37</sup>They were stoned, they were sawn asunder, were tempted, were slain with § sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented. <sup>38</sup>Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

<sup>39</sup> And these all having obtained a good report through faith, received not the promise: <sup>40</sup> God having \* provided some better thing for us, that they without us, should not be made perfect.

12. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience unto the race that is set before us. <sup>2</sup> Looking unto Jesus the § author and finisher of our faith, who for the joy that was set before him, endured § cross, despising the shame, and is set down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

<sup>4</sup> Ye have not yet resisted

unto blood, striving against sin. <sup>6</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. <sup>7</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>8</sup> If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? <sup>9</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

<sup>9</sup> Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, & live? <sup>10</sup> For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteous ness, unto them which are exercised thereby.

<sup>12</sup> Wherefore lift up the hands which hang down, & the feeble knees. <sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. <sup>14</sup> Follow peace with all men, & holiness, without which no man shall see the Lord: <sup>15</sup> looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby many be defiled: <sup>16</sup> lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. <sup>17</sup> For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, <sup>6</sup> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος. <sup>7</sup> ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. <sup>8</sup> Εἰ παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς ὃν οὐ παιδεύει πατήρ; <sup>9</sup> εἰ δὲ χωρὶς ἐστέ παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἅρα νόθοι ἐστέ καὶ οὐχ υἱοί.

<sup>9</sup> Εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς, καὶ ἐντρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; <sup>10</sup> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδεον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. <sup>11</sup> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὺς εἶναι, ἀλλὰ λύπη· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

<sup>12</sup> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε· <sup>13</sup> καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. <sup>14</sup> εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· <sup>15</sup> ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μὴ τις ρίζα πικρίας ἀνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί· <sup>16</sup> μὴ τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. <sup>17</sup> ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκίμασθη· μετανοίας γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

<sup>6</sup> Or, even.

<sup>8</sup> Or, fall from.

<sup>7</sup> Or, way to change his mind.

<sup>18</sup> Οὐ γὰρ προσελθύθατε ψηλαφω-  
μένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ  
γνόφῳ, καὶ <sup>19</sup> σκοτῶ, καὶ θυέλλῃ, καὶ  
σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς  
οἱ ἀκούσαντες παρητήσαντο μὴ προστε-  
θῆναι αὐτοῖς λόγον· <sup>20</sup> (οὐκ ἔφερον  
γὰρ τὸ διαστελλόμενον· Κἂν θηρίον  
θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, <sup>21</sup>  
καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμε-  
νον, <sup>22</sup> ὡς εἶπεν· Ἐκφοβός εἰμι καὶ  
ἐντρομος·) <sup>23</sup> ἀλλὰ προσελθύθατε  
Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος, Ἱε-  
ρουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν  
ἀγγέλων, <sup>24</sup> πανηγύρει καὶ ἐκκλησίᾳ  
πρωτοτόκων <sup>25</sup> ἀπογεγραμμένων ἐν οὐρα-  
νοῖς, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύ-  
μασι δικαίων τετελειωμένων, <sup>26</sup> καὶ  
διαθήκῃς νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι  
ῥαντισμοῦ, <sup>27</sup> κρείττον· λαλοῦντι παρὰ  
τὸν· Ἀβελ.

<sup>28</sup> Βλέπετε μὴ παραιτήσησθε τὸν λα-  
λοῦντα. εἰ γὰρ ἐκείνοι οὐκ ἔφυγον, τὸν  
ἐπὶ <sup>29</sup> γῆς παραιτησάμενοι χρηματίζοντα,  
πολλῶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρα-  
νῶν ἀποστρεφόμενοι, <sup>30</sup> οὐ ἡ φωνὴ τὴν  
γῆν ἐσάλευσε τότε, νῦν δὲ ἐπηγγέλται,  
λέγων· Ἐτι ἅπαξ ἐγὼ <sup>31</sup> σείσω· οὐ μόνον  
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. <sup>32</sup> Τὸ  
δέ· Ἐτι ἅπαξ, δηλοῖ τῶν σαλευομένων  
τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα  
μείνῃ τὰ μὴ σαλευόμενα. <sup>33</sup> διὸ βα-  
σιλείαν ἀσάλευτον παραλαμβάνοντες,  
ἔχωμεν χάριν, δι' ἧς ἡμεῖς λατρεύομεν  
εὐαρέστως τῷ Θεῷ μετὰ <sup>34</sup> αἰδοῦς καὶ  
εὐλαβείας. <sup>35</sup> <sup>36</sup> καὶ γὰρ ὁ Θεὸς ἡμῶν  
πῦρ καταναλίσκων.

13. Ἡ φιλαδελφία μενέτω. <sup>2</sup> τῆς  
φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύ-  
της γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέ-  
λους. <sup>3</sup> μνημόνεοι τῶν δεσμιῶν,

<sup>18</sup> For ye are not come unto <sup>19</sup>  $\S$   
mount  $\S$  might be touched, and  $\S$   
burned with fire, nor unto black-  
ness, & darkness, and tempest,  
and <sup>19</sup>  $\S$  sound of a trumpet, and  
the voice of words, which <sup>20</sup>  $\S$   
they that heard, intreated  $\S$  the  
word should not be spoken to  
them any more. <sup>20</sup> For they  
could not endure  $\S$  which was  
commanded: And if so much as  
a beast touch  $\S$  mountain, it shall  
be stoned, or thrust through with  
a dart. <sup>21</sup> And so terrible was  $\S$   
sight, <sup>22</sup>  $\S$  Moses said, I exceedingly  
fear, & quake. <sup>22</sup> But ye are  
come unto mount Sion, & unto  
 $\S$  city of the living God  $\S$  heavenly  
Jerusalem, & to an innume-  
rable company of angels: <sup>23</sup> to  $\S$   
general assembly, & church of  $\S$   
firstborn which are <sup>24</sup>  $\S$  written in  
heaven, & to God  $\S$  Judge of all,  
& to  $\S$  spirits of just men made  
perfect: <sup>25</sup> and to Jesus  $\S$  medi-  
ator of the new  $\S$  covenant, and  
to  $\S$  blood of sprinkling,  $\S$  speak-  
eth better things than  $\S$  of Abel.

<sup>28</sup> See that ye refuse not him  
that speaketh: for if they es-  
caped not who refused him that  
spake on earth, much more  
shall not we <sup>29</sup>  $\S$  escape if we turn  
away from him that <sup>30</sup>  $\S$  speaketh  
from heaven. <sup>30</sup> Whose voice  
then shook the earth, but now  
he hath promised, saying, Yet  
once more I shake not the earth  
only, but also heaven. <sup>31</sup> And  
this <sup>32</sup>  $\S$  word Yet once more, sig-  
nifieth the removing of those  
things that <sup>33</sup>  $\S$  are shaken, as of  
things that are made,  $\S$  those  
things which cannot be shaken  
may remain. <sup>34</sup> Wherefore we  
receiving a kingdom which can-  
not be moved, <sup>35</sup>  $\S$  let us have  
grace, whereby we may <sup>36</sup>  $\S$  serve  
God acceptably, with reverence  
and godly fear. <sup>37</sup> For our God  
is a consuming fire.

13. Let brotherly love con-  
tinue. <sup>2</sup> Be not forgetful to en-  
tertain strangers, for thereby  
some have entertained angels  
unawares. <sup>3</sup> Remember them  $\S$

α ~ ὄρη. β Rec. add ἡ βασιλικὴ κατασκευασμένη. γ Gb. Μωσῆς. δ Rec. ex. ἀπεργ. ε Rec. κρατύνου.  
ζ ~ το. η Rec. add τῶ. θ ~ —. ι Rec. & Gb. οὐρα. κ ~ λαλοῦντες. λ ~ εὐλαβείας καὶ φόβου.  
μ Or, enrolled. ν Or, testament. ξ Or, may be shaken. ο Or, let us hold fast



are in bonds, as bound with them: and them which suffer adversity, as being yourselves also in the body.

<sup>4</sup> Marriage is honourable in all, and the bed undefiled: but whoremongers, and adulterers God will judge. <sup>5</sup> Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee. <sup>6</sup> So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

<sup>7</sup> Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. <sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever. <sup>9</sup> Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. <sup>10</sup> We have an altar whereof they have no right to eat, which serve the tabernacle.

<sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup> For here have we no continuing city, but we seek one to come. <sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

<sup>16</sup> But to do good, and to communicate forget not, for with such sacrifices God is well pleased. <sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they

ὡς συνδεδεμένοι· τῶν κακοχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

<sup>4</sup> Τίμος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνος δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. <sup>5</sup> ἀφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι τοῖς παρούσιν. αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω· <sup>6</sup> ὥστε θαρρύνοντας ἡμᾶς λέγειν Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

<sup>7</sup> Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς, μιμείσθε τὴν πίστιν. <sup>8</sup> Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. <sup>9</sup> διδασκαίς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. <sup>10</sup> ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

<sup>11</sup> Ὡν γὰρ εἰσφέρεται ζῶων τὰ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· <sup>12</sup> διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. <sup>13</sup> τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες· <sup>14</sup> οὐ γὰρ ἔχομεν ὡδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. <sup>15</sup> δι' αὐτοῦ οὖν ἀναφύρωμεν θυσίαν αἰνεσεως διαπαντὸς τῷ Θεῷ, τοῦτ' ἔστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

<sup>16</sup> Τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. <sup>17</sup> πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέικετε· αὐτοὶ

<sup>a</sup> ὁ γὰρ.

<sup>b</sup> Rec. περιφασθε.

<sup>c</sup> Or, are the guides.

<sup>d</sup> Gr. confessing to.

<sup>e</sup> Or, guide.

γὰρ ἀγριπνοῦσιν ὑπὲρ τῶν ψυχῶν watch for your souls, as they  
 ὑμῶν, ὡς λόγον ἀποδώσονται· ἵνα μετὰ that must give account, that they  
 χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· may do it with joy, and not with  
 ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. <sup>18</sup> προσεύ- grief: for that is unprofitable  
 χεσθε περὶ ἡμῶν· <sup>18</sup> πεποιθήμεν· γὰρ for you. <sup>18</sup> Pray for us: for  
 ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι we trust we have a good con-  
 καλῶς θέλοντες ἀναστρέφεσθαι· <sup>19</sup> πε- science in all things, willing to  
 ρισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, live honestly. <sup>19</sup> But I beseech  
 ἵνα τάχιον ἀποκατασταθῶ ὑμῖν. you the rather to do this, that  
 I may be restored to you the  
 sooner.

<sup>20</sup> Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγα- <sup>20</sup> Now the God of peace, that  
 γὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προ- brought again from <sup>†</sup> dead our  
 βάτων τὸν μέγαν ἐν αἵματι διαθήκης Lord Jesus, that great Shepherd  
 αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, of the sheep, through the blood  
<sup>21</sup> καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγα- of the everlasting <sup>a</sup> covenant,  
 θῶ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, <sup>21</sup> make you perfect in every  
 ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον good work to do his will, <sup>β</sup> work-  
 αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα ing in you that which is well-  
 εἰς τοὺς αἰῶνας <sup>γ</sup> τῶν αἰώνων. ἀμήν. pleasing in his sight, through  
 Jesus Christ, to whom be glory  
 for ever and ever. Amen.

<sup>22</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέ- <sup>22</sup> And I beseech you bre-  
 χεσθε τοῦ λόγου τῆς παρακλήσεως. thren, suffer the word of ex-  
 καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. hortation, for I have written a  
 letter unto you in few words.

<sup>23</sup> Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρ- <sup>23</sup> Know ye, that our brother  
 χηται, ὄψομαι ὑμᾶς. <sup>24</sup> ἀσπάσασθε Timothy is set at liberty, with  
 πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάν- whom if he come shortly, I will  
 τας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ see you. <sup>24</sup> Salute all them <sup>γ</sup>  
 ἀπὸ τῆς Ἰταλίας. have the rule over you, and all  
 the saints. They of Italy salute  
 you.

<sup>25</sup> Ἡ χάρις μετὰ πάντων ὑμῶν <sup>25</sup> Grace be with you all. A-  
 c ἀμήν. men.

## ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

<sup>1</sup> ΙΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ <sup>1</sup> JAMES a servant of God, and  
 Χριστοῦ δοῦλος, ταῖς δώδεκα φυ- of the Lord Jesus Christ, to  
 λαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν. the twelve tribes which are  
 scattered abroad, greeting.

<sup>2</sup> Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί <sup>2</sup> My brethren, count it all

<sup>a</sup> καὶ θεοῦ.

<sup>b</sup> =

<sup>c</sup> —

<sup>a</sup> Or, testament.

<sup>β</sup> Or, doing.

joy when ye fall into divers temptations, <sup>3</sup> knowing *this*, that the trying of your faith worketh patience, <sup>4</sup> but let patience have her perfect work, that ye may be perfect, and entire, wanting nothing.

<sup>5</sup> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. <sup>6</sup> But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed. <sup>7</sup> For let not that man think that he shall receive any thing of the Lord. <sup>8</sup> A double minded man is unstable in all his ways.

<sup>9</sup> Let the brother of low degree, <sup>9</sup> rejoice in that he is exalted: <sup>10</sup> but the rich, in  $\gamma$  he is made low: because as the flower of the grass he shall pass away. <sup>11</sup> For the sun is no sooner risen with a burning heat, but it withereth the grass; and  $\zeta$  flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

<sup>12</sup> Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. <sup>13</sup> Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with  $\theta$  evil, neither tempteth he any man. <sup>14</sup> But every man is tempted, when he is drawn away of his own lust, and enticed. <sup>15</sup> Then when lust hath conceived, it bringeth forth sin: & sin, when it is finished, bringeth forth death.

<sup>16</sup> Do not err, my beloved brethren. <sup>17</sup> Every good gift, and every perfect gift is from above, and cometh down from

μου, ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις, <sup>3</sup> γινώσκοντες ὅτι τὸ δοκιμὸν ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· <sup>4</sup> ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

<sup>5</sup> Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. <sup>6</sup> αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. <sup>7</sup> μὴ γὰρ οἰεσθῶ ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεται τι παρὰ τοῦ Κυρίου. <sup>8</sup> ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

<sup>9</sup> Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· <sup>10</sup> ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται. <sup>11</sup> ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρακε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

<sup>12</sup> Μακάριος ἄνθρωπος ὁς ὑπομένει πειρασμόν· ὅτι δοκιμὸς γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν. <sup>13</sup> μηδεὶς πειραζόμενος λεγέτω· Ὅτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. <sup>14</sup> ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελεγκόμενος καὶ δελεαζόμενος· <sup>15</sup> εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκίει θάνατον.

<sup>16</sup> Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· <sup>17</sup> πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶ, καταβαῖνον

ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι παραλλαγή, ἢ τροπῆς ἀποσκίασμα. <sup>18</sup> βουλευθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

<sup>19</sup> Ἄρα, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. <sup>20</sup> ὀργὴ γὰρ ἄνδρος, δικαιοσύνην θεοῦ οὐ κατεργάζεται. <sup>21</sup> διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

<sup>22</sup> Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς. <sup>23</sup> ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανούοντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσώπτρῳ. <sup>24</sup> κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπέλαβeto ὁποῖος ἦν. <sup>25</sup> ὁ δὲ παρακύννας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

<sup>26</sup> Εἴ τις δοκεῖ θρησκὸς εἶναι <sup>c</sup> μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. <sup>27</sup> θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ <sup>d</sup> τῷ θεῷ καὶ πατρὶ αὐτῇ ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

2. Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. <sup>2</sup> ἂν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ

the Father of lights, with whom is no variableness, neither shadow of turning. <sup>18</sup> Of his own will begat he us, with the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup> Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. <sup>20</sup> For the wrath of man worketh not the righteousness of God. <sup>21</sup> Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

<sup>22</sup> But be ye doers of <sup>f</sup> word, and not hearers only, deceiving your own selves. <sup>23</sup> For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup> for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup> But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his <sup>a</sup> deed.

<sup>26</sup> If any man among you seem to be religious, & brideth not his tongue, but deceiveth his own heart, this man's religion is vain. <sup>27</sup> Pure religion and undefiled before God and the Father, is this, to visit the fatherless & widows in their affliction, and to keep himself unspotted from the world.

2. My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. <sup>2</sup> For if there come unto your <sup>β</sup> assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile

raiment: <sup>a</sup> & ye have respect to him <sup>†</sup> weareth the gay clothing, and say unto him, Sit thou here <sup>a</sup> in a good place: and say to the poor, Stand thou there, or sit here under my footstool: <sup>a</sup> are ye not then partial in yourselves, and are become judges of evil thoughts? <sup>a</sup> Hearken, my beloved brethren, Hath not God chosen <sup>†</sup> poor of this world, rich in faith, and heirs of <sup>†</sup> the kingdom, which he hath promised to them that love him? <sup>a</sup> But ye have despised <sup>†</sup> poor. Do not rich men oppress you, and draw you before the judgment seats? <sup>a</sup> Do not they blaspheme that worthy name, by <sup>†</sup> which ye are called? <sup>a</sup> If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. <sup>a</sup> But if ye have respect to persons, ye commit sin, and are convinced of the law, as transgressors.

<sup>10</sup> For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

<sup>11</sup> For <sup>†</sup> he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

<sup>12</sup> So speak ye, and so do, as they that shall be judged by the law of liberty. <sup>13</sup> For he *shall* have judgment without mercy, that hath shewed no mercy, and mercy <sup>a</sup> rejoiceth against judgment.

<sup>14</sup> What doth it profit, my brethren, though a man say he hath faith, & have not works? can faith save him? <sup>15</sup> If a brother or sister be naked, and destitute of daily food, <sup>16</sup> and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things

ἐσθῆτι, <sup>a</sup> καὶ ἐπιβλέψετε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἶπητε·<sup>a</sup> Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε·<sup>b</sup> ὑπὸ τὸ ὑποπόδιόν μου·<sup>c</sup> <sup>a</sup> καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; <sup>a</sup> ἀκούσατε, ἀδελφοί μου ἀγαπητοί, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου<sup>d</sup>, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγεῖλατο τοῖς ἀγαπῶσιν αὐτόν; <sup>a</sup> ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; <sup>a</sup> οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; <sup>a</sup> εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν· καλῶς ποιεῖτε·<sup>a</sup> εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

<sup>10</sup> Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἐνί, γέγονε πάντων ἔνοχος. <sup>11</sup> ὁ γὰρ εἰπὼν· Μὴ μοιχεύσης, εἶπε καὶ· Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.

<sup>12</sup> Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι·<sup>a</sup> <sup>13</sup> ἡ γὰρ κρίσις <sup>a</sup> ἀνίλεως· τῷ μὴ ποιήσαντι ἔλεος· <sup>a</sup> κατακαυχᾶται ἔλεος κρίσεως.

<sup>14</sup> Τί τὸ ὄφελος, ἀδελφοί μου, εἰ ἂν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; <sup>15</sup> εἰ ἂν εἰδῇ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχονσι καὶ λιπόμενοι ὥσι τῆς ἐφημέρου τροφῆς, <sup>16</sup> εἶπῃ δὲ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ ὥστε δὲ αὐτοῖς τὰ

<sup>a</sup> Rec. add αὐτοῖς. <sup>b</sup>  $\Xi$   $\Xi$   $\Xi$   $\Xi$  Rec. add ποτε. <sup>c</sup>  $\Xi$  ἀνίλεως. <sup>d</sup> Rec. add παρ.  $\Xi$   $\Xi$   $\Xi$   $\Xi$  Or, well, or, seemly. <sup>e</sup> Or, that. <sup>f</sup> Or, that law which said. <sup>g</sup> Or, gloriously.

ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; <sup>17</sup> οὕτω καὶ ἡ πίστις, εἰ μὴ <sup>a</sup> ἔχῃ ἔργα, νεκρά ἐστὶ καθ' ἑαυτήν. <sup>18</sup> ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις, καὶ γὰρ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου <sup>b</sup> χωρὶς τῶν ἔργων σου, καὶ γὰρ δεῖξω σοὶ ἐκ τῶν ἔργων μου τὴν πίστιν <sup>c</sup> μου. <sup>19</sup> σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστὶ· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι. <sup>20</sup> θέλεις δὲ γνῶναι, ὡς ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν;

<sup>21</sup> Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <sup>22</sup> βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; <sup>23</sup> καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. <sup>24</sup> Ὁρᾶτε <sup>d</sup> ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον;

<sup>25</sup> Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδὸν ἐκβαλούσα; <sup>26</sup> ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν.

3. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληψόμεθα· <sup>2</sup> πολλὰ γὰρ πταίοντες πάντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. <sup>3</sup> Ἴδε τῶν ἵππων τοὺς χαλινούς· εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγόμεν. <sup>4</sup> Ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μεταγέται ὑπὸ ἐλαχίστου

which are needful to the body: what doth it profit? <sup>17</sup> Even so faith, if it hath not works, is dead being alone. <sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith <sup>β</sup> without thy works, and I will shew thee my faith by my works. <sup>19</sup> Thou believest <sup>γ</sup> there is one God, thou doest well: the devils also believe, and tremble. <sup>20</sup> But wilt thou know, O vain man, that faith without works is dead?

<sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? <sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. <sup>24</sup> Ye see then, how that by works a man is justified, and not by faith only.

<sup>25</sup> Likewise also, was not Rahab <sup>δ</sup> harlot justified by works when she had received <sup>ε</sup> messengers, and had sent them out another way? <sup>26</sup> For as the body without <sup>ζ</sup> spirit is dead, so faith without works is dead also.

3. My brethren, be not many masters, knowing that we shall receive the greater condemnation. <sup>2</sup> For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. <sup>3</sup> Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body. <sup>4</sup> Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very

<sup>a</sup> ἴσως ἔργα ἔχῃ. <sup>b</sup> Bl. & K. ex. <sup>c</sup> ἢ <sup>d</sup> ἢ <sup>e</sup> Rec. add τούτων. <sup>f</sup> Rec. add —. <sup>g</sup> Or, by itself. <sup>h</sup> Some copies read, by thy works. <sup>i</sup> Or, Thou seest. <sup>j</sup> Or, breath. <sup>k</sup> Or, judgment.

small helm, whithersoever the governor listeth. <sup>4</sup> Even so the tongue is a little member, and boasteth great things: behold, how great a matter a little fire kindleth. <sup>5</sup> And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

<sup>7</sup> For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of man-kind. <sup>8</sup> But the tongue can no man tame, it is an unruly evil, full of deadly poison. <sup>9</sup> Therewith bless we God, even the Father: and therewith curse we men, which are made after the similitude of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. <sup>11</sup> Doth a fountain send forth at the same place sweet water and bitter? <sup>12</sup> can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

<sup>13</sup> Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom. <sup>14</sup> But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. <sup>15</sup> This wisdom descendeth not from above, but is earthly, sensual, devilish. <sup>16</sup> For where envying and strife is, there is confusion, & every evil work. <sup>17</sup> But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy. <sup>18</sup> And the

πηδαλίον, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. <sup>6</sup> οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ καὶ μεγαλαυχεῖ. ἰδοὺ ὀλίγον πῦρ ἥλικην ὕλην ἀνάπτει. <sup>6</sup> καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. <sup>7</sup> οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γέννης.

<sup>7</sup> Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. <sup>8</sup> τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ τοῦ θανάτηφόρου. <sup>9</sup> ἐν αὐτῇ εὐλογοῦμεν τὸν Θεόν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας. <sup>10</sup> ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα· οὐ χρη, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. <sup>11</sup> μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῖκει τὸ γλυκὺ καὶ τὸ πικρὸν; <sup>12</sup> μή δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἡ ἄμπελος σύκα; <sup>13</sup> οὕτως· οὐδεμία πηγὴ ἄλκον καὶ γλυκὺ ποιῆσαι ὕδωρ.

<sup>13</sup> Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πρᾶττι σοφίας. <sup>14</sup> εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψευδεσθε κατὰ τῆς ἀληθείας. <sup>15</sup> οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. <sup>16</sup> ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. <sup>17</sup> ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνὴ ἐστίν, ἔπειτα εἰρηρικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. <sup>18</sup> καρπὸς

<sup>6</sup> ἢ βούληται. <sup>6</sup> Em. add ἡμῶν. <sup>6</sup> Or, Κρίνον. <sup>7</sup> ἢ ὁμοίωσιν ἀλλοῦ. <sup>8</sup> Or, wood. <sup>9</sup> Gr. nature of man. <sup>10</sup> Or, hole. <sup>11</sup> Or, natural. <sup>12</sup> Gr. tumult, or, inquietness. <sup>13</sup> Or, without wrangling.

δὲ ὡς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην.

4. Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ὁ ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ὡς ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσθε.

4 Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; ὁ μείζων δὲ δίδωσι χάριν διὸ λέγει· Ὁ Θεὸς ὑπερηφάνους ἀντιτάσσειται, ταπεινοὺς δὲ δίδωσι χάριν. 7 Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ φεύγεται ἀπ' ὑμῶν· ἐγγίστατε τῷ Θεῷ, καὶ ἐγγίει ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, δίψυχοι. 9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. 10 ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτὴς. 12 εἰς ἐστὶν ὁ νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὃς κρίνεις τὸν ἕτερον;

fruit of righteousness is sown in peace, of them that make peace.

4. From whence come wars & fightings among you? come they not hence, even of your lusts, that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God. Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy? But he giveth more grace, wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God: resist the devil, & he will flee from you. Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purify your hearts ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another (brethren): he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

a Rec. add της. b —. Rec. & Gb. om. c Rec. ουκ εχετε δε. —. d κας ουκ εχετε. d ‡ e ο η. f Rec. om. g Rec. om. h ο ονειρων τον πλησιον. i Or, brawlings. j Or, pleasures. k Or, pleasures. l Or, obviously.



<sup>13</sup> Go to now ye that say, To day or to morrow we will go into such a city and continue there a year, and buy, and sell, and get gain: <sup>14</sup> whereas ye know not what *shall be* on the morrow: for what is your life? <sup>15</sup> It is even a vapour that appeareth for a little time, and then vanisheth away. <sup>15</sup> For that ye ought to say, if the Lord will, we shall live, and do this, or that. <sup>16</sup> But now ye rejoice in your boastings: all such rejoicing is evil. <sup>17</sup> Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. <sup>2</sup> Your riches are corrupted, and your garments moth-eaten: <sup>3</sup> your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. <sup>4</sup> Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth. <sup>5</sup> Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter: <sup>6</sup> ye have condemned, and killed the just, and he doth not resist you.

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. <sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

<sup>13</sup> Ἄγε νῦν οἱ λέγοντες· Σήμερον <sup>2</sup> καὶ <sup>3</sup> αὐριον <sup>4</sup> πορευσώμεθα εἰς τινδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν· <sup>14</sup> οὐκ ἔστιν οὐκ ἐπίστασθε τὸ τῆς αὐριον· (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γὰρ <sup>15</sup> ἐστὶν ἡ πρὸς ὀλίγον φαινόμενη, ἔπειτα δὲ ἀφανίζομένη) <sup>15</sup> ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ <sup>16</sup> ποιήσωμεν· τοῦτο ἡ ἐκείνο. <sup>16</sup> νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. <sup>17</sup> εἰδοὶ οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἐστίν.

5. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς τάλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. <sup>2</sup> ὁ πλούτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν· <sup>3</sup> ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατιώται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις· <sup>4</sup> ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμυσάντων τὰς χῶρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν. <sup>5</sup> ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπατάλησατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. <sup>6</sup> κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

<sup>7</sup> Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμονα καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρῶτον καὶ ὄψιμον· <sup>8</sup> μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε.

<sup>13</sup> Br. & Elz. γ <sup>14</sup> Br. & Elz. πορευσώμεθα . . . πορευομαι . . . ἐμπορευσώμεθα . . . κερδήσωμεν. <sup>15</sup> ἐστὶν <sup>16</sup> St. & Elz. πορευομαι. <sup>17</sup> Or. For it is. <sup>18</sup> Or. Be long patient, or, suffer with long patience.

<sup>9</sup> Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ <sup>a</sup> κριθήτε· ἰδοὺ <sup>b</sup> ὁ <sup>c</sup> κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. <sup>10</sup> ὑπόδειγμα λάβετε, <sup>c</sup> ἀδελφοί μου, τῆς κακοπαθείας, καὶ τῆς μακροθυμίας, τοὺς προφήτας οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. <sup>11</sup> ἰδοὺ μακαρίζομεν τοὺς <sup>d</sup> ὑπομένοντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι <sup>e</sup> πολὺσπλαγχνός <sup>f</sup> ἐστὶν ὁ Κύριος καὶ οἰκτίρμων.

<sup>12</sup> Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὑμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὅρκον· ἦτω δέ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ <sup>g</sup> ὑπὸ κρίσιν <sup>h</sup> πέσητε.

<sup>13</sup> Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. <sup>14</sup> ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. <sup>15</sup> καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κὰν ἁμαρτίας ἦ πεποικηκὼς, ἀφεθήσεται αὐτῷ.

<sup>16</sup> Ἐξομολογεῖσθε ἀλλήλοις τὰ παρὰ τὰ ἁμαρτήματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε· πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. <sup>17</sup> Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσήξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. <sup>18</sup> καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

<sup>19</sup> Ἀδελφοί, εἴαν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν, <sup>20</sup> γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πληθύνον ἁμαρτιῶν.

<sup>9</sup> Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. <sup>10</sup> Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. <sup>11</sup> Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy.

<sup>12</sup> But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay: lest ye fall into condemnation.

<sup>13</sup> Is any among you afflicted? let him pray. Is any merry? let him sing psalms. <sup>14</sup> Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: <sup>15</sup> and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.

<sup>16</sup> Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much. <sup>17</sup> Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

<sup>19</sup> Brethren, if any of you do err from the truth, and one convert him, <sup>20</sup> let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

<sup>a</sup> Κοσ. κατακριθῆτε. <sup>b</sup> Κοσ. οὐ. <sup>c</sup> Κοσ. τ. παρ. ἀδελ. μ. <sup>d</sup> ὁ ὑπομένοντας. <sup>e</sup> ὁ πολὺσπλαγχνός. <sup>f</sup> ὁ ὡς εἰς ὑποκριτοῦ. <sup>g</sup> Ὁτ, Grava, ut, κρίνετε not. <sup>h</sup> Ὁτ, in his iays.

## Π Ε Τ Ρ Ο Υ

## Ε Π Ι Σ Τ Ο Λ Η Π Ρ Ω Τ Η.

**PETER** an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven <sup>5</sup> for you, <sup>6</sup> who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. <sup>7</sup> Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: <sup>8</sup> that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: <sup>9</sup> whom having not seen, ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory, <sup>10</sup> receiving the end of your faith, even the salvation of your souls:

<sup>11</sup> of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, <sup>12</sup> searching

**ΠΕΤΡΟΣ** απόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, <sup>2</sup> κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἀγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.

<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>4</sup> εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, <sup>5</sup> τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· <sup>6</sup> ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, (εἰ δέον ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς· <sup>7</sup> ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου, τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν ἀποκαλύψει Ἰησοῦ Χριστοῦ· <sup>8</sup> ὃν οὐκ εἰδότες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρώντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρὰ ἀνεκλαλήτῃ καὶ δεδοξασμένῃ, <sup>9</sup> κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν·

<sup>10</sup> Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, <sup>11</sup> ἐρευν-

a Viz. *gras*.b St. & *Sts.* *gras*.

c Rec. πολλοὺς ταπεινωτῶν

d Gr. much.

e Or. for us.

νῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· <sup>12</sup> οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, \* ὑμῖν\* δὲ δικόκουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς <sup>13</sup> ἐν\* Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

<sup>13</sup> Διὸ ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελειῶς ἐλπίζετε ἐπὶ τῇ φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. <sup>14</sup> ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, <sup>15</sup> ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· <sup>16</sup> διότι γέγραπται· "Ἄγιοι ἐγένεσθε," ὅτι ἐγὼ ἁγίός εἰμι.

<sup>17</sup> Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἠναστράφητε· <sup>18</sup> εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, <sup>19</sup> ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ· <sup>20</sup> προεγνωσμένον μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' <sup>a</sup> ἑσχάτων\* τῶν χρόνων δι' ὑμᾶς, <sup>21</sup> τοὺς δι' αὐτοῦ πιστευοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

<sup>22</sup> Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας \* διὰ Πνεύματος\* εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· <sup>23</sup> ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ

what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. <sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them <sup>†</sup> have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into.

<sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope <sup>a</sup> to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ: <sup>14</sup> as obedient children, not fashioning yourselves according to <sup>†</sup> former lusts, in your ignorance: <sup>15</sup> but as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup> because it is written, Be ye holy, for I am holy.

<sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: <sup>18</sup> forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation <sup>received</sup> by tradition from your fathers; <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot, <sup>20</sup> who verily was foreordained before the foundation of the world, but was manifest in these last times for you: <sup>21</sup> who by him do believe in God that raised him up from <sup>†</sup> dead, and gave him glory, <sup>†</sup> your faith and hope might be in God.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through <sup>†</sup> Spirit, unto unfeigned love of the brethren: see that ye love one another with a pure heart fervently, <sup>23</sup> being born again, not of corruptible seed, but of incorruptible, by

\* Rec. ∞ ημικ.

b →

c ∞ σεσεθε.

d ∞ σεχστων.

e †

\* Gr. perfectly.

the word of God which liveth and abideth for ever. <sup>24</sup> For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away. <sup>25</sup> But the word of the Lord endureth for ever: and this is the word which by the gospel is preached unto you. 2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, <sup>2</sup> as newborn babes desire the sincere milk of the word, that ye may grow thereby, <sup>3</sup> if so be ye have tasted that the Lord is gracious.

<sup>4</sup> To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, <sup>5</sup> ye also as lively stones, <sup>6</sup> are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>7</sup> Wherefore it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him, shall not be confounded. <sup>8</sup> Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>9</sup> and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed. <sup>10</sup> But ye are a chosen generation, a royal priesthood, an holy nation, <sup>11</sup> a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light: <sup>12</sup> which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims,

λόγου ζώντος Θεοῦ καὶ μένοντος <sup>24</sup>. διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα <sup>25</sup> αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· <sup>26</sup> τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. 2. ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλίαις, <sup>3</sup> ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῇτε <sup>4</sup> εἰς σωτηρίαν, <sup>5</sup> εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

<sup>4</sup> Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἐντιμον, <sup>5</sup> καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. <sup>6</sup> ἐδιότι περιέχει ἐν τῇ γραφῇ· Ἰδοὺ τίθῃμι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἐντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ κατασχευθῇ. 7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστευουσιν· ἀπειθοῦσι δὲ λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, <sup>8</sup> καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσι τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν· <sup>9</sup> ὑμεῖς δὲ γένος ἐκλεκτὸν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· <sup>10</sup> οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

<sup>11</sup> Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρ-

<sup>a</sup> Rec. add εἰς τὸν αἰῶνα. <sup>b</sup> Rec. ὡς ἀνθρώπων. <sup>c</sup> Rec. om. <sup>d</sup> Rec. om. <sup>e</sup> Rec. ὡς κατὰ. <sup>f</sup> Or, For th. <sup>g</sup> Or, be ye built. <sup>h</sup> Or, he is an honour. <sup>i</sup> Or, a purchased people. <sup>j</sup> Or, virtues.

κικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. <sup>12</sup> τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

<sup>13</sup> Ὑποτάγητε ᾧ οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· <sup>14</sup> εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἑταίρων δὲ ἀγαθοποιῶν.

<sup>15</sup> ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· <sup>16</sup> ὡς ἐλευθεροὶ, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ. <sup>17</sup> πάντας τιμῆσατε· τὴν ἀδελφότητα ἀγαπάτε· τὸν Θεὸν φοβείσθε· τὸν βασιλέα τιμᾶτε.

<sup>18</sup> Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. <sup>19</sup> τοῦτο γὰρ χάρις, εἰ διὰ συνειδήσιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως· <sup>20</sup> ποῖον γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ. <sup>21</sup> εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὁ ἡμῶν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσῃτε τοῖς ἵχνεσιν αὐτοῦ· <sup>22</sup> ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ· <sup>23</sup> ὃς λαιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἡπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως· <sup>24</sup> ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ

abstain from fleshly lusts, which war against the soul, <sup>12</sup> having your conversation honest among Gentiles, that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation.

<sup>13</sup> Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, <sup>14</sup> or unto governors, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. <sup>16</sup> As free, and not using your liberty for a cloak of maliciousness, but as servants of God. <sup>17</sup> Honour all men. Love the brotherhood. Fear God. Honour the king.

<sup>18</sup> Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. <sup>19</sup> For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup> For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently: but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. <sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. <sup>22</sup> Who did no sin, neither was guile found in his mouth. <sup>23</sup> Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. <sup>24</sup> Who his own self bare our sins in his own body on a tree, that we being dead to sin, should live unto righteousness,

<sup>a</sup> Rec. add *propter*. <sup>b</sup> Or, *wherein*. <sup>c</sup> Or, *having*. <sup>d</sup> Or, *esteem*. <sup>e</sup> Or, *thank*. <sup>f</sup> Some read, *for you*. <sup>g</sup> Or, *committed his cause*. <sup>h</sup> Or, *to*.

by whose stripes ye were healed. <sup>16</sup> For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

3. Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of <sup>†</sup> wives: <sup>2</sup> while they behold your chaste conversation coupled with fear: <sup>3</sup> whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel. <sup>4</sup> But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. <sup>5</sup> For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands. <sup>6</sup> Even as Sara obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

<sup>7</sup> Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

<sup>8</sup> Finally, be ye all of one mind, having compassion one of another, <sup>9</sup> love as brethren, be pitiful, be courteous, <sup>9</sup> not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. <sup>10</sup> For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: <sup>11</sup> let him eschew evil and do good, let him seek peace and ensue it. <sup>12</sup> For the eyes of

τῷ μάλωπι <sup>2</sup> αὐτοῦ<sup>3</sup> λάβητε. <sup>25</sup> ἦτε γάρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπειστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

3. Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινας ἀπειθούσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου <sup>β</sup> κερδηθήσονται, <sup>2</sup> ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν. <sup>3</sup> ὥν ἔστω οὐχ ὁ ἑξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος· <sup>4</sup> ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελές. <sup>5</sup> οὕτω γάρ ποτε καὶ αἱ ἁγίαι γυναῖκες αἱ ἐλπίζουσαι <sup>ε</sup> ἐπὶ τὸν<sup>3</sup> Θεόν, ἐκόσμου ἐάντας, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν <sup>6</sup> ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα· ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

<sup>7</sup> Οἱ ἄνδρες, ὁμοίως, συνιοικούντες κατὰ γνῶσιν, ὡς ἀσθενεστέρω σκευὴ τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ <sup>δ</sup> συγκληρονόμοι<sup>3</sup> χάριτος ζωῆς, εἰς τὸ μὴ <sup>ε</sup> ἐγκόπτεσθαι<sup>3</sup> τὰς προσευχὰς ὑμῶν. <sup>8</sup> Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχοι, ταπεινόφρονες· <sup>9</sup> μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τὸνναντίον δὲ εὐλογοῦντες. <sup>9</sup> εἰδότες<sup>3</sup> ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. <sup>10</sup> Ὁ γὰρ θέλων ζῶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον. <sup>11</sup> ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω <sup>β</sup> ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. <sup>12</sup> ὅτι

<sup>2</sup> → <sup>β</sup> ἐκπρόσθεσται. <sup>3</sup> ὡς. <sup>δ</sup> ἐκκληρονόμοις. <sup>ε</sup> Rec. ἀποκοπῆσαι. <sup>φ</sup> Rec. φ. λοφῶν. <sup>ζ</sup> → <sup>h</sup> St. op. per epistolam. <sup>i</sup> Rec. & Gb. add os. <sup>2</sup> Gr. children. <sup>β</sup> Or, loving to the brethren

ὀφθαλμοὶ Κυρίου ἐπὶ δίκαιους, καὶ ὤτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

<sup>13</sup> Καὶ τίς ὁ κακῶσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ <sup>a</sup> μιμηταὶ γενήσθε; <sup>14</sup> ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· <sup>15</sup> Κύριον δὲ τὸν <sup>b</sup> Θεόν <sup>c</sup> ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν. ἔτοιμοι δὲ αἰετὸς πρὸς ἀπολογίαν παντὶ τῷ αἰτούντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραύτητος καὶ φόβου· <sup>16</sup> συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ <sup>c</sup> καταλαλώσιν ὑμῶν ὡς κακοποιῶν, κατασχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

<sup>17</sup> Κρεῖττον γὰρ ἀγαθοποιούντας, εἰ <sup>d</sup> θελοῖ τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιούντας· <sup>18</sup> ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν <sup>e</sup> ἔπαθε, <sup>f</sup> δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ <sup>g</sup> πνεύματι, <sup>19</sup> ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, <sup>20</sup> ἀπειθήσασί ποτε, ὅτε <sup>h</sup> ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τοῦτ' ἐστὶν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὕδατος, <sup>21</sup> <sup>b</sup> ὁ <sup>i</sup> καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ρύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, <sup>22</sup> ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

4. Χριστοῦ οὖν παθόντος <sup>i</sup> ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἐννοίαν ὀπλίσασθε· ὅτι ὁ παθὼν <sup>k</sup> ἐν <sup>j</sup> σαρκί, ἀνέπαυται ἁμαρτίας· <sup>2</sup> εἰς τὸ μηκέτι ἐνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι

the Lord are over <sup>j</sup> righteous, and his ears are open unto their prayers: but the face of the Lord is <sup>k</sup> against them <sup>j</sup> do evil.

<sup>13</sup> And who is he that will harm you, if ye be followers of that which is good? <sup>14</sup> But and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled: <sup>15</sup> but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness & <sup>l</sup> fear: <sup>16</sup> having a good conscience, that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

<sup>17</sup> For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. <sup>19</sup> By which also he went and preached unto the spirits in prison, <sup>20</sup> which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing: wherein saw, that is, eight souls were saved by water. <sup>21</sup> The like figure whereunto, even baptism, doth also now save us. (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. <sup>22</sup> Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

4. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in <sup>j</sup> flesh, hath ceased from sin: <sup>2</sup> that he no longer should live the rest of his time

<sup>a</sup> ἢ ἐκζηταί. <sup>b</sup> ὁ Χριστός. <sup>c</sup> ἢ καταλαλοῦσιν. <sup>d</sup> θεὸς θελοῖ. <sup>e</sup> ἢ παθεῖν. <sup>f</sup> Rec. add τῷ. <sup>g</sup> Rec. ἀναξ ἐκδέχετο. <sup>h</sup> Ill. & Elz. φ. <sup>i</sup> → <sup>k</sup> → <sup>j</sup> Gr. ὅπου. <sup>l</sup> Gr. reverentia.



in the flesh, to the lusts of men, but to the will of God. <sup>3</sup> For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. <sup>4</sup> Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you: <sup>5</sup> who shall give account to him that is ready to judge the quick and the dead. <sup>6</sup> For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

<sup>7</sup> But the end of all things is at hand: be ye therefore sober and watch unto prayer. <sup>8</sup> And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. <sup>9</sup> Use hospitality one to another without grudging. <sup>10</sup> As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. <sup>11</sup> If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

<sup>12</sup> Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. <sup>13</sup> But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. <sup>14</sup> If ye be reproached for the name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. <sup>3</sup> ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ ἐβέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· <sup>4</sup> ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· <sup>5</sup> οἱ ἀποδώσουσι λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας καὶ νεκρούς. <sup>6</sup> εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

<sup>7</sup> Πάντων δὲ τὸ τέλος ἤγγικε. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς· <sup>8</sup> πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενὴ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν· <sup>9</sup> φιλόξενοι εἰς ἀλλήλους, ἅνευ γογγυσμῶν· <sup>10</sup> ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ· <sup>11</sup> εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>12</sup> Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβαίνοντος· <sup>13</sup> ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. <sup>14</sup> εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ δυνάμεως καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμῖς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμῶν δοξάζεται.

α → β δ ε βουλῆμα δ — St. om ε εὐκαλεῖται. f γογγυσμῶν. g Ba. & Eiz. καθ' h — Rec. & Gb. om. i — Or, will.

<sup>15</sup> μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἄλλοτριοεπίσκοπος· <sup>16</sup> εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ <sup>a</sup>μέρει· τούτῳ. <sup>17</sup> ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; <sup>18</sup> καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς πὺ φανέται; <sup>19</sup> ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς <sup>b</sup>ἑαυτῶν ἐν ἀγαθοποιίᾳ.

5. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, <sup>2</sup> ποιμάνετε τὸ ἐν ὑμῖν ποιῆμιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως· μὴδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· <sup>3</sup> μὴδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· <sup>4</sup> καὶ φανερωθέντες τοῦ ἀρχιποίμενος, κομείσθε τὸν ἁμαράντινον τῆς δόξης στέφανον.

<sup>5</sup> Ὅμοιως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις <sup>c</sup>ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομίσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. <sup>6</sup> ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· <sup>7</sup> πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτὸν, ὅτι αὐτὸς μέλει περὶ ὑμῶν.

<sup>8</sup> Νήψατε, γρηγορήσατε· <sup>d</sup> ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ· <sup>9</sup> ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ

<sup>15</sup> But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. <sup>16</sup> Yet if any *man* suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. <sup>17</sup> For the time is *come* that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? <sup>18</sup> And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? <sup>19</sup> Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

5. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. <sup>2</sup> Feed the flock of God <sup>a</sup> which is among you, taking the oversight *thereof*, not by constraint, but willingly: not for filthy lucre, but of a ready mind: <sup>3</sup> neither as <sup>b</sup> being lords over God's heritage: but being ensamples to the flock. <sup>4</sup> And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

<sup>5</sup> Likewise ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. <sup>6</sup> Humble yourselves therefore under <sup>γ</sup> mighty hand of God, that he may exalt you in due time, <sup>7</sup> casting all your care upon him, for he careth for you.

<sup>8</sup> Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour. <sup>9</sup> Whom resist stedfast in the faith, knowing that the same

<sup>a</sup> ἢ ὁμοίως. <sup>b</sup> ὡς αὐτῶν. <sup>c</sup> → <sup>d</sup> Hoc. add. etc. <sup>e</sup> Or, as much as in you is. <sup>f</sup> Or, overruling.

afflictions are accomplished in your brethren that are in the world.

<sup>10</sup> But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. <sup>11</sup> To him be glory and dominion for ever and ever. Amen.

<sup>12</sup> By Silvanus a faithful brother unto you, (as I suppose) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand. <sup>13</sup> The church that is at Babylon elected, together with you, saluteth you, and so doth Marcus my son. <sup>14</sup> Greet ye one another with a kiss of charity:

Peace be with you all that are in Christ Jesus. Amen.

αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

<sup>10</sup> Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι, ἐν ἡμᾶς, στήριξει, σθενώσει, θεμελιώσει. <sup>11</sup> αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>12</sup> Διὰ Σιλουανῷ ὑμῶν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγον ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε. <sup>13</sup> ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ Μάρκος ὁ υἱός μου. <sup>14</sup> ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. Ἑ

## ΠΕΤΡΟΥ

### ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through & righteousness of God, and our Saviour Jesus Christ. <sup>2</sup> Grace and peace be multiplied unto you through & knowledge of God, and of Jesus our Lord,

<sup>3</sup> according as his divine power hath given unto us all things & pertain unto life and godliness, through & knowledge of him that hath called us to glory and virtue. <sup>4</sup> Whereby are given unto us exceeding great

ΣΥΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσοτίμοις ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

<sup>3</sup> Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς. <sup>4</sup> δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμα

α. Πτ. ὡς ἡμεῖς. b ὡς κα-αρτίσαι. c — d Rec. ὡς στήριξαι, σθενώσει, θεμελιώσει. — Gk. — θεμελιώσει. — f — g Rec. add ἀμήν. h ὡς ἡμεῖς δόξαν καὶ ἀρετήν. \* Or. ἡγ.

ἐπαγγέλματα δεδωρῆται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. <sup>5</sup> καὶ αὐτὸ τοῦτο δέ, σπουδῇ πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, <sup>6</sup> ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, <sup>7</sup> ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. <sup>8</sup> ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. <sup>9</sup> ὧ γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστὶ, μυωπᾶζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων. <sup>10</sup> διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταισθήτε ποτε. <sup>11</sup> οὕτω γὰρ πλουσιώσῃ ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

<sup>12</sup> Διὸ ὃ οὐκ ἀμελήσω<sup>α</sup> εἰς ὑμᾶς<sup>β</sup> ὑπομνήσκειν περὶ τούτων, καίπερ εἰδόμενος, καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ. <sup>13</sup> δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει. <sup>14</sup> εἰδὼς ὅτι ταχυνή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. <sup>15</sup> σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποιεῖσθαι.

<sup>16</sup> Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. <sup>5</sup> And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; <sup>6</sup> and to knowledge, temperance; and to temperance, patience; and to patience, godliness; <sup>7</sup> and to godliness, brotherly kindness; & to brotherly kindness, charity. <sup>8</sup> For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins. <sup>10</sup> Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. <sup>11</sup> For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup> Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. <sup>13</sup> Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance: <sup>14</sup> knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. <sup>15</sup> Moreover, I will endeavour, that you may be able after my decease, to have these things always in remembrance.

<sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

<sup>17</sup> For he received from God † Father, honour & glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. <sup>18</sup> And this voice which came from heaven we heard, when we were with him in the holy mount. <sup>19</sup> We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: <sup>20</sup> knowing this first, that no prophecy of the scripture is of any private interpretation: <sup>21</sup> for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2. But there were false prophets also among † people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. <sup>3</sup> And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of: <sup>4</sup> and through covetousness shall they with feigned words, make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

<sup>4</sup> For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment: <sup>5</sup> and spared not the old world, but saved Noah the eighth person a preacher of righteousness, bringing in the flood upon the world of the ungodly: <sup>6</sup> and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly: <sup>7</sup> and de-

<sup>17</sup> λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. <sup>18</sup> Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ, <sup>19</sup> καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, (ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ), ἐν ταῖς καρδίαις ὑμῶν· <sup>20</sup> τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται. <sup>21</sup> οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν· <sup>a</sup> ἅγιοι Θεοῦ ἄνθρωποι.

2. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούνεοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν· <sup>2</sup> καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς <sup>b</sup> ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· <sup>3</sup> καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

<sup>4</sup> Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν <sup>c</sup> τηρουμένους· <sup>5</sup> καὶ ἀρχαῖον κόσμον οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· <sup>6</sup> καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν θετικῶς· <sup>7</sup> καὶ δίκαιον Διὶ

<sup>a</sup> Rec. add os.<sup>b</sup> Rec. ἀσελγείαις.<sup>c</sup> Rec. τηρουμένων.<sup>d</sup> Or, at any time.<sup>B</sup> Or, lascivious ways, as some copies read.

καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο·<sup>8</sup> (βλέματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνισεν·)<sup>9</sup> οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·<sup>10</sup> μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος καταφρονούντας.

Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες·<sup>11</sup> ὅπου ἄγγελοι ἰσχυῖ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν "παρὰ Κυρίῳ" βλάσφημον κρίσιν.<sup>12</sup> οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ "γεγεννημένα" εἰς ἄλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,<sup>13</sup> κομιούμενοι μισθὸν ἀδικίας. ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς "ἀπάταις" αὐτῶν, συνευωχούμενοι ὑμῖν,<sup>14</sup> ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ "ἀκαταπαύστους" ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην "πλεονεξίας" ἔχοντες, κατάρas τέκνα,<sup>15</sup> καταλιπόντες "εὐθεΐαν" ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν,<sup>16</sup> ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθελγόμενον, ἐκώλυσε τὴν τοῦ προφήτου παρὰφρονίαν.<sup>17</sup> οὗτοί εἰσι πηγαὶ ἀνδρῶν, καὶ ὁμίχλαι· ὑπὸ λαίλαπος ἐλαννόμεναι, οἷς ὁ ὀσφὸς τοῦ σκύτους "εἰς αἰῶνα" τετήρηται.

<sup>18</sup> Ὑπέρογκα γὰρ ματαιότητος φθελγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις

livered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds.) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government.

Presumptuous are they; self-willed: they are not afraid to speak evil of dignities: where-as angels which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken & destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time: spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you: having eyes full of adultery and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

For when they speak great swelling words of vanity, they allure through the lusts of the

u = b Be. & B12. & Gb. γεγεννημένα. c = ἀπαταίς. d = ἀκαταπαύστους. e Rec. = πλεονεξίας. f Rec. add την. g Rec. ἐπὶ λαίλα. h = Or, dominion. i Some read, against themselves.

flesh, through much wantonness, tho-e that were a clean escaped from them who live in error. <sup>19</sup> While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. <sup>20</sup> For if after they have escaped the pollutions of  $\mathfrak{f}$  world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup> For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. <sup>22</sup> But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

3. This second epistle (be- loved) I now write unto you, in both which I stir up your pure minds by way of remembrance: <sup>2</sup> that ye may be mind- ful of the words which were spoken before by the holy prophets, and of  $\mathfrak{f}$  commandment of us the apostles of the Lord and Saviour: <sup>3</sup> knowing this first, that there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup> and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

<sup>5</sup> For this they willingly are ignorant of,  $\mathfrak{f}$  by the word of God  $\mathfrak{f}$  heavens were of old, and  $\mathfrak{f}$  earth  $\mathfrak{f}$  standing out of the water, and in the water, <sup>6</sup> whereby  $\mathfrak{f}$  world that then was, being overflowed with water, perished. <sup>7</sup> But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

ἡ σαρκὸς, ἀσελγείαις, τοὺς ὀλίγως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρε- φομένους. <sup>19</sup> ἐλευθερίαν αὐτοῖς ἐπα- γελλούμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ὃ γὰρ τις ἡττηται, τούτῳ καὶ δεδούλωται. <sup>20</sup> εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. <sup>21</sup> κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπιγνῶσκειν τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παρα- δοθείσης αὐτοῖς ἀγίας ἐντολῆς. <sup>22</sup> συμ- βέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθείας παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ ὕς λουσαμένη, εἰς κύλισμα βορβόρου.

3. Ταύτην ἤδη, ἀγαπητοί, δευτέρῳ ὑμῖν γράφω ἐπιστολῇν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διὰ νοίαν, <sup>2</sup> μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος· <sup>3</sup> τοῦτο πρώτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν <sup>4</sup> ἐν ἐμπαιγμονῇ ἐμπαίκεται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευ- όμενοι, <sup>5</sup> καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντες οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.

<sup>5</sup> Λανθάνει γὰρ αὐτοὺς τοῦτο θέλω- ρας, ὅτι οὐρανοὶ ἦσαν ἑκκαλαί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα. τῷ τοῦ Θεοῦ λόγῳ, <sup>6</sup> δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· <sup>7</sup> οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τη- ρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπο- λείας τῶν ἀσεβῶν ἀνθρώπων.

• Hs. & Klz. σαρκὸς καὶ ἀσελγείαις. • Rec. σαρκος. • Rec. ἀποφυγόντας. • Rec. καὶ ἐλευθερίαν. • Hs. & Klz. τῷ αὐτῷ. St. αὐτοῦ. • Or, for a little, or, a while, as some read. • Gr. συνίστηναι.

<sup>8</sup> Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. <sup>9</sup> οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ <sup>α</sup> εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. <sup>10</sup> ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς <sup>β</sup>, ἐν ἣ οἱ οὐρανοὶ ροιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

<sup>11</sup> Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, <sup>12</sup> προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται; <sup>13</sup> καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

<sup>14</sup> Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἁμώμητοί· αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, <sup>15</sup> καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθείσαν σοφίαν ἔγραψεν ὑμῖν, <sup>16</sup> ὥς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν <sup>α</sup> οἷς ἔστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστηρικτοὶ στρεβλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

<sup>17</sup> Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ· <sup>18</sup> αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου

<sup>8</sup> But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise (as some men count slackness) but is longsuffering to us-ward, not willing that any should perish, but <sup>γ</sup> all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night, in the which <sup>δ</sup> heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

<sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness, <sup>12</sup> looking for and <sup>ε</sup> hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. <sup>13</sup> Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwell eth righteousness.

<sup>14</sup> Wherefore (beloved) seeing that ye look for such things, be diligent <sup>ζ</sup> ye may be found of him in peace, without spot, and blameless. <sup>15</sup> And account that the longsuffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. <sup>16</sup> As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

<sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also be led away with the error of the wicked, fall from your own stedfastness. <sup>18</sup> But grow in grace, and in the knowledge of

<sup>α</sup> ὡς δὲ ὑμᾶς ὡς εἰς ὑμᾶς. <sup>β</sup> Res. add. et vultus. <sup>γ</sup> ὡς ἀπὸ μακροθυμίας. <sup>δ</sup> ὡς οὐρανός. <sup>ε</sup> Ὁρ., hastening the coming.



1 JOHN I. 1. 568  
our Lord and Saviour Jesus ἡμῶν καὶ σωτὴρ Ἰησοῦ Χριστοῦ.  
Christ: to him be glory both αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν  
now and for ever. Amen. αἰῶνος. ᾠμήν.

ΙΩΑΝΝΟΥ  
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, & our hands have handled of the Word of life, <sup>2</sup> (For the life was manifested, & we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and which was manifested unto us.) <sup>3</sup> That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship with the Father, and with his Son Jesus Christ. <sup>4</sup> And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

**8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we

μεν οὐκ ἔστιν ἡ ἀγγελία ἡ  
ρωμένη.

6 Καὶ αὕτη ἐστὶν ἡ ἀγαγγέλοις  
ἀκηκόαμεν ἀπ' αὐτοῦ ὅτι, καὶ σκοτει-  
νὸν ὅτι ὁ Θεὸς φῶς ἐστίν, καὶ ἐάν τις  
ἐν αὐτῷ οὐκ ἔστιν οὐ σκοτῶμεν, ψευ-  
πῶμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ,  
καὶ ἐν τῷ σκότει περιπατοῦμεν, καὶ  
μεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.  
7 ἐάν δὲ ἐν τῷ φωτὶ περιπα-  
τοῦμεν, αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινοῦ-  
μεν μετ' ἀλλήλων, καὶ τὸ αἶμα τοῦ  
Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς  
ἀπὸ πάσης ἀμαρτίας.

8 Ἐὰν εἰπώμεν ὅτι ἁμαρτίαν  
 μεν, ἑαυτοὺς πλανώμεν, καὶ ἡ  
 9 ἐν ἡμῖν οὐκ ἔστιν. 9 ἐὰν ὁμο

<sup>8</sup> Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. <sup>9</sup> οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινες βραδυνήτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ <sup>a</sup> εἰς ἡμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. <sup>10</sup> ἤξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς, <sup>b</sup> ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

<sup>11</sup> Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, <sup>12</sup> προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται· <sup>13</sup> καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

<sup>14</sup> Διό, ἀγαπητοί, ταῦτα προσδοκώ-  
τες, σπουδάσατε ἀσπιλοι καὶ ἀμώμητοί·  
αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, <sup>15</sup> καὶ τὴν  
τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν  
ἡγάγετε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν  
ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθείσαν  
σοφίαν ἔγραψεν ὑμῖν, <sup>16</sup> ὡς καὶ ἐν  
πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐ-  
ταῖς περὶ τούτων· ἐν οἷς <sup>c</sup> ἐστὶ  
δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστή-  
ρικτοι στρέβλουσιν, ὡς καὶ τὰς λοιπὰς  
γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώ-  
λειαν.

<sup>17</sup> Ὑμεῖς οὖν, ἀγαπητοί, προγινώ-  
σκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν  
ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέ-  
σητε τοῦ ἰδίου στηριγμοῦ· <sup>18</sup> αὐξάνετε  
δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου

<sup>8</sup> But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise (as some men count slackness) but is longsuffering to us-ward, not willing that any should perish, but <sup>†</sup> all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night, in the which <sup>†</sup> heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

<sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness, <sup>12</sup> looking for and <sup>•</sup> hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. <sup>13</sup> Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwell-eth righteousness.

<sup>14</sup> Wherefore (beloved) seeing that ye look for such things, be diligent <sup>†</sup> ye may be found of him in peace, without spot, and blameless. <sup>15</sup> And account that the longsuffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. <sup>16</sup> As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

<sup>17</sup> Ye therefore, beloved, seeing ye know <sup>these things</sup> before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. <sup>18</sup> But grow in grace, and in the knowledge of

<sup>a</sup> ὡς εἰς ἡμᾶς. <sup>b</sup> Rec. add as robbers. <sup>c</sup> ὡς ἀρρητοι. <sup>d</sup> ὡς αἰς. <sup>e</sup> Or, hastening the coming.

<sup>12</sup> I write unto you, little children, because your sins are forgiven you for his name's sake.

<sup>13</sup> I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the Father.

<sup>14</sup> I have written unto you, fathers, because ye have known him that is from the beginning.

I have written unto you, young men, because ye are strong, and the word of God abideth in you, & ye have overcome the wicked one. <sup>15</sup> Love not  $\bar{\eta}$  world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup> And the world passeth away, and the lust thereof, but he that doeth the will of God, abideth for ever.

<sup>18</sup> Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. <sup>19</sup> They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out* that they might be made manifest, that they were not all of us. <sup>20</sup> But ye have an unction from the Holy One, and ye know all things. <sup>21</sup> I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of  $\bar{\eta}$  truth. <sup>22</sup> Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father, and  $\bar{\eta}$  Son. <sup>23</sup> Whosoever denieth the Son, the same hath not the Father: *but he that acknowledgeth the Son, hath the Father also.*

<sup>12</sup> Γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

<sup>13</sup> Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. "γράφω" ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.

<sup>14</sup> Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν. <sup>15</sup> μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. <sup>16</sup> ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. <sup>17</sup> καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ. ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.

<sup>18</sup> Παιδία, ἐσχάτη ὥρα ἐστὶ· καὶ καθὼς ἤκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γέγονασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. <sup>19</sup> ἐξ ἡμῶν ἐξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. <sup>20</sup> καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. <sup>21</sup> οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀληθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. <sup>22</sup> τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. <sup>23</sup> πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει."

<sup>24</sup> Ὑμεῖς ὅν' ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἔαν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ νύφ' καὶ ἐν τῷ πατρὶ μενείτε. <sup>25</sup> καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. <sup>26</sup> ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. <sup>27</sup> καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὥς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶ, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ὁ μενείτε ἐν αὐτῷ.

<sup>28</sup> Καὶ νῦν, τέκνιά, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

<sup>29</sup> Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται. 3. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. <sup>2</sup> ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· οἶδαμεν δέ· ὅτι ἔαν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστὶ.

<sup>3</sup> Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι. <sup>4</sup> πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. <sup>5</sup> καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. <sup>6</sup> πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

<sup>7</sup> Τεκνιά, μηδεὶς πλανᾷ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. <sup>8</sup> ὁ ποιῶν

<sup>24</sup> Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. <sup>25</sup> And this is the promise that he hath promised us, even eternal life. <sup>26</sup> These things have I written unto you, concerning them that seduce you. <sup>27</sup> But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

<sup>28</sup> And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

<sup>29</sup> If ye know that he is righteous, ye know that every one which doeth righteousness, is born of him. 3. Behold, what manner of love the Father hath bestowed upon us, if we should be called the sons of God: therefore the world knoweth us not, because it knew him not. <sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

<sup>3</sup> And every man that hath this hope in him, purifieth himself, even as he is pure. <sup>4</sup> Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. <sup>5</sup> And ye know that he was manifested to take away our sins, & in him is no sin. <sup>6</sup> Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

<sup>7</sup> Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. <sup>8</sup> He that

committeth sin, is of the devil, for the devil sinneth from the beginning: for this purpose the son of God was manifested, that he might destroy <sup>†</sup> works of the devil. <sup>9</sup> Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God. <sup>10</sup> In this the children of God are manifest, and the children of the devil:

whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

<sup>11</sup> For this is the <sup>a</sup> message that ye heard from the beginning, that we should love one another. <sup>12</sup> Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous. <sup>13</sup> Marvel not, my brethren, if the world hate you. <sup>14</sup> We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. <sup>15</sup> Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.

<sup>16</sup> Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. <sup>17</sup> But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? <sup>18</sup> My little children, let us not love in word, neither in tongue, but in deed and in truth.

<sup>19</sup> And hereby we know that we are of the truth, and shall

τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. <sup>9</sup> πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. <sup>10</sup> ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου.

Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. <sup>11</sup> ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· <sup>12</sup> οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. <sup>13</sup> μὴ θαυμάζετε, ἀδελφοί <sup>a</sup> μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. <sup>14</sup> ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ. <sup>15</sup> πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

<sup>16</sup> Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. <sup>17</sup> ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; <sup>18</sup> τεκνία <sup>b</sup> μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ <sup>c</sup> τῇ <sup>d</sup> γλώσσῃ, ἀλλ' <sup>d</sup> ἐν <sup>e</sup> ἔργῳ καὶ ἀληθείᾳ.

<sup>19</sup> Καὶ ἐν τούτῳ <sup>e</sup> γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αὐ-

τοῦ πείσομεν τὰς καρδίας ἡμῶν· <sup>20</sup> ὅτι εἰάν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς κἀρδίας ἡμῶν, καὶ γινώσκει πάντα. <sup>21</sup> ἀγαπητοί, εἰάν ἡ καρδιά ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, <sup>22</sup> καὶ ὁ εἰάν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιούμεν. <sup>23</sup> καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα <sup>α</sup>πιστεύσωμεν<sup>β</sup> τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. <sup>24</sup> καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

4. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. εἰ ἐκ τοῦ Θεοῦ ἐστὶν<sup>α</sup> ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. <sup>2</sup> ἐν τούτῳ <sup>β</sup> γινώσκετε<sup>γ</sup> τὸ Πνεῦμα τοῦ Θεοῦ<sup>δ</sup>· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστὶ. <sup>3</sup> καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ<sup>ε</sup> τὸν<sup>ς</sup> Ἰησοῦν<sup>δ</sup> ἐν σαρκὶ ἐληλυθότα<sup>ς</sup>, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτο ἐστὶ τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἥδη.

<sup>4</sup> Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τέκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. <sup>5</sup> αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. <sup>6</sup> ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν<sup>α</sup>· ὃ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν<sup>β</sup> ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ Πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

<sup>α</sup> assure our hearts before him. <sup>20</sup> For if our heart condemn us, God is greater than our heart, and knoweth all things. <sup>21</sup> Beloved, if our heart condemn us not, *then* have we confidence towards God. <sup>22</sup> And whatsoever we ask, we receive of him, because we keep his commandment, and do those things that are pleasing in his sight. <sup>23</sup> And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. <sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

4. Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. <sup>2</sup> Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in *ἡ* flesh, is of God. <sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof you have heard, that it should come, and even now already is it in the world.

<sup>4</sup> Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. <sup>5</sup> They are of the world: therefore speak they of the world, and the world heareth them. <sup>6</sup> We are of God: he that knoweth God, heareth us: he that is not of God heareth not us, hereby know we the spirit of truth, and the spirit of error.

<sup>α</sup> πιστεύομεν. <sup>β</sup> γινώσκωμεν. <sup>γ</sup> → <sup>δ</sup> Rec. add Χριστόν. <sup>ε</sup> ὁ, om. <sup>ς</sup> Gr. πορεύσει.

<sup>7</sup> Beloved, let us love one another; for love is of God: and every one that loveth, is born of God and knoweth God. <sup>8</sup> He that loveth not, knoweth not God: for God is love. <sup>9</sup> In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we ought also to love one another. <sup>12</sup> No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. <sup>13</sup> Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.

<sup>14</sup> And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world. <sup>15</sup> Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God. <sup>16</sup> And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. <sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. <sup>18</sup> There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love. <sup>19</sup> We love him: because he first loved us.

<sup>20</sup> If a man say, I love God,

<sup>7</sup> Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν· <sup>8</sup> ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. <sup>9</sup> ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. <sup>10</sup> ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. <sup>11</sup> ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. <sup>12</sup> Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. <sup>13</sup> ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν. καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

<sup>14</sup> Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. <sup>15</sup> ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. <sup>16</sup> καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει. καὶ ὁ Θεὸς ἐν αὐτῷ. <sup>17</sup> ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. <sup>18</sup> φόβος οὐκ ἔστι ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. <sup>19</sup> ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

<sup>20</sup> Ἐάν τις εἴπῃ· Ὅτι ἀγαπῶ τὸν

Θεόν· καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν; <sup>21</sup> καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

5. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τῆς Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. <sup>2</sup> ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>3</sup> αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. <sup>4</sup> ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἣ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. <sup>5</sup> τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;

<sup>6</sup> Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. <sup>7</sup> ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, <sup>8</sup> τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

<sup>9</sup> Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. <sup>10</sup> ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? <sup>21</sup> And this commandment have we from him, that he who loveth God, love his brother also.

5. Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. <sup>2</sup> By this we know that we love the children of God, when we love God and keep his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments, and his commandments are not grievous. <sup>4</sup> For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. <sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the son of God?

<sup>6</sup> This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. <sup>7</sup> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. <sup>8</sup> And there are three that bear witness in earth, the spirit, and the water, and the blood, and these three agree in one.

<sup>9</sup> If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. <sup>10</sup> He that believeth on the son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of

α. ὁ κοινῶς. β. ἱ. c. Rec. add ἐν τῷ ὁρώμεν, ο πατήρ, ο λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οὐ τρεῖς ἐν εἰσι. d. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ. e. ὁ αὐτός. f. ὁ αὐτός.



his Son. <sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup> He that hath the Son, hath life; and he that hath not the Son, hath not life.

<sup>13</sup> These things have I written unto you that believe on the name of the son of God, that ye may know, that ye have eternal life, and that ye may believe on the name of the son of God. <sup>14</sup> And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. <sup>15</sup> And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

<sup>16</sup> If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. <sup>17</sup> All unrighteousness is sin, and there is a sin not unto death.

<sup>18</sup> We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. <sup>19</sup> And we know that we are of God, and the whole world lieth in wickedness. <sup>20</sup> And we know that the son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

<sup>21</sup> Little children, keep yourselves from idols. Amen.

<sup>11</sup> καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. <sup>12</sup> ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

<sup>13</sup> Ταῦτα ἔγραψα ὑμῖν<sup>a</sup>, ἵνα εἰδῇτε ὅτι ζωὴν αἰώνιον ἔχετε, <sup>c</sup>οἱ πιστεύοντες εἰς<sup>b</sup> τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. <sup>14</sup> καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· <sup>15</sup> καὶ ἐάν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὁ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾗτήκαμεν παρ' αὐτοῦ.

<sup>16</sup> Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. <sup>17</sup> πᾶσα ἀδικία ἁμαρτία ἐστί· καὶ ἔστιν ἁμαρτία οἱ πρὸς θάνατον.

<sup>18</sup> Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. <sup>19</sup> οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. <sup>20</sup> <sup>d</sup>καὶ οἶδαμεν<sup>e</sup> ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ <sup>e</sup>Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεός· καὶ ἡ ζωὴ αἰώνιος.

<sup>21</sup> Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.<sup>f</sup>

<sup>a</sup> Rec. add τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

<sup>b</sup> Rec. εἰς αὐτόν.

<sup>c</sup> Rec. καὶ ἵνα πιστεύετε εἰς.

<sup>d</sup> Rec. οἶδαμεν δὲ.

<sup>e</sup> → f (C) ζωῇ.

<sup>f</sup> Rec. add αμην.

<sup>g</sup> Or, concerning his



neither bid him, God speed. <sup>11</sup> For he that biddeth him God speed, is partaker of his evil deeds.

<sup>12</sup> Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak a face to face, that our joy may be full.

<sup>13</sup> The children of thy elect sister greet thee. Amen.

καὶ χαίρειν αὐτῷ μὴ λέγετε· <sup>11</sup> ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

<sup>12</sup> Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος· <sup>a</sup> ἐλπίζω γὰρ <sup>b</sup> ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ <sup>c</sup> ἡμῶν <sup>d</sup> ᾗ πεπληρωμένη.

<sup>13</sup> Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.<sup>d</sup>

## ΙΩΑΝΝΟΥ

### ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

THE elder unto the wellbeloved Gaius, whom I love in the truth:

<sup>2</sup> beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. <sup>3</sup> For I rejoiced greatly when thy brethren came and testified of the truth that is in thee, even as thou walkest in the truth. <sup>4</sup> I have no greater joy, than to hear that my children walk in truth.

<sup>5</sup> Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: <sup>6</sup> which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: <sup>7</sup> because that for his name's sake they went forth, taking nothing of the Gentiles. <sup>8</sup> We therefore ought to receive such, that we might be fellowhelpers to the truth.

<sup>9</sup> I wrote unto thy church, but Diotrophes, who loveth to have the preeminence among them, receiveth us not. <sup>10</sup> Wherefore if

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

<sup>2</sup> Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδουταί σου ἡ ψυχή. <sup>3</sup> Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. <sup>4</sup> Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

<sup>5</sup> Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς· καὶ εἰς τοὺς ξένους, <sup>6</sup> οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. <sup>7</sup> ὑπὲρ γὰρ τοῦ ὀνόματος <sup>a</sup> ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν <sup>b</sup> ἔθνων· <sup>8</sup> ἡμεῖς οὖν ὀφείλομεν <sup>c</sup> ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

<sup>9</sup> Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. <sup>10</sup> διὰ τοῦτο, ἐὰν ἔλθω,

a Rec. ὡς ἄλλοι ἐλπίζω. b ὡς γαστρίαι. c ὡς ἡμῶν. d Rec. add ἡμῶν. e ὡς καὶ τούτοις ἐξουσιάζουσιν. f Ba. & Ebe. add αὐτοῦ. g ὡς ἐθνῶν. h ὡς ἐκκλησίας. i Gr. mouth to mouth. j Or, truly. k Or, give

ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις  
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκού-  
μενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται  
τοὺς ἀδελφούς, καὶ τοὺς βουλομένους  
κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.  
<sup>11</sup> ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ  
τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ  
ἐστίν· ὁ <sup>a</sup> κακοποιῶν, οὐχ ἑώρακε τὸν  
Θεόν.

<sup>12</sup> Δημητρίῳ μεμαρτύρηται ὑπὸ πάν-  
των, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ  
ἡμεῖς δὲ μαρτυροῦμεν, καὶ <sup>b</sup>οῖδατε· ὅτι  
ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.

<sup>13</sup> Πολλὰ εἶχον γράφειν, ἀλλ' οὐ  
θέλω διὰ μέλανος καὶ καλάμου σοι  
γράψαι· <sup>14</sup> ἐλπίζω δὲ εὐθέως ἰδεῖν σε,  
καὶ στόμα πρὸς στόμα λαλήσομεν.  
<sup>15</sup> εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι.  
ἀσπάζου τοὺς φίλους κατ' ὄνομα.

I come, I will remember his  
deeds which he doeth, pra-  
tising against us with malicious  
words: and not content there-  
with, neither doth he himself  
receive the brethren, and for-  
biddeth them that would, and  
casteth them out of the church.  
<sup>11</sup> Beloved, follow not <sup>†</sup> which  
is evil, but that which is good.  
He that doeth good, is of God:  
but he that doeth evil, hath not  
seen God.

<sup>12</sup> Demetrius hath good report  
of all men, and of the truth it-  
self: yea, and we also bear  
record, and ye know that our  
record is true.

<sup>13</sup> I had many things to write,  
but I will not with ink and pen  
write unto thee. <sup>14</sup> But I trust  
I shall shortly see thee, and we  
shall speak <sup>a</sup> face to face.  
Peace be to thee. Our friends  
salute thee. Greet the friends  
by name.

## ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ.

ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δούλος,  
ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν <sup>c</sup> Θεῷ  
πατρὶ ἡγιασμένοις· καὶ Ἰησοῦ Χρι-  
στοῦ τετηρημένοις κλητοῖς· <sup>2</sup> ἔλεος  
ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθύν-  
θειη.

<sup>3</sup> Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιού-  
μενος γράφειν ὑμῖν περὶ τῆς κοινῆς  
σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν  
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ  
παραδοθείσῃ τοῖς ἁγίοις πίστει. <sup>4</sup> παρ-  
εισέδυσαν γάρ τινες ἄνθρωποι, οἱ πά-  
λαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα,  
ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν με-  
τατιθέντες εἰς ἀσελγείαν, καὶ τὸν μόνον

JUDE the servant of Jesus  
Christ, and brother of James,  
to them that are sanctified by  
God the Father, and preserved  
in Jesus Christ, and called:  
<sup>2</sup> mercy unto you, and peace,  
and love be multiplied.

<sup>3</sup> Beloved, when I gave all  
diligence to write unto you of <sup>†</sup>  
common salvation: it was need-  
ful for me to write unto you, and  
exhort you <sup>†</sup> ye should earnest-  
ly contend for <sup>†</sup> faith which was  
once delivered unto the saints.  
<sup>4</sup> For there are certain men  
crept in unawares, who were be-  
fore of old ordained to this con-  
demnation, ungodly men, turn-  
ing <sup>†</sup> grace of our God into las-  
civiousness, and denying the

<sup>a</sup> Rec. add. ὁ.

<sup>b</sup> ὁ οἶδας.

<sup>c</sup> Ec. add. τῶ.

<sup>d</sup> ὡς ἀπακηλευσας.

<sup>e</sup> Gr. month to month.

only Lord God, and our Lord Jesus Christ.

<sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt afterward destroyed them that believed not. <sup>6</sup> And the angels which kept not their <sup>a</sup> first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after <sup>b</sup> strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

<sup>8</sup> Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. <sup>9</sup> Yet Michael the archangel, when contending with <sup>γ</sup> devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. <sup>10</sup> But these speak evil of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. <sup>11</sup> Woe unto them, for they have gone in the way of Cain, and ran greedily after <sup>δ</sup> error of Balaam, for reward, and perished in the gainsaying of Core.

<sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. <sup>13</sup> Raging waves of <sup>ε</sup> sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever.

<sup>14</sup> And Enoch also, <sup>ς</sup> seventh

δεσπότην <sup>α</sup> καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

<sup>5</sup> Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, <sup>β</sup> εἰδότες ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σῶσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. <sup>6</sup> ἁγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. <sup>7</sup> ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὅπισω σαρκὸς ἐτέρας, πρόκεινται δείγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

<sup>8</sup> Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. <sup>9</sup> ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμησάτω σοι Κύριος. <sup>10</sup> Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασι βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. <sup>11</sup> οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλοντο.

<sup>12</sup> Οὗτοί εἰσιν <sup>α</sup> ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευχαροῦμενοι, ἀφύβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἀνδροί, ὑπὸ ἀνέμων <sup>δ</sup> παραφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δις ἀποθανόντα, ἐκρίζωθέντα. <sup>13</sup> κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνas· ἀστέρεις πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς <sup>ε</sup> αἶωνα τετήρηται.

<sup>14</sup> Προεφῆτευσεν δὲ καὶ τούτους ἑβ-

<sup>a</sup> Rec. add θεοῦ.

<sup>b</sup> Rec. add αὐτοῦ, ἀποφ.

<sup>γ</sup> Rec. add τοῦ.

<sup>δ</sup> Rec. add αὐ.

<sup>ε</sup> Or, principality.

<sup>ς</sup> Rec. add αὐ.

<sup>ζ</sup> Rec. περιφερόμενοι.

<sup>η</sup> Gr. ether.



## ΑΠΟΚΑΛΥΨΙΣ.

THE Revelation of Jesus

Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John,<sup>2</sup> who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.<sup>3</sup> Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

<sup>4</sup> John to the seven churches in Asia, Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne:<sup>5</sup> and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth:

unto him that loved us, and washed us from our sins in his own blood,<sup>6</sup> and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever, Amen.

<sup>7</sup> Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wall because of him: even so. Amen.

<sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and in the kingdom

ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, <sup>2</sup> ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα <sup>3</sup> εἶδε. <sup>4</sup> μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

<sup>4</sup> Ἰωάννης ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ <sup>5</sup> ὃ ὦν καὶ ὃ ἦν καὶ ὃ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτά πνευμάτων ἃ <sup>6</sup> ἐστίν· ἐνώπιον τοῦ θρόνου αὐτοῦ· <sup>7</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος <sup>8</sup> τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς.

Τῷ <sup>9</sup> ἀγαπῶντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· <sup>10</sup> καὶ ἐποίησεν ἡμᾶς βασιλείαν· ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>7</sup> Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ ἀμήν.

<sup>8</sup> Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω <sup>9</sup>, λέγει ἡ Κύριος ὁ Θεός· ὃ ὦν καὶ ὃ ἦν καὶ ὃ ἐρχόμενος, ὁ παντοκράτωρ.

<sup>9</sup> Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός· ἐν τῇ θλίψει καὶ

<sup>a</sup> Rec. add το. <sup>b</sup> Rec. add του. <sup>c</sup> Rec. add εν. <sup>d</sup> Rec. add εν. <sup>e</sup> Rec. αγωγησαντι. <sup>f</sup> Rec. βασιλεις καλ. <sup>g</sup> Rec. add αριη καλ τολε. <sup>h</sup> Rec. add ο. <sup>i</sup> Rec. om. <sup>k</sup> Rec. ο και —. <sup>l</sup> Rec. και ο. <sup>m</sup> Rec. ο και ο. <sup>n</sup> Rec. ο και ο. <sup>o</sup> Rec. ο και ο. <sup>p</sup> Rec. ο και ο. <sup>q</sup> Rec. ο και ο.

βασιλεία καὶ ὑπομονὴ Ἰησοῦ Χριστοῦ,<sup>a</sup>  
ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ  
Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ  
b διὰ τὴν μαρτυρίαν Ἰησοῦ Ὁ Χριστοῦ.<sup>c</sup>  
10 ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ  
ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν  
μεγάλην ὡς σάλπιγγος, 11 λεγούσης·<sup>d</sup>  
“Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ  
πέμψον ταῖς ἑπτὰ ἐκκλησίαις”, εἰς  
Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέρ-  
γαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις,  
καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδί-  
κειαν.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν  
ἣτις ἔλάλει μετ’ ἐμοῦ· καὶ ἐπιστρέ-  
ψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, 13 καὶ  
ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον  
υἷῳ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ  
περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην  
χρυσήν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ  
τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς  
χιῶν· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ  
πυρός· 15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι  
χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμέ-  
νοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων  
πολλῶν· 16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ  
χειρὶ ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόμα-  
τος αὐτοῦ ῥομφαία δίστομος ὁξεία ἐκ-  
πορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ  
ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

17 Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς  
τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε<sup>e</sup>  
τὴν δεξιάν αὐτοῦ ἐπ’ ἐμέ, λέγων·<sup>f</sup>  
Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ  
ἔσχατος, 18 καὶ ὁ ζῶν· καὶ ἐγενόμην  
νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας  
τῶν αἰώνων· καὶ ἔχω τὰς κλείς τοῦ  
θανάτου καὶ τοῦ αἵδου· 19 γράψον ὅν<sup>g</sup>  
ἂ εἶδες, καὶ ἂ εἴσι, καὶ ἂ μέλλει γίνεσθαι  
μετὰ ταῦτα· 20 τὸ μυστήριον τῶν ἑπτὰ

and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks, 13 and in the midst of the seven candlesticks one like unto a Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head, and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, 15 and his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, I am the first, and the last. 18 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter, 20 the mystery of the

a ~ ἐν Χριστῷ. c ἐν Χριστῷ Ἰησοῦ. b → e ~ d Rec. add ἔγω εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ. e Rec. om. f Rec. add τὰς ἐν Ἀσίᾳ. g ~ —. Rec. & Gb. ἀλλὰ. h ~ i Rec. h Rec. ἐπεθύμη. i Rec. add χεῖρα. m Rec. add μοι. n Rec. add ὁμῶν. o Rec. γίνεσθαι καὶ τὸ P R.



seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of  $\gamma$  seven churches: and the seven candlesticks which thou sawest, are the seven churches.

2. Unto the angel of  $\gamma$  church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:  $\alpha$  I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars:  $\beta$  and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.  $\gamma$  Nevertheless, I have somewhat against thee, because thou hast left thy first love.  $\delta$  Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.  $\epsilon$  But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

$\zeta$  He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

$\eta$  And unto the angel of the church in Smyrna, write, These things saith the first and the last, which was dead, and is alive,  $\theta$  I know thy works, and tribulation, and poverty, but thou art rich, and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.  $\iota$  Fear none of those things which thou shalt suffer: behold, the devil

ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ  $\alpha$  αἱ λυχνίαί αἱ ἑπτὰ,  $\beta$  ἑπτὰ ἐκκλησίαι εἰσι.

2. Τῷ ἀγγέλῳ  $\gamma$  τῆς  $\delta$  ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·  $\alpha$  Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον  $\beta$  σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ  $\gamma$  ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους· εἶναι· καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς,  $\delta$  καὶ  $\epsilon$  ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἐκοπίσας·  $\zeta$  ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.  $\eta$  μνημόνευε οὖν πόθεν  $\theta$  πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι  $\iota$  ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐάν μὴ μετανοήσης.  $\kappa$  ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ.

$\lambda$  Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν  $\mu$  τῷ παραδείσῳ· τοῦ Θεοῦ  $\nu$  μου.

$\xi$  Καὶ τῷ ἀγγέλῳ τῆς  $\zeta$  ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·  $\theta$  Οἶδά σου  $\iota$  τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν· ( $\kappa$  ἀλλὰ πλούσιος εἶ) καὶ τὴν βλασφημίαν  $\lambda$  ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.  $\mu$  μὴδὲν  $\nu$  φοβοῦ ἃ μέλλει πασχεῖν· ἰδοὺ μέλλει  $\xi$  βάλλειν·  $\zeta$  ὁ διά-

$\alpha$  Rec. αἱ ἑπτὰ λυχνίαι αἱ εἶδες.  $\beta$  ὁ γρ.  $\gamma$  Rec. ἐφῆσιν.  $\delta$  —  $\epsilon$  Rec. ἐπείρασας τοὺς φασκοῦντας αὐτὸν ἀποστόλους.  $\zeta$  —  $\eta$  Rec. ἐβάστασας, καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομα μου ἐκοπίσθης, καὶ ὡς ἐκμύρη.  $\iota$  — St. τοχ.  $\kappa$  Rec. μισῶ τοὺς παραδείσαν.  $\lambda$  Rec. om.  $\mu$  Rec. ἐκκλησίαι Σμύρναϊων.  $\nu$  —  $\xi$  Rec. κλονεῖσθαι.  $\zeta$  Rec. om.  $\eta$  ὁ μὴ.  $\theta$  Rec. & Gb. βαλεῖ.  $\iota$  Rec. αὐτὸν.  $\kappa$  ἐκ

βολος ἐξ ὑμῶν<sup>α</sup> εἰς φυλακὴν, ἵνα πειρασθῇτε<sup>β</sup>· καὶ ἔξετε θλίψιν<sup>γ</sup> ἡμερῶν<sup>δ</sup> δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

<sup>11</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις<sup>ε</sup>· ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

<sup>12</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν·

<sup>13</sup> Οἶδα<sup>δ</sup> τὰ ἔργα σου καὶ<sup>ε</sup> πού κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω

τὴν πίστιν μου, καὶ<sup>ε</sup> ἐν ταῖς ἡμέραις<sup>δ</sup> ἐν<sup>ε</sup> αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

<sup>14</sup> ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκε<sup>ε</sup> τῷ<sup>δ</sup> Βαλάκ

βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.

<sup>15</sup> οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν<sup>δ</sup> ἡ<sup>ε</sup> Νικολαϊτῶν ὁμοίως.

<sup>16</sup> μετανόησον<sup>ε</sup> οὖν<sup>δ</sup>· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν

τῇ ῥομφαίᾳ τοῦ στόματός μου.

<sup>17</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω

αὐτῷ<sup>δ</sup> τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν

ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς<sup>ε</sup> οἶδεν<sup>δ</sup>· εἰ μὴ ὁ λαμβάνων.

<sup>18</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς

τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάδων·

<sup>19</sup> Οἶδά σου<sup>δ</sup> τὰ ἔργα καὶ<sup>ε</sup> τὴν ἀγάπην<sup>ε</sup> καὶ τὴν πίστιν, καὶ τὴν διακονίαν,<sup>ε</sup> καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, <sup>β</sup> τὰ ἔσχατα

πλείονα τῶν πρώτων.

<sup>20</sup> ἀλλ' ἔχω κατὰ

shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

<sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh, shall not be hurt of the second death.

<sup>12</sup> And to the angel of the church in Pergamos, write, These things saith he, which hath the sharp sword with two edges: <sup>13</sup> I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in those days, wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

<sup>14</sup> But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

<sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

<sup>16</sup> Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

<sup>18</sup> And unto the angel of the church in Thyatira, write, These things saith the son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: <sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, & thy works, and the last to be more than the first.

<sup>20</sup> Notwithstanding, I have

<sup>α</sup> ὁ ἡμερας. <sup>β</sup> → <sup>γ</sup> <sup>δ</sup> <sup>ε</sup> Rec. κατ. ο. Σερ. <sup>δ</sup> οὐκ οἶδα. <sup>ε</sup> Ba. & Eia. τὸν. St. εν. <sup>β</sup> Rec. & Gb. add <sup>γ</sup> Rec. ο. μου. <sup>δ</sup> Rec. om. <sup>ε</sup> Rec. add φαγεῖν αὐτο. <sup>ζ</sup> Rec. αγω. <sup>η</sup> → <sup>θ</sup> Rec. α. τ. εἰς α. τ. πτω. <sup>ι</sup> Rec. α'

a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup> And I gave her space to repent of her fornication, and she repented not. <sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds. <sup>23</sup> And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. <sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden: <sup>25</sup> but that which ye have already, hold fast till I come.

<sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup> (& he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup> And I will give him <sup>29</sup> morning star. <sup>30</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

3. And unto the angel of the church in Sardis write, These things saith he that hath <sup>1</sup> seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. <sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. <sup>3</sup> Remember therefore, how thou hast received and heard, and

σου<sup>α</sup>, ὅτι ἡ ἀφεῖς<sup>β</sup> τὴν γυναῖκα<sup>γ</sup> ὁ σου<sup>δ</sup> Ἰεζάβελ,<sup>ε</sup> ἣ λέγουσα<sup>ς</sup> ἑαυτὴν προφήτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς<sup>ς</sup> δούλους, πορνεῦσαι καὶ φάγειν εἰδωλόθυτα.<sup>21</sup> καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ<sup>h</sup> καὶ οὐ θέλει μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς.<sup>22</sup> ἰδοὺ<sup>23</sup> βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων<sup>κ</sup> αὐτῆς,<sup>24</sup> καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ<sup>25</sup> καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας<sup>26</sup> καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. <sup>27</sup> ὑμῖν δὲ λέγω τοῖς<sup>28</sup> λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βάθη<sup>29</sup> τοῦ Σατανᾶ, (ὡς λέγουσιν) Οὐ<sup>30</sup> βάλλω<sup>31</sup> ἐφ' ὑμᾶς ἄλλο βάρος<sup>32</sup>· πλὴν ὁ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἴξω.

<sup>26</sup> Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἀκριβέως τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν.<sup>27</sup> καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ<sup>28</sup> ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ γὰρ εἶληφα παρὰ τοῦ πατρὸς μου<sup>29</sup> καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωΐνον.<sup>30</sup> ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

3. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ<sup>1</sup> πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ<sup>2</sup> γίνου γρηγορῶν, καὶ στηρίσον<sup>3</sup> τὰ λοιπὰ ὁ ἔμελλον ἀποθανεῖν<sup>4</sup> οὐ γὰρ εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ<sup>5</sup> μου.<sup>6</sup> μνημόνευε οὖν πῶς εἶληφας<sup>7</sup> καὶ ἤκουσας, καὶ τήρει,

<sup>a</sup> Rec. add ολιγα. <sup>b</sup> Rec. εἰς. <sup>c</sup> Rec. εἰς. <sup>d</sup> Rec. εἰς. <sup>e</sup> Rec. εἰς. <sup>f</sup> Rec. εἰς. <sup>g</sup> Rec. εἰς. <sup>h</sup> Rec. εἰς. <sup>i</sup> Rec. εἰς. <sup>j</sup> Rec. εἰς. <sup>k</sup> Rec. εἰς. <sup>l</sup> Rec. εἰς. <sup>m</sup> Rec. εἰς. <sup>n</sup> Rec. εἰς. <sup>o</sup> Rec. εἰς. <sup>p</sup> Rec. εἰς. <sup>q</sup> Rec. εἰς. <sup>r</sup> Rec. εἰς. <sup>s</sup> Rec. εἰς. <sup>t</sup> Rec. εἰς. <sup>u</sup> Rec. εἰς. <sup>v</sup> Rec. εἰς. <sup>w</sup> Rec. εἰς. <sup>x</sup> Rec. εἰς. <sup>y</sup> Rec. εἰς. <sup>z</sup> Rec. εἰς.

καὶ μετανόησον. εἰάν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σε. <sup>4</sup> ἄλλ' ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν.

<sup>5</sup> Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. <sup>6</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

<sup>7</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν<sup>δ</sup> τοῦ 'Δαβὶδ,' ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει· <sup>8</sup> Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, <sup>9</sup> ἣν οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. <sup>10</sup> ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἦξωσι<sup>ε</sup> καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε. <sup>11</sup> ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσσει τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. <sup>12</sup> ἔρχομαι ταχύ· κράτει ὁ ἔχεις, ἵνα μὴ δεις λάβῃ τὸν στέφανόν σου.

<sup>13</sup> Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ<sup>α</sup> τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἐτι· καὶ γράψω ἐπ' αὐτὸν τὸ

hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup> Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy.

<sup>5</sup> He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. <sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>7</sup> And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; <sup>8</sup> I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. <sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. <sup>11</sup> Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.

<sup>12</sup> Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon

a → b Rec. om. c Rec. add καὶ. d Rec. ἐχομολογήσας. e Rec. κλειῶν. f Gb. Δαυὶδ g Rec. καὶ. h ὁ ἡγεμὸν. i προσκυνήσουσιν. k → l Rec. add ἰδοὺ. m Ets. λαγ.

him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. <sup>12</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>14</sup> And unto the angel of the church <sup>a</sup> of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God: <sup>15</sup> I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. <sup>16</sup> So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth: <sup>17</sup> because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. <sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, <sup>19</sup> that thou mayest be clothed, and that <sup>20</sup> thou shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see. <sup>21</sup> As many as I love, I rebuke and chasten, be zealous therefore, and repent. <sup>22</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

<sup>21</sup> To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

4. After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were

ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, <sup>a</sup> ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. <sup>13</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

<sup>14</sup> Καὶ τῷ ἀγγέλῳ τῆς <sup>b</sup> ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ· <sup>15</sup> Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ἥσυχός· ὀφελὸν ψυχρὸς εἶς, <sup>16</sup> ἢ ἥσυχός· <sup>17</sup> οὔτως ὅτι χλιαρὸς εἶ, καὶ οὔτε <sup>18</sup> ἥσυχός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. <sup>19</sup> ὅτι λέγεις· <sup>20</sup> Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενός· χρεῖαν ἔχω· καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ ἐλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός· <sup>21</sup> συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχυνὴ τῆς γυμνότητός σου· καὶ κολλούριον <sup>22</sup> ἐγχαρίσαι· τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. <sup>23</sup> ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· <sup>24</sup> ἵζηλωσον· οὖν καὶ μετανόησον. <sup>25</sup> ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐὰν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, <sup>26</sup> καὶ εἰσελεύσονται πρὸς αὐτόν, καὶ δεῖπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

<sup>21</sup> Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. <sup>22</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

4. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα <sup>1</sup> ἀνεφωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος

<sup>a</sup> Ex. & Rm. ἡ καταβαίνουσα. <sup>b</sup> Rm. ἐκκλησίας Λαοδικεῶν. <sup>c</sup> Rm. εἴης. <sup>d</sup> Rm. ψ. οὐ ζῶν. <sup>e</sup> → f (c) omitt. <sup>g</sup> Rm. om. <sup>h</sup> Rm. εἴησιν. <sup>i</sup> cō ἡλῆν. <sup>k</sup> cō —. Rm. & Gb. om. <sup>l</sup> Rm. προσέμενα. <sup>m</sup> Or, in Laodicea

λαλούσης μετ' ἐμοῦ, \*λέγων· Ἀνάβα ὦδε, καὶ δεῖξω σοὶ ἃ δεῖ γενέσθαι μετὰ ταῦτα.

<sup>2</sup> Καὶ εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ θρόνους ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· <sup>3</sup> καὶ ὁ καθήμενος <sup>4</sup> ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ <sup>5</sup> σαρδίῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. <sup>6</sup> καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι <sup>7</sup> τέσσαρες· καὶ ἐπὶ τοὺς θρόνους <sup>8</sup> εἴκοσι <sup>9</sup> τέσσαρες πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ <sup>10</sup> ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. <sup>11</sup> καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ <sup>12</sup> φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίονται ἐνώπιον τοῦ θρόνου αὐτοῦ, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· <sup>13</sup> καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνῃ, ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν. <sup>14</sup> καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ <sup>15</sup> πετομένῳ.

<sup>16</sup> Καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν, ἔχον ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνάπασιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντες· Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. <sup>17</sup> Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, <sup>18</sup> πεσοῦνται οἱ εἴκοσι <sup>19</sup> τέσσαρες

of a trumpet, talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

<sup>2</sup> And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne. <sup>3</sup> And he that sat was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. <sup>4</sup> And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. <sup>5</sup> And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. <sup>6</sup> And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. <sup>7</sup> And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

<sup>8</sup> And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. <sup>9</sup> And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, <sup>10</sup> the four and twenty elders

a Rec. λεγουσα. b 11 c 11 d Rec. add ἡν. e Rec. σαρδίνῳ. f Ex. & Klz. ὁμοία ὁμοίως. g Rec. add καὶ. h Rec. add εἰδόν τους. i Rec. add καὶ. k Rec. add εἶχον. l Rec. βρον. κ. φων. m 11. Rec. & Gb. om. n → o Rep. om. p Rec. ὡς ἀνθρώπου, ὡς ἀνθρώπου. q Rec. πετιμένη. r Rec. om. s Rec. καθ' αὐτοῦ εἶχον. t καθ' ἐν ἑαυτῷ. u Rec. γεμοντα. v Rec. λεγοντα. w ὡς εἰσι. x Rec. add καὶ. y Gr. they have no rest.

fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ <sup>a</sup>βαλοῦσι<sup>b</sup> τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες· <sup>11</sup> Ἄξιός εἰ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θελήμα σου <sup>b</sup>ἦσαν<sup>c</sup> καὶ ἐκτίσθησαν.

5. And I saw in the right hand of him that sat on the throne, a book written within, and on the backside, sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice; Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. <sup>4</sup> And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. <sup>5</sup> And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

5. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ <sup>c</sup>ἔξωθεν,<sup>d</sup> κατεσφραγισμένον σφραγίσιν ἑπτὰ. <sup>2</sup> καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα <sup>d</sup>ἐν φωνῇ μεγάλῃ· Τίς <sup>e</sup>ἐστὶν<sup>f</sup> ἄξιός ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; <sup>3</sup> Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ <sup>f</sup>ἄνω,<sup>g</sup> οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. <sup>4</sup> Καὶ ἐγὼ ἔκλαιον <sup>h</sup>πολλά,<sup>i</sup> ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοῖξαι <sup>h</sup>τὸ βιβλίον, οὔτε βλέπειν αὐτό. <sup>5</sup> καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαίει· ἰδοὺ ἐνίκησεν ὁ λέων ὁ <sup>j</sup>ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα <sup>k</sup>Δαβὶδ,<sup>l</sup> ἀνοῖξαι<sup>m</sup> τὸ βιβλίον, καὶ <sup>m</sup>τὰς ἑπτὰ σφραγίδας αὐτοῦ.

<sup>6</sup> And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. <sup>7</sup> And he came, and took the book out of the right hand of him that sat upon the throne.

<sup>6</sup> Καὶ εἶδον, <sup>n</sup>ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἐστῆκός ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, <sup>o</sup>οἳ<sup>p</sup> εἰσι τὰ ἑπτὰ <sup>p</sup>πνεύματα τοῦ Θεοῦ<sup>q</sup> <sup>q</sup>τὰ ἀπεσταλμένα<sup>r</sup> εἰς πᾶσαν τὴν γῆν. <sup>7</sup> καὶ ἦλθε, καὶ εἴληφε <sup>r</sup>τὸ βιβλίον<sup>s</sup> ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

<sup>8</sup> And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden

<sup>8</sup> Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας

<sup>a</sup> St. βαλοῦσι. <sup>b</sup> Rec. αὐτοῖς. <sup>c</sup> Rec. & Gb. σφραγίσιν. <sup>d</sup> Rec. ἐν. <sup>e</sup> Rec. & Gb. ἐν. <sup>f</sup> Rec. & Gb. ἐν. <sup>g</sup> Rec. & Gb. ἐν. <sup>h</sup> Rec. add καὶ ἀνοῖξαι. <sup>i</sup> Rec. add καὶ ἀνοῖξαι. <sup>j</sup> Rec. add καὶ ἀνοῖξαι. <sup>k</sup> Rec. add καὶ ἀνοῖξαι. <sup>l</sup> Rec. add καὶ ἀνοῖξαι. <sup>m</sup> Rec. add καὶ ἀνοῖξαι. <sup>n</sup> Rec. add καὶ ἀνοῖξαι. <sup>o</sup> Rec. add καὶ ἀνοῖξαι. <sup>p</sup> Rec. add καὶ ἀνοῖξαι. <sup>q</sup> Rec. add καὶ ἀνοῖξαι. <sup>r</sup> Rec. add καὶ ἀνοῖξαι. <sup>s</sup> Rec. add καὶ ἀνοῖξαι.

χρυσᾶς γεμούσας θυμιαμάτων, αἷ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· <sup>9</sup> καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες·

“Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους· <sup>10</sup> καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ <sup>d</sup> βασιλεύσουσιν ἐπὶ τῆς γῆς.

Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: <sup>10</sup> and hast made us unto our God kings and priests, and we shall reign on the earth.

<sup>11</sup> Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἁγγέλων πολλῶν· κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων· καὶ χιλιάδες χιλιάδων, <sup>12</sup> λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. <sup>13</sup> Καὶ πᾶν κτίσμα ὃ <sup>ε</sup> ἐστὶν ἐν τῷ οὐρανῷ, καὶ <sup>h</sup> ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς· πάντα, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. <sup>14</sup> Καὶ τὰ τέσσαρα ζῶα <sup>k</sup> ἔλεγον· Ἀμήν· καὶ οἱ <sup>l</sup> πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν <sup>m</sup>.

<sup>11</sup> And I beheld, and I heard the voice of many angels, round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, <sup>12</sup> saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, & strength, and honour, and glory, and blessing. <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. <sup>14</sup> And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

6. Καὶ εἶδον ὅτε ἤνοιξε τὸ ἄρνιον μίαν ἐκ τῶν <sup>n</sup> ἐπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς ὁ φωνὴ <sup>o</sup> βροντῆς· Ἐρχου· καὶ ἴδε· <sup>2</sup> καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

6. And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see. <sup>2</sup> And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

<sup>3</sup> Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου

<sup>3</sup> And when he had opened the second seal, I heard the second beast say, Come and

a → b Rec. ημᾶς. c Rec. βασιλείαν. d Rec. βασιλευσόμεν. e Rec. κυκλῶν. f Stom. g Rec. εν τῇ γῇ i Rec. παντας. k Rec. λεγοντα. l Rec. add εικοσιτεσσαρες. m Rec. add ζωντι εις τους αιωνας των αιωνων. n Rec. om. o Rec. φωνη. p → —. Rec. και βλεπν. q → r Rec. αυτω s Rec. τ. δευτ. σφραγ. t Or, ινα



see. <sup>4</sup> And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

<sup>5</sup> And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse: and he that sat on him had a pair of balances in his hand.

<sup>6</sup> And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

<sup>7</sup> And when he had opened the fourth seal, I heard <sup>7</sup> voice of the fourth beast say, Come and see. <sup>8</sup> And I looked, and behold, a pale horse, and his name <sup>8</sup> sat on him was Death, and hell followed with him: and power was given <sup>9</sup> unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.

<sup>9</sup> And when he had opened <sup>9</sup> fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held. <sup>10</sup> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? <sup>11</sup> And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

λέγοντος· "Ἐρχου". <sup>4</sup> Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρόος· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἑδόθη αὐτῷ λαβεῖν τὴν εἰρήνην <sup>5</sup> ἐκ τῆς γῆς, <sup>6</sup> καὶ ἵνα ἀλλήλους σφάζωσι· καὶ ἑδόθη αὐτῷ μάχαιρα μεγάλη.

<sup>5</sup> Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος· "Ἐρχου· καὶ ἴδε." <sup>6</sup> Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. <sup>7</sup> καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

<sup>7</sup> Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος· "Ἐρχου· καὶ ἴδε." <sup>8</sup> Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾄδης ἠκολούθει μετ' αὐτοῦ· καὶ ἑδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν ῥομφαίᾳ, καὶ ἐν λιμῇ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

<sup>9</sup> Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, <sup>10</sup> καὶ ἔκραξαν· Φωνῇ μεγάλῃ, λέγοντες· Ἔως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; <sup>11</sup> Καὶ ἑδόθη αὐτοῖς ἡ στολὴ λευκὴ, καὶ ἐρῥέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον, ἕως ἡμετέρας πληρώσωσι· καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλονταις ἀποκτενεσθαι ὥς καὶ αὐτοί.

<sup>a</sup> Rec. add. καὶ βλεπε. <sup>b</sup> Rec. αυτη. <sup>c</sup> —. <sup>d</sup> Rec. αυτος. <sup>e</sup> —. <sup>f</sup> Rec. τρ. σφραγ. <sup>g</sup> —. <sup>h</sup> Rec. αυτη. <sup>i</sup> Gb. om. <sup>k</sup> Rec. λεγουσαν. <sup>l</sup> —. <sup>m</sup> Rec. καὶ βλεπε. <sup>n</sup> —. <sup>o</sup> Rec. ακολουθει. <sup>p</sup> Rec. αυτοις. <sup>q</sup> Rec. αποκ. ε.τ.τ. γῆς. <sup>r</sup> Rec. εκραξαν. <sup>s</sup> Rec. add. ο. <sup>t</sup> Rec. εις. <sup>u</sup> Rec. εδοθησαν. <sup>v</sup> Rec. αυτοις. <sup>w</sup> αυτοις εσφαθη. <sup>x</sup> Rec. στολαι λευκαι. <sup>y</sup> Rec. add. μικρον. <sup>z</sup> Rec. add. ο. <sup>aa</sup> Rec. πληρωσονται. <sup>ab</sup> πληρωσιν. <sup>ac</sup> Rec. αποκτενεσθαι. <sup>ad</sup> Or, to him.

<sup>12</sup> Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην· καὶ <sup>a</sup> σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος <sup>b</sup> μέλας ἐγένετο ὡς σάκκος τρίχινος, καὶ ἡ σελήνη <sup>c</sup> ὅλη ἐγένετο ὡς αἷμα, <sup>13</sup> καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ <sup>d</sup> βάλλει τοὺς δὐλνθους αὐτῆς, ὑπὸ <sup>e</sup> ἀνέμου μεγάλου σειομένη· <sup>14</sup> καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· <sup>15</sup> καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ <sup>f</sup> χιλιάρχοι καὶ οἱ πλουσιοί, καὶ οἱ <sup>g</sup> ἰσχυροί, καὶ πᾶς δούλος καὶ <sup>h</sup> πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεων. <sup>16</sup> καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου. <sup>17</sup> ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

7. Καὶ μετὰ <sup>k</sup> τοῦτο<sup>l</sup> εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ <sup>m</sup> πᾶν δένδρον.

<sup>2</sup> Καὶ εἶδον ἄλλον ἄγγελον <sup>n</sup> ἀναβαίνοντα<sup>o</sup> ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, <sup>3</sup> λέγων· Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρισ οὐ <sup>p</sup> σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

<sup>4</sup> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· <sup>q</sup> ἑκατὸν τεσσαράκοντα

<sup>12</sup> And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood. <sup>13</sup> And the stars of heaven fell unto the earth, even as a fig tree casteth her <sup>a</sup> untimely figs when she is shaken of a mighty wind. <sup>14</sup> And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. <sup>15</sup> And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains, <sup>16</sup> and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup> for the great day of his wrath is come, and who shall be able to stand?

7. And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

<sup>2</sup> And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, <sup>3</sup> saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

<sup>4</sup> And I heard the number of them which were sealed: and there were sealed an hundred

<sup>a</sup> Rec. add idem. <sup>b</sup> Rec. σεν. μαλ. <sup>c</sup> St. & Ek. om. <sup>d</sup> Rec. βαλόντα. <sup>e</sup> Rec. μεγ. ανεμ. <sup>f</sup> Rec. om. <sup>g</sup> Rec. πλου. κ. ο. χιλ. <sup>h</sup> Rec. δυνατοι. <sup>i</sup> Rec. & Gb. ταυτα. <sup>j</sup> Rec. & Gb. ταυτα. <sup>k</sup> Rec. & Gb. ταυτα. <sup>l</sup> Rec. & Gb. ταυτα. <sup>m</sup> Rec. & Gb. ταυτα. <sup>n</sup> St. σφραγίζωμεν. <sup>o</sup> Rec. ρυδ'. <sup>p</sup> Or, green figs.

and forty and four thousand, of all the tribes of the children of Israel. <sup>5</sup> Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. <sup>6</sup> Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. <sup>7</sup> Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. <sup>8</sup> Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

<sup>9</sup> After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: <sup>10</sup> and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

<sup>11</sup> And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

<sup>12</sup> saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.

<sup>13</sup> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? <sup>14</sup> And I said unto him,

τέσσαρες<sup>a</sup> χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· <sup>5</sup> ἐκ φυλῆς Ἰούδα, ἰβ<sup>b</sup> χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· <sup>6</sup> ἐκ φυλῆς Ἀσὴρ, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Μανασσὴ, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· <sup>7</sup> ἐκ φυλῆς Συμεὼν, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ἰβ<sup>b</sup> χιλιάδες· ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ἰβ<sup>b</sup> χιλιάδες ἐσφραγισμένοι.

<sup>9</sup> Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολλὸς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, <sup>c</sup> περιβεβλημένους<sup>c</sup> στολὰς λευκάς, καὶ <sup>d</sup> φοίνικες<sup>d</sup> ἐν ταῖς χερσὶν αὐτῶν <sup>10</sup> καὶ <sup>e</sup> κρίζουσι<sup>e</sup> φωνῇ μεγάλῃ, λέγοντες· Ἡ σωτηρία τῷ Θεῷ ἡμῶν<sup>e</sup> τῷ καθημένῳ ἐπὶ τοῦ θρόνου<sup>e</sup>· <sup>h</sup> καὶ τῷ ἀρνίῳ. <sup>11</sup> Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ <sup>1</sup> τὰ πρόσωπα<sup>1</sup> αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, <sup>12</sup> λέγοντες· Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>13</sup> Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνας εἰσὶ, καὶ πόθεν ἦλθον; <sup>14</sup> καὶ εἶρηκα αὐτῷ·

<sup>a</sup> Decies 11  
f St. om.

<sup>b</sup> →  
g ἡ τῶν θρονῶν.

<sup>c</sup> Reo. περιβεβλημένοι.

<sup>d</sup> ἡ φοίνικες.

<sup>e</sup> Reo. κρίζοντες.

<sup>h</sup> St. add. του Θεου ημων.

<sup>1</sup> Reo. ἡ προσώπων.

Κύριε \*μου, σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολάς αὐτῶν, καὶ ἔλευκαναν <sup>β</sup>αὐτὰς <sup>γ</sup>ἐν τῷ αἵματι τοῦ ἀρνίου. <sup>15</sup> διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς. <sup>16</sup> οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πῆσθ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· <sup>17</sup> ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου <sup>δ</sup>ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ <sup>ε</sup>ζωῆς <sup>ς</sup>πηγᾶς ὑδάτων, καὶ ἔξαλείψει ὁ Θεὸς πᾶν δάκρυον <sup>ς</sup>ἐκ τῶν ὀφθαλμῶν αὐτῶν.

8. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίωριον.

<sup>2</sup> Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἑστῆκasi, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. <sup>3</sup> καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ <sup>ι</sup>τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ. <sup>5</sup> καὶ εἴληφεν ὁ ἄγγελος <sup>β</sup>τὸν <sup>γ</sup>λιβανωτὸν, καὶ ἐγέμισεν <sup>δ</sup>αὐτὸν <sup>ε</sup>ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

<sup>6</sup> Καὶ οἱ ἑπτὰ ἄγγελοι <sup>ι</sup>οἱ <sup>β</sup>ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι.

<sup>7</sup> Καὶ ὁ πρῶτος <sup>κ</sup>ἔσαλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα <sup>ι</sup>ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· <sup>μ</sup>καὶ τὸ

Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. <sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. <sup>16</sup> They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

8. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

<sup>2</sup> And I saw the seven angels which stood before God, and to them were given seven trumpets. <sup>3</sup> And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should <sup>α</sup>offer it with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And <sup>β</sup>smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angel's hand. <sup>5</sup> And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake:

<sup>6</sup> and the seven angels which had the seven trumpets, prepared themselves to sound.

<sup>7</sup> The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and

<sup>α</sup> Rec. om. <sup>β</sup> —. Rec. στολάς αὐτῶν. <sup>γ</sup> — ποιμαίνει ... οδηγῶν. <sup>δ</sup> Rec. ζωῆς. <sup>ε</sup> Rec. — αὐτοῖς <sup>ς</sup> τοῦ θυσιαστηρίου. <sup>ι</sup> St. & Bz. το. <sup>κ</sup> St. & Bz. αὐτοῖς. <sup>λ</sup> Rec. om. <sup>μ</sup> Rec. add ἄγγελος. <sup>ν</sup> Rec. om. <sup>ξ</sup> Or, add it to the prayers.

the third part of trees was burnt up, and all green grass was burnt up.

<sup>8</sup> And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood. <sup>9</sup> And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

<sup>10</sup> And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: <sup>11</sup> and the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

<sup>12</sup> And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

<sup>13</sup> And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

9. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. <sup>2</sup> And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit. <sup>3</sup> And there came

τρίτον τῆς γῆς κατεκάη,<sup>a</sup> καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

<sup>8</sup> Καὶ ὁ δευτέρος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα <sup>a</sup> πυρὶ<sup>b</sup> κειόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα· <sup>9</sup> καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων <sup>c</sup> τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων <sup>d</sup> διεφθάρη.

<sup>10</sup> Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς <sup>d</sup> τῶν ὑδάτων. <sup>11</sup> καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται· ὁ <sup>e</sup> Ἄψινθος· καὶ γίνεται<sup>f</sup> τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ <sup>h</sup> τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

<sup>12</sup> Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ <sup>1</sup> ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς,<sup>g</sup> καὶ ἡ νύξ ὁμοίως.

<sup>13</sup> Καὶ εἶδον, καὶ ἤκουσα ἑνὸς <sup>k</sup> ἀετοῦ<sup>h</sup> <sup>i</sup> πετομένου<sup>j</sup> ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ, οὐαὶ, οὐαὶ <sup>m</sup> τοῖς κατοικοῦσιν<sup>l</sup> ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σαλπιδος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

9. Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπωκῶτα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, <sup>2</sup> καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου <sup>o</sup> μεγάλης,<sup>n</sup> καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀῆρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. <sup>3</sup> καὶ ἐκ τοῦ καπνοῦ ἐξηλθον

<sup>a</sup> ἢ <sup>b</sup> ἢ <sup>c</sup> ἐκφθάρησαν. <sup>d</sup> Reo. om. <sup>e</sup> Reo. om. <sup>f</sup> ὡς γένετο. <sup>g</sup> St. om. <sup>h</sup> Reo. om.   
 <sup>i</sup> ὡς τὸ τρίτον αὐτῆς (α. αὐτῶν) μὴ φαίνῃ ἡ ἡμέρα. <sup>k</sup> Reo. ἄγγελος. <sup>l</sup> Reo. πετομένου. <sup>m</sup> ὡς τοὺς κατοικοῦντας. <sup>n</sup> → <sup>o</sup> ὡς καμίνου.

Κυρίε "μου," σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἐπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν <sup>15</sup> αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. <sup>16</sup> διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς. <sup>18</sup> οὐ πεινάσουσιν ἔτι, αὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καύμα· <sup>17</sup> ὅτι τὸ ἀρνίον τὸ ἀναμέσσον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ <sup>19</sup> τῶν πηγῶν ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον <sup>20</sup> ἐκ τῶν ὀφθαλμῶν αὐτῶν.

8. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίωρον.

<sup>2</sup> Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. <sup>3</sup> καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λίβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ. <sup>5</sup> καὶ εἴληφεν ὁ ἄγγελος τὸν <sup>6</sup> λίβανωτὸν, καὶ ἐέμευσεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

<sup>7</sup> Καὶ οἱ ἑπτὰ ἄγγελοι <sup>8</sup> οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι.

<sup>9</sup> Καὶ ὁ πρῶτος <sup>10</sup> ἐσάλπισε, καὶ ἐγένετο χάλας αἱ πῦρ μεμιγμένα <sup>11</sup> ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· <sup>12</sup> καὶ τὸ

Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. <sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. <sup>16</sup> They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

8. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

<sup>2</sup> And I saw the seven angels which stood before God, and to them were given seven trumpets. <sup>3</sup> And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angel's hand. <sup>5</sup> And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake:

<sup>6</sup> and the seven angels which had the seven trumpets, prepared themselves to sound.

<sup>7</sup> The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and

<sup>a</sup> Rec. om. <sup>b</sup> 12 —. <sup>c</sup> Rec. στολὰς αὐτῶν. <sup>d</sup> οὐ ποιμαίνει... ὁδηγεῖ. <sup>e</sup> Rec. τῶν πηγῶν ὑδάτων. <sup>f</sup> Rec. οὐ πεινάσουσιν. <sup>g</sup> St. & Bz. το. <sup>h</sup> St. & Bz. αὐτοῖς. <sup>i</sup> Rec. om. <sup>k</sup> Rec. add ἄγγελος. <sup>l</sup> Rec. om. <sup>m</sup> Rec. om. <sup>n</sup> Or, add it to the prayers.

God, <sup>14</sup> saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. <sup>15</sup> And the four angels were loosed, which were prepared "for an hour, and a day, and a month, and a year, for to slay the third part of men. <sup>16</sup> And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of jacinth, and brimstone, and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone.

<sup>18</sup> By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.

<sup>19</sup> For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

<sup>20</sup> And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk: <sup>21</sup> neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10. And I saw another mighty

τοῦ ἐνώπιον τοῦ Θεοῦ, <sup>14</sup> λέγουσαν· τῷ ἑκτῷ ἀγγέλῳ <sup>b</sup> ὃ ἔχων τὴν σάλπιγγα· Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. <sup>15</sup> Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοίμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. <sup>16</sup> καὶ ὁ ἀριθμὸς τῶν στρατευμάτων <sup>d</sup> τοῦ ἱππικοῦ· δύο μυριάδες μυριάδων· <sup>e</sup> ἤκουσα τὸν ἀριθμὸν αὐτῶν. <sup>17</sup> καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθήμενους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλὰι λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. <sup>18</sup> Ἀπὸ τῶν τριῶν <sup>e</sup> πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, <sup>b</sup> ἐκ τοῦ πυρὸς καὶ <sup>1</sup> τοῦ καπνοῦ καὶ <sup>1</sup> τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. <sup>19</sup> Ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν <sup>m</sup> ἐστὶ, <sup>n</sup> καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσιν κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.

<sup>20</sup> Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ <sup>p</sup> τὰ εἰδωλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ καὶ τὰ χαλκὰ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἀ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· <sup>21</sup> καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

10. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυ-

<sup>a</sup> ὡς λέγουσιν. <sup>b</sup> Rec. ὡς εἶχε. <sup>c</sup> Rec. om. <sup>d</sup> ὡς τοῦ ἱπποῦ. <sup>e</sup> Rec. add. καὶ. <sup>f</sup> Rec. νῦν. <sup>g</sup> Rec. om. <sup>h</sup> ὡς αὐτοί. <sup>i</sup> Rec. add. καὶ. <sup>j</sup> Rec. add. καὶ. <sup>k</sup> Rec. add. καὶ. <sup>l</sup> Rec. add. καὶ γὰρ ἐξουσίαν αὐτῶν. <sup>m</sup> Rec. εἶστι. <sup>n</sup> Rec. om. <sup>o</sup> Rec. αὐτοί. <sup>p</sup> Rec. om. <sup>q</sup> → <sup>r</sup> Or, αἱ.

ρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός· <sup>2</sup> καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεφγμένον καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, <sup>3</sup> καὶ ἔκραξε φωνῇ μεγάλη ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· <sup>4</sup> καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἔμελλον γράφειν καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν· Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ ταῦτα γράψῃς.

<sup>5</sup> Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ τὴν δεξιάν· εἰς τὸν οὐρανόν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· Ὅτι χρόνος· οὐκέτι ἔσται· <sup>7</sup> ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

<sup>8</sup> Καὶ ἡ φωνὴ ἦν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα· Ὑπαγε λάβε τὸ βιβλαρίδιον τοῦ ἡνεφγμένου ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. <sup>9</sup> καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ, ὁδοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικραεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. <sup>10</sup> Καὶ ἔλαβον τὸ

angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire. <sup>2</sup> And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, <sup>3</sup> and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. <sup>4</sup> And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

<sup>5</sup> And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, <sup>6</sup> and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. <sup>7</sup> But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

<sup>8</sup> And *§* voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon *§* sea, and upon the earth. <sup>9</sup> And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. <sup>10</sup> And I took the little book

<sup>a</sup> Rec. om. <sup>b</sup> Rec. om. <sup>c</sup> Rec. εἰς γῆν. <sup>d</sup> Rec. βιβλίου. <sup>e</sup> Rec. τὴν θαλάσσαν. <sup>f</sup> Rec. add τοὺς φωνὰς αὐτῶν. <sup>g</sup> Rec. add μοι. <sup>h</sup> Rec. αὐτῇ. <sup>i</sup> Rec. om. <sup>k</sup> Rec. om. ἀπῆλθον. <sup>l</sup> Rec. καὶ τελέσθῃ. <sup>m</sup> Rec. τοὺς αὐτοὺς δούλους τοὺς προφήτας. <sup>n</sup> Rec. om. <sup>o</sup> Rec. δοξ.



out of the angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. <sup>11</sup> And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

<sup>11</sup>. And there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. <sup>2</sup> But <sup>3</sup> court which is without the temple <sup>4</sup> leave out, and measure it not: for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.

<sup>3</sup> And <sup>5</sup> I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth. <sup>4</sup> These are the two olive trees, and the two candlesticks, standing before the God of the earth. <sup>5</sup> And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. <sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

<sup>7</sup> And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. <sup>8</sup> And their dead bodies shall lie in the street of the great city, which spiritually is called

βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. <sup>11</sup> καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

<sup>11</sup>. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, <sup>2</sup> λέγων· Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνούντας ἐν αὐτῷ· <sup>3</sup> καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.

<sup>3</sup> Καὶ δώσω τοῖς δυοῖν μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους. <sup>4</sup> οὗτοί εἰσιν αἱ δύο ἐλαίαι, καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ θρόνου τῆς γῆς ἑστῶτες. <sup>5</sup> καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. <sup>6</sup> οὗτοι ἔχουσι τὸν οὐρανὸν ἔξουσίαν κλείσαι, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας· <sup>7</sup> τῆς προφητείας αὐτῶν· καὶ ἔξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν ὅσακις ἐὰν θελήσωσιν, ἵνα πάσῃ πληγῇ.

<sup>7</sup> Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. <sup>8</sup> καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἧτις καλεῖται πνευματικῶς Σόδομα καὶ

<sup>a</sup> Ha. & Etx. add καὶ ὁ ἀγγέλος εἰσέλθει.

<sup>b</sup> St. ewther.

<sup>c</sup> Rec. om.

<sup>d</sup> Rec. Geov.

<sup>e</sup> Rec. ewther.

<sup>f</sup> Rec. θαλὺ δίς.

<sup>g</sup> Rec. εἰς ἑξῆς κλ. τ. sup.

<sup>h</sup> Rec. βρ. υπ.

<sup>i</sup> Rec. εν ημεραις.

<sup>k</sup> Rec. αυτ. τ. προφ.

<sup>l</sup> Rec. π. κ. σ. θ. λ.

<sup>m</sup> Rec. om.

<sup>n</sup> Rec. πολ. μετ. αυτ.

<sup>o</sup> Rec. τα πτωματα.

<sup>p</sup> Gr. east unt.

<sup>q</sup> Or, I will give unto my two witnesses that they may prophesy.

Αἴγυπτος, ὅπου καὶ ὁ Κύριος <sup>9</sup> αὐτῶν<sup>9</sup> ἐσταυρώθη.

Sodom and Egypt, where also our Lord was crucified.

<sup>9</sup> Καὶ <sup>b</sup> βλέπουσιν<sup>b</sup> ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν <sup>c</sup> τὸ πτώμα<sup>c</sup> αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς <sup>d</sup> μνήμα.<sup>d</sup> <sup>10</sup> καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς <sup>e</sup> χαίρουσιν<sup>e</sup> ἐπ' αὐτοῖς, καὶ <sup>f</sup> εὐφρανθήσονται<sup>f</sup> καὶ δῶρα <sup>g</sup> ἐπέμψουσιν<sup>g</sup> ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

<sup>9</sup> And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. <sup>10</sup> And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

<sup>11</sup> Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσήλθεν <sup>a</sup> ἐν αὐτοῖς,<sup>a</sup> καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας <sup>b</sup> ἔπεσεν<sup>b</sup> ἐπὶ τοὺς θεωροῦντας αὐτούς. <sup>12</sup> καὶ <sup>c</sup> ἤκουσαν<sup>c</sup> φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς· <sup>d</sup> Ἀνάβητε ὧδε.<sup>d</sup> Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐβώρησαν αὐτούς οἱ ἐχθροὶ αὐτῶν. <sup>13</sup> καὶ ἐν ἐκείνῃ τῇ <sup>e</sup> ὥρᾳ<sup>e</sup> ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως <sup>f</sup> ἔπεσε,<sup>f</sup> καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

<sup>11</sup> And after three days and an half the Spirit of life from God, entered into them: and they stood upon their feet, and great fear fell upon them which saw them. <sup>12</sup> And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. <sup>13</sup> And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain <sup>g</sup> of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

<sup>14</sup> Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· <sup>a</sup> ἰδοὺ<sup>a</sup> ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

<sup>14</sup> The second woe is past, and behold, the third woe cometh quickly.

<sup>15</sup> Καὶ ὁ ἑβδόμος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, <sup>b</sup> λέγοντες·<sup>b</sup> Ἐγένετο ἡ βασιλεία<sup>b</sup> τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>15</sup> And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become <sup>c</sup> the kingdoms<sup>c</sup> of our Lord, and of his Christ, and he shall reign for ever and ever.

<sup>16</sup> Καὶ οἱ εἴκοσι <sup>d</sup> τέσσαρες<sup>d</sup> πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, <sup>e</sup> λέγοντες·<sup>e</sup> Εὐχαριστοῦμέν σοι,

<sup>16</sup> And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, <sup>f</sup> saying, We give thee thanks,

<sup>a</sup> Rec. ημῶν. <sup>b</sup> Rec. βασιλείαν. <sup>c</sup> Rec. τὰ πτώματα. <sup>d</sup> Rec. μνήματα. <sup>e</sup> Rec. χαίρουσιν. <sup>f</sup> Rec. εὐφρανθήσονται. <sup>g</sup> Rec. ἐπ' αὐτοῖς. <sup>h</sup> Rec. ἐπ' αὐτοῖς. <sup>i</sup> Rec. ἐπεμψουσιν. <sup>k</sup> Rec. πνεύμα. <sup>l</sup> Rec. ημῶν. <sup>m</sup> Rec. add καὶ. <sup>n</sup> Rec. λέγουσιν· Ἐγένετο αἱ βασιλείαι. <sup>o</sup> Rec. add καὶ. <sup>p</sup> Gr. names of men.

O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. <sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

12. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: <sup>2</sup> and she being with child, cried, travailling in birth, and pained to be delivered.

<sup>3</sup> And there appeared another wonder in heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. <sup>4</sup> And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. <sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore days.

Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν<sup>18</sup>, ὅτι εἰληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας. <sup>18</sup> καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἀγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθεύοντας τὴν γῆν.

<sup>19</sup> Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός· καὶ χέλαζα μεγάλη.

12. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· <sup>2</sup> καὶ ἐν γαστρὶ ἐχουσα ἐκραξεν ὠδίνουσα, καὶ βασανιζομένη τεκεῖν.

<sup>3</sup> Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα· <sup>4</sup> καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. <sup>5</sup> καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. <sup>6</sup> καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέψωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

<sup>a</sup> Rec. add καὶ οὐρανοῦ. <sup>b</sup> Rec. αὐτοῦ. <sup>c</sup> → d St & Eln. & Gb. κραξεν ~ ἐκραξεν. <sup>e</sup> Rec. ἀνδρ. <sup>f</sup> Rec. om. <sup>g</sup> Rec. om. <sup>h</sup> Or, corrupt. <sup>i</sup> Or, sign. <sup>j</sup> Or, sign.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ αὐτοῦ πολεμήσαν μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ, <sup>8</sup> καὶ οὐκ ἔβλησαν, οὐδὲ τόπος εὐρέθη αὐτῶν ἐν τῷ οὐρανῷ. <sup>9</sup> καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. <sup>10</sup> καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ, λέγουσαν· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι ἐκατεβλήθη ὁ ἑκατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. <sup>11</sup> καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. <sup>12</sup> διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνούμενες. οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

<sup>13</sup> Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. <sup>14</sup> καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα πέτῃται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφews. <sup>15</sup> καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναίκος ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. <sup>16</sup> καὶ ἐβοήθησεν ἡ γῇ τῇ γυναικὶ, καὶ ἡνοίξεν ἡ γῇ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων

7 And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, <sup>8</sup> and prevailed not, neither was their place found any more in heaven. <sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. <sup>10</sup> And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. <sup>11</sup> And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. <sup>12</sup> Therefore rejoice, ye heavens, and ye that dwell in them; Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

<sup>13</sup> And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. <sup>14</sup> And to the woman were given two wings of a great eagle, that she might flee into the wilderness into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to be carried away of the flood. <sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the

α Rec. ἐκκληρομένην κατα. β Rec. ἰσχυσαν. γ Rec. αὐτοῦ. δ — ε Rec. λέγ. α. τ. υπ. ζ Rec. ἐβλήθη. κ Rec. κατηγοροῦ. η Rec. τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θαλάσσαν. θ Rec. σωτὴς τρέφεται. ι Rec. αὐτῇ.

dragon cast out of his mouth. <sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

<sup>13.</sup> And I stood upon the sand of the sea: and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads, the name of blasphemy.

<sup>2</sup> And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

<sup>3</sup> And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast.

<sup>4</sup> And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

<sup>5</sup> And there was given unto him a mouth, speaking great things, and blasphemies, and power was given unto him to continue forty and two months.

<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. <sup>7</sup> And it was given him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. <sup>8</sup> And all that dwell upon the earth, shall worship him, whose names are not

ἐκ τοῦ στόματος αὐτοῦ. <sup>17</sup> καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπηλλέγκη ποιεῖν πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολάς τοῦ Θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ.

<sup>13</sup> Καὶ ἑστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. <sup>13.</sup> καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ. καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας. <sup>2</sup> καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδαλεῖ, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. <sup>3</sup> καὶ ἓ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον. καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἑθεραπεύθη, καὶ ἑθαύμασαν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. <sup>4</sup> καὶ προσεκύνησάν τῷ δράκοντι, ὅτι ἔδωκε τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ, λέγοντες. Τίς ὅμοιος τῷ θηρίῳ; καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

<sup>5</sup> Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας. καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο. καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. <sup>7</sup> καὶ ἐδόθη αὐτῷ πόλεμον ποιεῖν μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς. καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαόν καὶ γλῶσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτόν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ

<sup>1</sup> Rec. του Ιησου Χριστου. <sup>2</sup> Rec. ἐσταθην. <sup>3</sup> Rec. κατ' ἐκ. κ. κερ. δει. <sup>4</sup> Rec. ὁμοιον. <sup>5</sup> Rec. ἀρκετον. <sup>6</sup> Rec. add εἰδον. <sup>7</sup> Rec. om. <sup>8</sup> St. εθαυμασθηεν ολη τη γη. <sup>9</sup> Rec. του θανατου, οὐ εθηκεν εξουσιαν. <sup>10</sup> Rec. ομοιον. <sup>11</sup> Rec. ομοιον. <sup>12</sup> Rec. ομοιον. <sup>13</sup> Rec. ομοιον. <sup>14</sup> Rec. ομοιον. <sup>15</sup> Rec. ομοιον. <sup>16</sup> Rec. ομοιον. <sup>17</sup> Rec. ομοιον. <sup>18</sup> Rec. ομοιον. <sup>19</sup> Rec. ομοιον. <sup>20</sup> Rec. ομοιον. <sup>21</sup> Rec. ομοιον. <sup>22</sup> Rec. ομοιον. <sup>23</sup> Rec. ομοιον. <sup>24</sup> Rec. ομοιον. <sup>25</sup> Rec. ομοιον. <sup>26</sup> Rec. ομοιον. <sup>27</sup> Rec. ομοιον. <sup>28</sup> Rec. ομοιον. <sup>29</sup> Rec. ομοιον. <sup>30</sup> Rec. ομοιον. <sup>31</sup> Rec. ομοιον. <sup>32</sup> Rec. ομοιον. <sup>33</sup> Rec. ομοιον. <sup>34</sup> Rec. ομοιον. <sup>35</sup> Rec. ομοιον. <sup>36</sup> Rec. ομοιον. <sup>37</sup> Rec. ομοιον. <sup>38</sup> Rec. ομοιον. <sup>39</sup> Rec. ομοιον. <sup>40</sup> Rec. ομοιον. <sup>41</sup> Rec. ομοιον. <sup>42</sup> Rec. ομοιον. <sup>43</sup> Rec. ομοιον. <sup>44</sup> Rec. ομοιον. <sup>45</sup> Rec. ομοιον. <sup>46</sup> Rec. ομοιον. <sup>47</sup> Rec. ομοιον. <sup>48</sup> Rec. ομοιον. <sup>49</sup> Rec. ομοιον. <sup>50</sup> Rec. ομοιον. <sup>51</sup> Rec. ομοιον. <sup>52</sup> Rec. ομοιον. <sup>53</sup> Rec. ομοιον. <sup>54</sup> Rec. ομοιον. <sup>55</sup> Rec. ομοιον. <sup>56</sup> Rec. ομοιον. <sup>57</sup> Rec. ομοιον. <sup>58</sup> Rec. ομοιον. <sup>59</sup> Rec. ομοιον. <sup>60</sup> Rec. ομοιον. <sup>61</sup> Rec. ομοιον. <sup>62</sup> Rec. ομοιον. <sup>63</sup> Rec. ομοιον. <sup>64</sup> Rec. ομοιον. <sup>65</sup> Rec. ομοιον. <sup>66</sup> Rec. ομοιον. <sup>67</sup> Rec. ομοιον. <sup>68</sup> Rec. ομοιον. <sup>69</sup> Rec. ομοιον. <sup>70</sup> Rec. ομοιον. <sup>71</sup> Rec. ομοιον. <sup>72</sup> Rec. ομοιον. <sup>73</sup> Rec. ομοιον. <sup>74</sup> Rec. ομοιον. <sup>75</sup> Rec. ομοιον. <sup>76</sup> Rec. ομοιον. <sup>77</sup> Rec. ομοιον. <sup>78</sup> Rec. ομοιον. <sup>79</sup> Rec. ομοιον. <sup>80</sup> Rec. ομοιον. <sup>81</sup> Rec. ομοιον. <sup>82</sup> Rec. ομοιον. <sup>83</sup> Rec. ομοιον. <sup>84</sup> Rec. ομοιον. <sup>85</sup> Rec. ομοιον. <sup>86</sup> Rec. ομοιον. <sup>87</sup> Rec. ομοιον. <sup>88</sup> Rec. ομοιον. <sup>89</sup> Rec. ομοιον. <sup>90</sup> Rec. ομοιον. <sup>91</sup> Rec. ομοιον. <sup>92</sup> Rec. ομοιον. <sup>93</sup> Rec. ομοιον. <sup>94</sup> Rec. ομοιον. <sup>95</sup> Rec. ομοιον. <sup>96</sup> Rec. ομοιον. <sup>97</sup> Rec. ομοιον. <sup>98</sup> Rec. ομοιον. <sup>99</sup> Rec. ομοιον. <sup>100</sup> Rec. ομοιον.

βιβλίῳ<sup>9</sup> τῆς ζωῆς τοῦ ἀρνίου \*τοῦ<sup>9</sup> ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.  
<sup>9</sup> εἰ τις ἔχει οὖς, ἀκουσάτω. <sup>10</sup> <sup>b</sup> εἰ τις αἰχμαλωσίαν συνάγει,<sup>a</sup> εἰς αἰχμαλωσίαν ὑπάγει· εἰ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδε ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

<sup>11</sup> Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. <sup>12</sup> καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας<sup>a</sup> ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· <sup>13</sup> καὶ ποιεῖ σημεῖα μεγάλα, <sup>d</sup> καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ \*καταβαίνει<sup>h</sup>· εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. <sup>14</sup> καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ <sup>e</sup> ἔχει<sup>g</sup> τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε. <sup>15</sup> καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι<sup>b</sup> τῇ εἰκόνι<sup>c</sup> τοῦ θηρίου, ἵνα ἀποκτανθῶσι. <sup>16</sup> καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα <sup>b</sup> δῶσιν<sup>f</sup> αὐτοῖς <sup>i</sup> χάραγμα<sup>i</sup> ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ <sup>k</sup> τὸ μέτωπον<sup>k</sup> αὐτῶν, <sup>17</sup> <sup>l</sup> καὶ<sup>l</sup> ἵνα μή τις δυνήται ἀγοράσαι<sup>l</sup> ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα,<sup>m</sup> τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. <sup>18</sup> ὧδε ἡ σοφία ἐστίν. ὁ ἔχων <sup>n</sup> νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'.

written in the book of life of the Lamb, slain from the foundation of the world. <sup>9</sup> If any man have an ear, let him hear: <sup>10</sup> He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

<sup>11</sup> And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. <sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed. <sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, <sup>14</sup> and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. <sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. <sup>16</sup> And he causeth all, both small and great, rich and poor, free and bond, <sup>17</sup> to receive a mark in their right hand, or in their foreheads: <sup>17</sup> and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. <sup>18</sup> Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man, and his number is, Six hundred threescore and six.

<sup>a</sup> Rec. om. <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> 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<sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

14. And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. <sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps.

<sup>3</sup> And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women: for they are virgins: These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the firstfruits unto God, and to the Lamb. <sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.

<sup>6</sup> And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, <sup>7</sup> saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

<sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

<sup>9</sup> And the third angel follow-

14. Καὶ εἶδον, καὶ ἰδοὺ "τὸ" ἄρνιον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα <sup>b</sup> αὐτοῦ, καὶ τὸ ὄνομα<sup>a</sup> τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. <sup>2</sup> καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης. <sup>3</sup> καὶ ἡ φωνὴ ἦν ἤκουσα ὡς κιθαρισθῶν<sup>c</sup> κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. <sup>4</sup> καὶ ᾄδουσιν <sup>d</sup> ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. <sup>5</sup> οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί <sup>e</sup> εἰσιν<sup>f</sup> οἱ ἀκολουθοῦντες τῷ ἁρνίῳ ὅπου ἂν ὑπάγῃ· οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἁρνίῳ. <sup>6</sup> καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὗρέθη <sup>g</sup> ψεῦδος· ἅμοι <sup>h</sup> γάρ <sup>i</sup> εἰσι<sup>j</sup>.

<sup>6</sup> Καὶ εἶδον <sup>k</sup> ἄλλον ἄγγελον <sup>l</sup> πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς <sup>m</sup> κα-  
θημένους<sup>n</sup> ἐπὶ τῆς γῆς, καὶ <sup>o</sup> ἐπὶ <sup>p</sup> πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,  
<sup>7</sup> <sup>q</sup> λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν <sup>r</sup> Θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανόν καὶ τὴν γῆν καὶ <sup>s</sup> τὴν<sup>t</sup> θάλασσαν καὶ πηγὰς ὑδάτων.

<sup>8</sup> Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων· Ἐπεσεν ἔπεσε Βαβυλὼν <sup>u</sup> ἡ μέ-  
γάλη· <sup>v</sup> ὅτι <sup>w</sup> ἐκ τοῦ οἴνου <sup>x</sup> τοῦ θυμοῦ<sup>y</sup> τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.  
<sup>9</sup> Καὶ <sup>z</sup> ἄλλος ἄγγελος τρίτος<sup>aa</sup> ἦκο-

<sup>a</sup> Rec. om. <sup>b</sup> Rec. om. <sup>c</sup> Rec. καὶ φωνὴν ἤκουσα κιθαριζόντων. <sup>d</sup> Rec. add. ὡς. <sup>e</sup> — <sup>f</sup> Rec. διὰ <sup>g</sup> — <sup>h</sup> Rec. add. ἡγουμένων τοῦ θρόνου τοῦ Θεοῦ. <sup>i</sup> — <sup>j</sup> Rec. κατοικούντας. <sup>k</sup> Rec. — <sup>l</sup> Rec. λέγοντα. <sup>m</sup> Rec. — <sup>n</sup> Rec. — <sup>o</sup> Rec. — <sup>p</sup> Rec. — <sup>q</sup> Rec. — <sup>r</sup> Rec. — <sup>s</sup> Rec. — <sup>t</sup> Rec. — <sup>u</sup> Rec. — <sup>v</sup> Rec. — <sup>w</sup> Rec. — <sup>x</sup> Rec. — <sup>y</sup> Rec. — <sup>z</sup> Rec. — <sup>aa</sup> Rec. — <sup>ab</sup> Rec. — <sup>ac</sup> Rec. — <sup>ad</sup> Rec. — <sup>ae</sup> Rec. — <sup>af</sup> Rec. — <sup>ag</sup> Rec. — <sup>ah</sup> Rec. — <sup>ai</sup> Rec. — <sup>aj</sup> Rec. — <sup>ak</sup> Rec. — <sup>al</sup> Rec. — <sup>am</sup> Rec. — <sup>an</sup> Rec. — <sup>ao</sup> Rec. — <sup>ap</sup> Rec. — <sup>aq</sup> Rec. — <sup>ar</sup> Rec. — <sup>as</sup> Rec. — <sup>at</sup> Rec. — <sup>au</sup> Rec. — <sup>av</sup> Rec. — <sup>aw</sup> Rec. — <sup>ax</sup> Rec. — <sup>ay</sup> Rec. — <sup>az</sup> Rec. — <sup>ba</sup> Rec. — <sup>bb</sup> Rec. — <sup>bc</sup> Rec. — <sup>bd</sup> Rec. — <sup>be</sup> Rec. — <sup>bf</sup> Rec. — <sup>bg</sup> Rec. — <sup>bh</sup> Rec. — <sup>bi</sup> Rec. — <sup>bj</sup> Rec. — <sup>bk</sup> Rec. — <sup>bl</sup> Rec. — <sup>bm</sup> Rec. — <sup>bn</sup> Rec. — <sup>bo</sup> Rec. — <sup>bp</sup> Rec. — <sup>bq</sup> Rec. — <sup>br</sup> Rec. — <sup>bs</sup> Rec. — <sup>bt</sup> Rec. — <sup>bu</sup> Rec. — <sup>bv</sup> Rec. — <sup>bw</sup> Rec. — <sup>bx</sup> Rec. — <sup>by</sup> Rec. — <sup>bz</sup> Rec. — <sup>ca</sup> Rec. — <sup>cb</sup> Rec. — <sup>cc</sup> Rec. — <sup>cd</sup> Rec. — <sup>ce</sup> Rec. — <sup>cf</sup> Rec. — <sup>cg</sup> Rec. — <sup>ch</sup> Rec. — <sup>ci</sup> Rec. — <sup>cj</sup> Rec. — <sup>ck</sup> Rec. — <sup>cl</sup> Rec. — <sup>cm</sup> Rec. — <sup>cn</sup> Rec. — <sup>co</sup> Rec. — <sup>cp</sup> Rec. — <sup>cq</sup> Rec. — <sup>cr</sup> Rec. — <sup>cs</sup> Rec. — <sup>ct</sup> Rec. — <sup>cu</sup> Rec. — <sup>cv</sup> Rec. — <sup>cw</sup> Rec. — <sup>cx</sup> Rec. — <sup>cy</sup> Rec. — <sup>cz</sup> Rec. — <sup>da</sup> Rec. — <sup>db</sup> Rec. — <sup>dc</sup> Rec. — <sup>dd</sup> Rec. — <sup>de</sup> Rec. — <sup>df</sup> Rec. — <sup>dg</sup> Rec. — <sup>dh</sup> Rec. — <sup>di</sup> Rec. — <sup>dj</sup> Rec. — <sup>dk</sup> Rec. — <sup>dl</sup> Rec. — <sup>dm</sup> Rec. — <sup>dn</sup> Rec. — <sup>do</sup> Rec. — <sup>dp</sup> Rec. — <sup>dq</sup> Rec. — <sup>dr</sup> Rec. — <sup>ds</sup> Rec. — <sup>dt</sup> Rec. — <sup>du</sup> Rec. — <sup>dv</sup> Rec. — <sup>dw</sup> Rec. — <sup>dx</sup> Rec. — <sup>dy</sup> Rec. — <sup>dz</sup> Rec. — <sup>ea</sup> Rec. — <sup>eb</sup> Rec. — <sup>ec</sup> Rec. — <sup>ed</sup> Rec. — <sup>ee</sup> Rec. — <sup>ef</sup> Rec. — <sup>eg</sup> Rec. — <sup>eh</sup> Rec. — <sup>ei</sup> Rec. — <sup>ej</sup> Rec. — <sup>ek</sup> Rec. — <sup>el</sup> Rec. — <sup>em</sup> Rec. — <sup>en</sup> Rec. — <sup>eo</sup> Rec. — <sup>ep</sup> Rec. — <sup>eq</sup> Rec. — <sup>er</sup> Rec. — <sup>es</sup> Rec. — <sup>et</sup> Rec. — <sup>eu</sup> Rec. — <sup>ev</sup> Rec. — <sup>ew</sup> Rec. — <sup>ex</sup> Rec. — <sup>ey</sup> Rec. — <sup>ez</sup> Rec. — <sup>fa</sup> Rec. — <sup>fb</sup> Rec. — <sup>fc</sup> Rec. — <sup>fd</sup> Rec. — <sup>fe</sup> Rec. — <sup>ff</sup> Rec. — <sup>fg</sup> Rec. — <sup>fh</sup> Rec. — <sup>fi</sup> Rec. — <sup>fj</sup> Rec. — <sup>fk</sup> Rec. — <sup>fl</sup> Rec. — <sup>fm</sup> Rec. — <sup>fn</sup> Rec. — <sup>fo</sup> Rec. — <sup>fp</sup> Rec. — <sup>fq</sup> Rec. — <sup>fr</sup> Rec. — <sup>fs</sup> Rec. — <sup>ft</sup> Rec. — <sup>fu</sup> Rec. — <sup>fv</sup> Rec. — <sup>fw</sup> Rec. — <sup>fx</sup> Rec. — <sup>fy</sup> Rec. — <sup>fz</sup> Rec. — <sup>ga</sup> Rec. — <sup>gb</sup> Rec. — <sup>gc</sup> Rec. — <sup>gd</sup> Rec. — <sup>ge</sup> Rec. — <sup>gf</sup> Rec. — <sup>gg</sup> Rec. — <sup>gh</sup> Rec. — <sup>gi</sup> Rec. — <sup>gj</sup> Rec. — <sup>gk</sup> Rec. — <sup>gl</sup> Rec. — <sup>gm</sup> Rec. — <sup>gn</sup> Rec. — <sup>go</sup> Rec. — <sup>gp</sup> Rec. — <sup>gq</sup> Rec. — <sup>gr</sup> Rec. — <sup>gs</sup> Rec. — <sup>gt</sup> Rec. — <sup>gu</sup> Rec. — <sup>gv</sup> Rec. — <sup>gw</sup> Rec. — <sup>gx</sup> Rec. — <sup>gy</sup> Rec. — <sup>gz</sup> Rec. — <sup>ha</sup> Rec. — <sup>hb</sup> Rec. — <sup>hc</sup> Rec. — <sup>hd</sup> Rec. — <sup>he</sup> Rec. — <sup>hf</sup> Rec. — <sup>hg</sup> Rec. — <sup>hh</sup> Rec. — <sup>hi</sup> Rec. — <sup>hj</sup> Rec. — <sup>hk</sup> Rec. — <sup>hl</sup> Rec. — <sup>hm</sup> Rec. — <sup>hn</sup> Rec. — <sup>ho</sup> Rec. — <sup>hp</sup> Rec. — <sup>hq</sup> Rec. — <sup>hr</sup> Rec. — <sup>hs</sup> Rec. — <sup>ht</sup> Rec. — <sup>hu</sup> Rec. — <sup>hv</sup> Rec. — <sup>hw</sup> Rec. — <sup>hx</sup> Rec. — <sup>hy</sup> Rec. — <sup>hz</sup> Rec. — <sup>ia</sup> Rec. — <sup>ib</sup> Rec. — <sup>ic</sup> Rec. — <sup>id</sup> Rec. — <sup>ie</sup> Rec. — <sup>if</sup> Rec. — <sup>ig</sup> Rec. — <sup>ih</sup> Rec. — <sup>ii</sup> Rec. — <sup>ij</sup> Rec. — <sup>ik</sup> Rec. — <sup>il</sup> Rec. — <sup>im</sup> Rec. — <sup>in</sup> Rec. — <sup>io</sup> Rec. — <sup>ip</sup> Rec. — <sup>iq</sup> Rec. — <sup>ir</sup> Rec. — <sup>is</sup> Rec. — <sup>it</sup> Rec. — <sup>iu</sup> Rec. — <sup>iv</sup> Rec. — <sup>iw</sup> Rec. — <sup>ix</sup> Rec. — <sup>iy</sup> Rec. — <sup>iz</sup> Rec. — <sup>ja</sup> Rec. — <sup>jb</sup> Rec. — <sup>jc</sup> Rec. — <sup>jd</sup> Rec. — <sup>je</sup> Rec. — <sup>jf</sup> Rec. — <sup>jj</sup> Rec. — <sup>jk</sup> Rec. — <sup>jl</sup> Rec. — <sup>jm</sup> Rec. — <sup>jn</sup> Rec. — <sup>jo</sup> Rec. — <sup>jp</sup> Rec. — <sup>jq</sup> Rec. — <sup>jr</sup> Rec. — <sup>js</sup> Rec. — <sup>jt</sup> Rec. — <sup>ju</sup> Rec. — <sup>jv</sup> Rec. — <sup>jw</sup> Rec. — <sup>jx</sup> Rec. — <sup>jy</sup> Rec. — <sup>jz</sup> Rec. — <sup>ka</sup> Rec. — <sup>kb</sup> Rec. — <sup>kc</sup> Rec. — <sup>kd</sup> Rec. — <sup>ke</sup> Rec. — <sup>kf</sup> Rec. — <sup>kg</sup> Rec. — <sup>kh</sup> Rec. — <sup>ki</sup> Rec. — <sup>kj</sup> Rec. — <sup>kk</sup> Rec. — <sup>kl</sup> Rec. — <sup>km</sup> Rec. — <sup>kn</sup> Rec. — <sup>ko</sup> Rec. — <sup>kp</sup> Rec. — <sup>kq</sup> Rec. — <sup>kr</sup> Rec. — <sup>ks</sup> Rec. — <sup>kt</sup> Rec. — <sup>ku</sup> Rec. — <sup>kv</sup> Rec. — <sup>kw</sup> Rec. — <sup>kx</sup> Rec. — <sup>ky</sup> Rec. — <sup>kz</sup> Rec. — <sup>la</sup> Rec. — <sup>lb</sup> Rec. — <sup>lc</sup> Rec. — <sup>ld</sup> Rec. — <sup>le</sup> Rec. — <sup>lf</sup> Rec. — <sup>lg</sup> Rec. — <sup>lh</sup> Rec. — <sup>li</sup> Rec. — <sup>lj</sup> Rec. — <sup>lk</sup> Rec. — <sup>ll</sup> Rec. — <sup>lm</sup> Rec. — <sup>ln</sup> Rec. — <sup>lo</sup> Rec. — <sup>lp</sup> Rec. — <sup>lq</sup> Rec. — <sup>lr</sup> Rec. — <sup>ls</sup> Rec. — <sup>lt</sup> Rec. — <sup>lu</sup> Rec. — <sup>lv</sup> Rec. — <sup>lw</sup> Rec. — <sup>lx</sup> Rec. — <sup>ly</sup> Rec. — <sup>lz</sup> Rec. — <sup>ma</sup> Rec. — <sup>mb</sup> Rec. — <sup>mc</sup> Rec. — <sup>md</sup> Rec. — <sup>me</sup> Rec. — <sup>mf</sup> Rec. — <sup>mg</sup> Rec. — <sup>mh</sup> Rec. — <sup>mi</sup> Rec. — <sup>mj</sup> Rec. — <sup>mk</sup> Rec. — <sup>ml</sup> Rec. — <sup>mm</sup> Rec. — <sup>mn</sup> Rec. — <sup>mo</sup> Rec. — <sup>mp</sup> Rec. — <sup>mq</sup> Rec. — <sup>mr</sup> Rec. — <sup>ms</sup> Rec. — <sup>mt</sup> Rec. — <sup>mu</sup> Rec. — <sup>mv</sup> Rec. — <sup>mw</sup> Rec. — <sup>mx</sup> Rec. — <sup>my</sup> Rec. — <sup>mz</sup> Rec. — <sup>na</sup> Rec. — <sup>nb</sup> Rec. — <sup>nc</sup> Rec. — <sup>nd</sup> Rec. — <sup>ne</sup> Rec. — <sup>nf</sup> Rec. — <sup>ng</sup> Rec. — <sup>nh</sup> Rec. — <sup>ni</sup> Rec. — <sup>nj</sup> Rec. — <sup>nk</sup> Rec. — <sup>nl</sup> Rec. — <sup>nm</sup> Rec. — <sup>nn</sup> Rec. — <sup>no</sup> Rec. — <sup>np</sup> Rec. — <sup>nq</sup> Rec. — <sup>nr</sup> Rec. — <sup>ns</sup> Rec. — <sup>nt</sup> Rec. — <sup>nu</sup> Rec. — <sup>nv</sup> Rec. — <sup>nw</sup> Rec. — <sup>nx</sup> Rec. — <sup>ny</sup> Rec. — <sup>nz</sup> Rec. — <sup>oa</sup> Rec. — <sup>ob</sup> Rec. — <sup>oc</sup> Rec. — <sup>od</sup> Rec. — <sup>oe</sup> Rec. — <sup>of</sup> Rec. — <sup>og</sup> Rec. — <sup>oh</sup> Rec. — <sup>oi</sup> Rec. — <sup>oj</sup> Rec. — <sup>ok</sup> Rec. — <sup>ol</sup> Rec. — <sup>om</sup> Rec. — <sup>on</sup> Rec. — <sup>oo</sup> Rec. — <sup>op</sup> Rec. — <sup>oq</sup> Rec. — <sup>or</sup> Rec. — <sup>os</sup> Rec. — <sup>ot</sup> Rec. — <sup>ou</sup> Rec. — <sup>ov</sup> Rec. — <sup>ow</sup> Rec. — <sup>ox</sup> Rec. — <sup>oy</sup> Rec. — <sup>oz</sup> Rec. — <sup>pa</sup> Rec. — <sup>pb</sup> Rec. — <sup>pc</sup> Rec. — <sup>pd</sup> Rec. — <sup>pe</sup> Rec. — <sup>pf</sup> Rec. — <sup>pg</sup> Rec. — <sup>ph</sup> Rec. — <sup>pi</sup> Rec. — <sup>pj</sup> Rec. — <sup>pk</sup> Rec. — <sup>pl</sup> Rec. — <sup>pm</sup> Rec. — <sup>pn</sup> Rec. — <sup>po</sup> Rec. — <sup>pp</sup> Rec. — <sup>pq</sup> Rec. — <sup>pr</sup> Rec. — <sup>ps</sup> Rec. — <sup>pt</sup> Rec. — <sup>pu</sup> Rec. — <sup>pv</sup> Rec. — <sup>pw</sup> Rec. — <sup>px</sup> Rec. — <sup>py</sup> Rec. — <sup>pz</sup> Rec. — <sup>qa</sup> Rec. — <sup>qb</sup> Rec. — <sup>qc</sup> Rec. — <sup>qd</sup> Rec. — <sup>qe</sup> Rec. — <sup>qf</sup> Rec. — <sup>qg</sup> Rec. — <sup>qh</sup> Rec. — <sup>qi</sup> Rec. — <sup>qj</sup> Rec. — <sup>qk</sup> Rec. — <sup>ql</sup> Rec. — <sup>qm</sup> Rec. — <sup>qn</sup> Rec. — <sup>qo</sup> Rec. — <sup>qp</sup> Rec. — <sup>qq</sup> Rec. — <sup>qr</sup> Rec. — <sup>qs</sup> Rec. — <sup>qt</sup> Rec. — <sup>qu</sup> Rec. — <sup>qv</sup> Rec. — <sup>qw</sup> Rec. — <sup>qx</sup> Rec. — <sup>qy</sup> Rec. — <sup>qz</sup> Rec. — <sup>ra</sup> Rec. — <sup>rb</sup> Rec. — <sup>rc</sup> Rec. — <sup>rd</sup> Rec. — <sup>re</sup> Rec. — <sup>rf</sup> Rec. — <sup>rg</sup> Rec. — <sup>rh</sup> Rec. — <sup>ri</sup> Rec. — <sup>rj</sup> Rec. — <sup>rk</sup> Rec. — <sup>rl</sup> Rec. — <sup>rm</sup> Rec. — <sup>rn</sup> Rec. — <sup>ro</sup> Rec. — <sup>rp</sup> Rec. — <sup>rq</sup> Rec. — <sup>rr</sup> Rec. — <sup>rs</sup> Rec. — <sup>rt</sup> Rec. — <sup>ru</sup> Rec. — <sup>rv</sup> Rec. — <sup>rw</sup> Rec. — <sup>rx</sup> Rec. — <sup>ry</sup> Rec. — <sup>rz</sup> Rec. — <sup>sa</sup> Rec. — <sup>sb</sup> Rec. — <sup>sc</sup> Rec. — <sup>sd</sup> Rec. — <sup>se</sup> Rec. — <sup>sf</sup> Rec. — <sup>sg</sup> Rec. — <sup>sh</sup> Rec. — <sup>si</sup> Rec. — <sup>sj</sup> Rec. — <sup>sk</sup> Rec. — <sup>sl</sup> Rec. — <sup>sm</sup> Rec. — <sup>sn</sup> Rec. — <sup>so</sup> Rec. — <sup>sp</sup> Rec. — <sup>sq</sup> Rec. — <sup>sr</sup> Rec. — <sup>ss</sup> Rec. — <sup>st</sup> Rec. — <sup>su</sup> Rec. — <sup>sv</sup> Rec. — <sup>sw</sup> Rec. — <sup>sx</sup> Rec. — <sup>sy</sup> Rec. — <sup>sz</sup> Rec. — <sup>ta</sup> Rec. — <sup>tb</sup> Rec. — <sup>tc</sup> Rec. — <sup>td</sup> Rec. — <sup>te</sup> Rec. — <sup>tf</sup> Rec. — <sup>tg</sup> Rec. — <sup>th</sup> Rec. — <sup>ti</sup> Rec. — <sup>tj</sup> Rec. — <sup>tk</sup> Rec. — <sup>tl</sup> Rec. — <sup>tm</sup> Rec. — <sup>tn</sup> Rec. — <sup>to</sup> Rec. — <sup>tp</sup> Rec. — <sup>tr</sup> Rec. — <sup>ts</sup> Rec. — <sup>tt</sup> Rec. — <sup>tu</sup> Rec. — <sup>tv</sup> Rec. — <sup>tw</sup> Rec. — <sup>tx</sup> Rec. — <sup>ty</sup> Rec. — <sup>tz</sup> Rec. — <sup>ua</sup> Rec. — <sup>ub</sup> Rec. — <sup>uc</sup> Rec. — <sup>ud</sup> Rec. — <sup>ue</sup> Rec. — <sup>uf</sup> Rec. — <sup>ug</sup> Rec. — <sup>uh</sup> Rec. — <sup>ui</sup> Rec. — <sup>uj</sup> Rec. — <sup>uk</sup> Rec. — <sup>ul</sup> Rec. — <sup>um</sup> Rec. — <sup>un</sup> Rec. — <sup>uo</sup> Rec. — <sup>up</sup> Rec. — <sup>uq</sup> Rec. — <sup>ur</sup> Rec. — <sup>us</sup> Rec. — <sup>ut</sup> Rec. — <sup>uu</sup> Rec. — <sup>uv</sup> Rec. — <sup>uw</sup> Rec. — <sup>ux</sup> Rec. — <sup>uy</sup> Rec. — <sup>uz</sup> 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<sup>wv</sup> Rec. — <sup>ww</sup> Rec. — <sup>wx</sup> Rec. — <sup>wy</sup> Rec. — <sup>wz</sup> Rec. — <sup>xa</sup> Rec. — <sup>xb</sup> Rec. — <sup>xc</sup> Rec. — <sup>xd</sup> Rec. — <sup>xe</sup> Rec. — <sup>xf</sup> Rec. — <sup>xg</sup> Rec. — <sup>xh</sup> Rec. — <sup>xi</sup> Rec. — <sup>xj</sup> Rec. — <sup>xk</sup> Rec. — <sup>xl</sup> Rec. — <sup>xm</sup> Rec. — <sup>xn</sup> Rec. — <sup>xo</sup> Rec. — <sup>xp</sup> Rec. — <sup>xq</sup> Rec. — <sup>xr</sup> Rec. — <sup>xs</sup> Rec. — <sup>xt</sup> Rec. — <sup>xu</sup> Rec. — <sup>xv</sup> Rec. — <sup>xw</sup> Rec. — <sup>xy</sup> Rec. — <sup>xz</sup> Rec. — <sup>ya</sup> Rec. — <sup>yb</sup> Rec. — <sup>yc</sup> Rec. — <sup>yd</sup> Rec. — <sup>ye</sup> Rec. — <sup>yf</sup> Rec. — <sup>yg</sup> Rec. — <sup>yh</sup> Rec. — <sup>yi</sup> Rec. — <sup>yj</sup> Rec. — <sup>yk</sup> Rec. — <sup>yl</sup> Rec. — <sup>ym</sup> Rec. — <sup>yn</sup> Rec. — <sup>yo</sup> Rec. — <sup>yp</sup> Rec. — <sup>yq</sup> Rec. — <sup>yr</sup> Rec. — <sup>ys</sup> Rec. — <sup>yt</sup> Rec. — <sup>yu</sup> Rec. — <sup>yv</sup> Rec. — <sup>yw</sup> Rec. — <sup>yz</sup> Rec. — <sup>za</sup> Rec. — <sup>zb</sup> Rec. — <sup>zc</sup> Rec. — <sup>zd</sup> Rec. — <sup>ze</sup> Rec. — <sup>zf</sup> Rec. — <sup>zg</sup> Rec. — <sup>zh</sup> Rec. — <sup>zi</sup> Rec. — <sup>zj</sup> Rec. — <sup>zk</sup> Rec. — <sup>zl</sup> Rec. — <sup>zm</sup> Rec. — <sup>zn</sup> Rec. — <sup>zo</sup> Rec. — <sup>zp</sup> Rec. — <sup>zq</sup> Rec. — <sup>zr</sup> Rec. — <sup>zs</sup> Rec. — <sup>zt</sup> Rec. — <sup>zu</sup> Rec. — <sup>zv</sup> Rec. — <sup>zw</sup> Rec. — <sup>zx</sup> Rec. — <sup>zy</sup> Rec. — <sup>zz</sup> Rec. —

λούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις <sup>a</sup>προσκυνεῖ τὸ θηρίον<sup>a</sup> καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, <sup>10</sup> καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν <sup>b</sup>ἀγίων<sup>b</sup> ἀγγέλων, καὶ ἐνώπιον τοῦ ἀρνίου· <sup>11</sup> Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν <sup>c</sup>εἰς αἰῶνας αἰώνων ἀναβαίνει· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

<sup>12</sup> Ὡδε ὑπομονὴ τῶν ἁγίων ἐστίν, <sup>d</sup> οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. <sup>13</sup> καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης·· Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. Ναί, λέγει τὸ Πνεῦμα· ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· <sup>e</sup>τὰ δὲ<sup>e</sup> ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

<sup>14</sup> Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην <sup>f</sup>καθήμενον ὅμοιον<sup>f</sup> υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. <sup>15</sup> καὶ ἄλλος ἄγγελος ἐξῆλθεν <sup>g</sup>ἐκ τοῦ ναοῦ,<sup>g</sup> κράζων ἐν <sup>h</sup>φωνῇ μεγάλῃ<sup>h</sup> τῷ καθημένῳ ἐπὶ τῆς νεφέλης· Πέμψον τὸ δρέπανόν σου, καὶ θέρισσον, ὅτι ἦλθεν <sup>i</sup>ἡ ὥρα<sup>i</sup> τοῦ<sup>i</sup> θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. <sup>16</sup> Καὶ ἔβαλεν ὁ καθημένος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

<sup>17</sup> Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. <sup>18</sup> καὶ ἄλλος ἄγγελος

ed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, <sup>10</sup> the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup> and the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

<sup>12</sup> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. <sup>13</sup> And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, <sup>a</sup>from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

<sup>14</sup> And I looked, and behold, a white cloud, and upon the cloud <sup>b</sup>one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. <sup>15</sup> And another angel came out of the temple crying with a loud voice to him that sat on the cloud: Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is <sup>c</sup>ripe. <sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel

<sup>a</sup> Rec. τ. θη. προσκ. <sup>b</sup> → <sup>c</sup> Rec. αναβ. τ. αἰω. αἰω. <sup>d</sup> Rec. add. με. <sup>e</sup> Rec. add. μοι. <sup>f</sup> ὅμοιος. <sup>g</sup> Rec. καθήμενος ὅμοιος. <sup>h</sup> → <sup>i</sup> Rec. μεγ. φων. <sup>k</sup> Rec. add. σοι. <sup>l</sup> → <sup>m</sup> Or, from henceforth saith the Spirit, Yea. <sup>n</sup> Or, dried.



out his vial upon the sun, and power was given unto him to scorch men with fire. <sup>9</sup> And men were <sup>a</sup> scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

<sup>10</sup> And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, <sup>11</sup> and blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds.

<sup>12</sup> And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. <sup>13</sup> And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

<sup>14</sup> For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. <sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

<sup>16</sup> And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

<sup>17</sup> And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ· <sup>9</sup> καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καὶ μὲγα, καὶ ἐβλασφήμησαν· <sup>a</sup> οἱ ἄνθρωποι· τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

<sup>10</sup> Καὶ ὁ πέμπτος <sup>b</sup> ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη· καὶ ἐμασσῶντο τὰς γλῶσσας αὐτῶν ἐκ τοῦ πόνου, <sup>11</sup> καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

<sup>12</sup> Καὶ ὁ ἕκτος <sup>c</sup> ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν· <sup>d</sup> Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν· ἡλίου. <sup>13</sup> καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα, ὡς βάραχοι· <sup>14</sup> εἰσὶ γὰρ πνεύματα δαιμονίων· ποιοῦντα σημεῖα <sup>e</sup> ἃ ἐκπορεύεται· ἐπὶ τοὺς βασιλεῖς <sup>f</sup> τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας <sup>g</sup> ἐκείνης· τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. <sup>15</sup> Ἰδοὺ ἔρχομαι ὡς κλέπτης, μακάριος ὁ γρηγορῶν· καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ. <sup>16</sup> Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ <sup>h</sup> Ἀρμαγεδών.

<sup>17</sup> Καὶ ὁ ἑβδομος <sup>i</sup> ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν αἶρα· καὶ ἐξῆλθε φωνὴ <sup>j</sup> μεγάλη· <sup>k</sup> ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα·

<sup>a</sup> Ὁμοίως, Rec. & Gb. om. <sup>b</sup> Rec. add ἀγγελος. <sup>c</sup> Rec. add ἀγγελος. <sup>d</sup> Rec. add τὸν. <sup>e</sup> Rec. ἀπὸ τοῦ ναοῦ. <sup>f</sup> Rec. οἱ βασιλεῖς. <sup>g</sup> Rec. οἱ βασιλεῖς. <sup>h</sup> Rec. οἱ βασιλεῖς. <sup>i</sup> Rec. add τῆς γῆς καὶ. <sup>j</sup> Rec. om. <sup>k</sup> Rec. ὁμοίως. <sup>l</sup> Rec. Ἀρμαγεδών. <sup>m</sup> Rec. Ἀρμαγεδών. <sup>n</sup> Rec. add ἀγγελος. <sup>o</sup> Rec. ὁμοίως. <sup>p</sup> Rec. ὁμοίως. <sup>q</sup> Rec. ὁμοίως. <sup>r</sup> Rec. ὁμοίως. <sup>s</sup> Rec. ὁμοίως.

Γέγονε. <sup>18</sup> Καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμός ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτω μέγας. <sup>19</sup> καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. <sup>20</sup> καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὗρέθησαν. <sup>21</sup> καὶ χάλαζα μεγάλη ὥς τάλαντια καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἄνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλάξης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

17. Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν. <sup>2</sup> μετ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. <sup>3</sup> Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. <sup>4</sup> καὶ ἡ γυνὴ ἣν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσοῦ καὶ λίθω τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ τῶν βδελυγμάτων τῆς γῆς. <sup>6</sup> Καὶ εἶδον τὴν γυναῖκα

<sup>18</sup> And there were voices and thunders, and lightnings : and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. <sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. <sup>20</sup> And every island fled away, and the mountains were not found.

<sup>21</sup> And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God, because of the plague of the hail : for the plague thereof was exceeding great.

17. And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters :

<sup>2</sup> with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. <sup>3</sup> So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns. <sup>4</sup> And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

<sup>5</sup> And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. <sup>6</sup> And I

α Rec. φων. κ. βρον. α. αστρ. β → ε Rec. add μοι. δ ~ ἐπὶ ὑδάτων πολλῶν. ε Rec. ε. γ. ο. ι. τ. πορ. α. γ. ο. κατοικ. γ. γ. ζ Rec. η περιβεβλημένη πορφυροῦ καὶ κόκκινου. ζ Rec. χρυσοῦ. η Rec. ε. γ. χρυσοῦ ποτηρίου. ι Rec. ακαθαρτάς. κ ~ τῆς γῆς. λ Gr. gilded. β Or, furnitions.

saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.

<sup>7</sup> And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

<sup>8</sup> The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

<sup>9</sup> And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. <sup>10</sup> And there are seven kings, five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space. <sup>11</sup> And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

<sup>12</sup> And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.

<sup>13</sup> These have one mind, and shall give their power and strength unto the beast. <sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him, are called, & chosen, and faithful.

<sup>15</sup> And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. <sup>16</sup> And

μεθύουσιν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.

<sup>7</sup> Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

<sup>8</sup> Ὁ θήριον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, ὃ βλέπόντων τὸ θήριον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ πᾶρεται.

<sup>9</sup> Ὡδὲ ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλὰι, ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. <sup>10</sup> καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἰς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι. <sup>11</sup> καὶ τὸ θήριον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

<sup>12</sup> Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.

<sup>13</sup> Οὗτοι μίαν ἔχουσι γνώμην, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διδῶσιν. <sup>14</sup> οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

<sup>15</sup> Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι· <sup>16</sup> καὶ τὰ δέκα

<sup>a</sup> Rec. om.

<sup>b</sup> Rec. & Gb. τὰ ὀνόματα.

<sup>c</sup> Rec. ἐλαττωσιν.

<sup>d</sup> Rec. καὶ περ ἑστί.

<sup>e</sup> Rec. ὅρη εἰς. 157

<sup>f</sup> Rec. add. καὶ.

<sup>g</sup> Rec. γυν. εἴ.

<sup>h</sup> Rec. αὐτῶν.

<sup>i</sup> Rec. διὰ δυνάμει.

κέρατα ἃ εἶδες, <sup>2</sup> καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ. <sup>17</sup> ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι <sup>18</sup> γνῶμην μίαν, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι <sup>19</sup> τελεσθῆσονται <sup>20</sup> οἱ λόγοι τοῦ Θεοῦ.

<sup>13</sup> Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς.

18. Καὶ μετὰ ταῦτα εἶδον <sup>1</sup> ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἑξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. <sup>2</sup> καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ, λέγων· Ἐπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου. <sup>3</sup> ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

<sup>4</sup> Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσῃτε ταῖς ἁμαρτίαις αὐτῆς, καὶ <sup>5</sup> ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε· <sup>6</sup> ὅτι ἡ ἐκκολληθήσαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. <sup>7</sup> ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε <sup>8</sup>, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν. <sup>9</sup> ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτου δότε αὐτῇ

the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

<sup>17</sup> For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

<sup>13</sup> And the woman which thou sawest, is that great city which reigneth over the kings of the earth.

18. And after these things, I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. <sup>2</sup> And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird: <sup>3</sup> for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: <sup>5</sup> for her sins have reached unto heaven, and God hath remembered her iniquities. <sup>6</sup> Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

<sup>7</sup> How much she hath glorified herself, and lived deliciously, so much torment and sorrow

a Rec. om. b Rec. μ. γυν. c Rec. τελεσθῶν — d Rec. τελεσθῶσιν.  
f illo. et seculi, φωνὴ μεγάλη — g Rec. om. h Rec. 100 μ. λαβ. e. r. πλ. avr.  
i Rec. ακολουθήσαν. b Rec. add. μισ.

d Rec. τα βήματα. e Rec. om.  
h Rec. 100 μ. λαβ. e. r. πλ. avr.  
a Or, power.

give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. <sup>a</sup> Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.

<sup>9</sup> And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning: <sup>10</sup> standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

<sup>11</sup> And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more. <sup>12</sup> The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all <sup>a</sup> thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, <sup>13</sup> and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and <sup>b</sup> slaves, and souls of men. <sup>14</sup> And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.

<sup>15</sup> The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, <sup>16</sup> And saying,

βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· ῥάθιμαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω. <sup>9</sup> Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ <sup>a</sup> κρίνας αὐτήν.

<sup>9</sup> Καὶ <sup>b</sup> κλαύσουσι· <sup>c</sup> καὶ κόφονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς, <sup>10</sup> ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι <sup>d</sup> <sup>e</sup> μᾶ ὥρα ἦλθεν ἡ κρίσις σου.

<sup>11</sup> Καὶ οἱ ἔμποροι τῆς γῆς <sup>e</sup> κλαίουσι καὶ πενθοῦσιν· ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι. <sup>12</sup> γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ <sup>f</sup> βυσσίνου, <sup>g</sup> καὶ <sup>h</sup> πορφύρας, καὶ σπικίου, καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, <sup>13</sup> καὶ κινάμωμον, <sup>i</sup> καὶ ἄμωμον, <sup>j</sup> καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σίτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ρεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. <sup>14</sup> καὶ ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ <sup>k</sup> ἀπόλετο· ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ <sup>l</sup> εὐρήσῃς· αὐτά.

<sup>15</sup> Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, <sup>16</sup> <sup>m</sup> λέγοντες·

<sup>a</sup> Rec. κρίνας. <sup>b</sup> Rec. —. <sup>c</sup> Rec. & Gb. κλαύσουσας. <sup>d</sup> Rec. add. αὐτήν. <sup>e</sup> Rec. κλαύσουσι. <sup>f</sup> Rec. βυσσίνου. <sup>g</sup> Rec. πορφύρου. <sup>h</sup> Rec. om. <sup>i</sup> Rec. ἀπῆλθεν. <sup>j</sup> Rec. om. <sup>k</sup> Rec. ἀπόλετο. <sup>l</sup> Rec. —. <sup>m</sup> Rec. —. <sup>n</sup> Rec. —. <sup>o</sup> Rec. —.

Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφύρου καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μὴ ὥρα ἤρημώθη ὁ τοσούτος πλοῦτος.

<sup>17</sup> Καὶ πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, <sup>18</sup> καὶ ἔκραζον, ἄ βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>19</sup> καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, <sup>20</sup> λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἐν ἣ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μὴ ὥρα ἤρημώθη.

<sup>20</sup> Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκριεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

<sup>21</sup> Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι. <sup>22</sup> καὶ φωνὴ κιθαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, <sup>23</sup> καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. <sup>24</sup> καὶ ἐν αὐτῇ αἵματα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

19. <sup>h</sup> Μετὰ ταῦτα ἤκουσα ὡς φωνήν

Alas, alas, that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls : for in one hour so great riches is come to nought.

And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.

<sup>20</sup> Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

<sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. <sup>22</sup> And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee : and no craftsman, of whatsoever craft he be, shall be found any more in thee : and the sound of a millstone shall be heard no more at all in thee : <sup>23</sup> and the light of a candle shall shine no more at all in thee : and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth : for by thy sorceries were all nations deceived. <sup>24</sup> And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

19. And after these things I

a 13 b Rec. χρυσῶν.

c Rec. ἐν τῶν πλοίων ο ὁμιλος.

d Rec. ὁμιλος.

e add ( ) καὶ

f —, Rec. & Gb. om. g Rec. ἐν αὐτῇ. h Rec. om. i Rec. αἵμα.

k Rec. add καὶ.

l St. & Bz.

heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God: <sup>2</sup> for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. <sup>3</sup> And again they said, Alleluia: and her smoke rose up for ever and ever. <sup>4</sup> And the four and twenty elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Alleluia. <sup>5</sup> And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great.

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. <sup>8</sup> And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. <sup>9</sup> And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. <sup>10</sup> And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus, worship God: for the testimony of Jesus, is the spirit of prophecy.

<sup>1</sup> μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ, λέγοντων· Ἀλληλουῖα· ἡ σωτηρία καὶ ἡ δόξα <sup>d</sup> καὶ ἡ δύναμις· τοῦ Θεοῦ ἡμῶν· <sup>2</sup> ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ <sup>e</sup> χειρὸς αὐτῆς. <sup>3</sup> καὶ δεύτερον εἶρηκαν· Ἀλληλουῖα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. <sup>4</sup> καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἴκοσι <sup>h</sup> τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες· Ἀμήν· Ἀλληλουῖα. <sup>5</sup> Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα· Αἰνεῖτε τὸν Θεόν ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν <sup>m</sup> οἱ μικροὶ καὶ οἱ μεγάλοι.

<sup>6</sup> Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες· Ἀλληλουῖα, ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ ἡμῶν ὁ παντοκράτωρ. <sup>7</sup> χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. <sup>8</sup> καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον· λαμπρὸν καὶ καθαρὸν· τὸ γὰρ βύσσινον, τὰ δικαιοματὰ ἐστί τῶν ἁγίων. <sup>9</sup> καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὐ· τοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ. <sup>10</sup> Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκυνήσον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

<sup>a</sup> Rec. ε. γ. πολ. μνη. <sup>b</sup> Rec. λεγοντες. <sup>c</sup> ὡς δυναμις καὶ ἡ δόξα. <sup>d</sup> Rec. add καὶ ἡ τιμὴ. <sup>e</sup> Rec. Κυρια τῇ θεῷ. <sup>f</sup> ὡς ἐφθειρε. <sup>g</sup> Rec. add τῇ. <sup>h</sup> Rec. add καὶ. <sup>i</sup> ὡς τῇ θρονῷ. <sup>k</sup> ὡς αὐτο. <sup>l</sup> ὡς τῇ θεῷ. <sup>m</sup> Rec. add καὶ. <sup>n</sup> Els. λεγοντων· St. & Bz. λεγοντας. <sup>o</sup> Rec. om. <sup>p</sup> Rec. καθ. α. λαμ.

<sup>11</sup> Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστός καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ· <sup>12</sup> οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· <sup>13</sup> καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ ἡ καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ Λόγος τοῦ Θεοῦ. <sup>14</sup> Καὶ τὰ στρατεύματα ὅτι ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἔφ' ἵππους λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν ὡς καθάρων. <sup>15</sup> καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὡς δίστομος ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ ὡς τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. <sup>16</sup> καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ἡ τὸ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

<sup>17</sup> Καὶ εἶδον ἕνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι· Δεῦτε συνάχθητε εἰς τὸ δεῖπνον ἡ τὸ μέγα τοῦ Θεοῦ, <sup>18</sup> ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων ὡς τε καὶ δούλων, καὶ μικρῶν ὡς τε καὶ μεγάλων.

<sup>19</sup> Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

<sup>11</sup> And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. <sup>12</sup> His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself. <sup>13</sup> And he was clothed with a vesture dipt in blood, and his name is called, The word of God.

<sup>14</sup> And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. <sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

<sup>16</sup> And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against

α — 1. b — μελητας. c St. & Bz. om. d Rec. add kas. e —. Rec. & Gb. om. f Rec. παρασπρ. g Rec. add kas. h Gb. om. i —. h Rec. kas παρασπρ. l Rec. του μεγαλων. m Rec. om. n —. Rec. & Gb. om. o —. Rec. & Gb. om.



his army. <sup>20</sup> And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. <sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

20. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

<sup>2</sup> And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. <sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of

<sup>20</sup> καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ· ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην· ἐν <sup>b</sup> θείῳ. <sup>21</sup> καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ <sup>c</sup> ἐξελθούσῃ· ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

20. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν <sup>a</sup> κλεῖν <sup>a</sup> τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. <sup>2</sup> καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, <sup>3</sup> καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον, καὶ ἐκλείσε <sup>c</sup>, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ <sup>d</sup> πλανᾷ <sup>d</sup> ἔτι τὰ ἔθνη, <sup>e</sup> ἄχρι τελεσθῇ τὰ χίλια ἔτη <sup>e</sup>· καὶ <sup>f</sup> μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

<sup>4</sup> Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν <sup>1</sup> τὸ θηρίον, <sup>2</sup> οὔτε <sup>2</sup> τῇ εἰκόνι <sup>2</sup> αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον <sup>3</sup>, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ <sup>4</sup> τοῦ Χριστοῦ <sup>4</sup> τὰ <sup>5</sup> χίλια ἔτη· <sup>5</sup> οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ <sup>6</sup> ἔζησαν <sup>6</sup>· ἄχρι <sup>7</sup> τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. <sup>8</sup> μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ <sup>9</sup> δεῦτερος θάνατος <sup>9</sup> οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ

<sup>a</sup> Rec. μετὰ τούτου ο. <sup>b</sup> Rec. add τῶν. <sup>c</sup> Rec. ἀποκαταστασθ. <sup>d</sup> Rec. πλάνη. <sup>e</sup> St. & Klz. add αὐτῶν. <sup>f</sup> Rec. πλάνη. <sup>g</sup> Rec. τ. αὐ. <sup>h</sup> Rec. τῶν θηρίων. <sup>i</sup> St. & Klz. τὸν τῶν ἀνθρώπων. <sup>j</sup> Rec. add αὐτῶν. <sup>k</sup> St. & Klz. οὐκ. <sup>l</sup> Rec. αὐτῶν. <sup>m</sup> Rec. ἀναστασθ. <sup>n</sup> Rec. αὐτῶν. <sup>o</sup> Rec. αὐτῶν. <sup>p</sup> Rec. αὐτῶν. <sup>q</sup> Rec. αὐτῶν.

καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι  
 α μετ' αὐτοῦ χίλια ἔτη.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὃν ὁ ἀριθμὸς α αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, καὶ κατέφαγεν αὐτούς. 10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης καὶ βασανισθῇσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11 Καὶ εἶδον θρόνον μέγαν λευκόν, καὶ τὸν καθήμενον ἐπ' αὐτόν, οὐ ἀπὸ προσώπου ἐφυγεν ἡ γῆ, καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς νεκροὺς μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν καὶ ἄλλο βιβλίον ἠνεῴχθη, ὃ ἐστὶ τῆς ζωῆς καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρὸς οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν ἡ λίμνη τοῦ πυρός. 15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

21. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν

Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. 12 And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire: this is the second death. 15 And whosoever was not found written in the book of life, was cast into the lake of fire.

21. And I saw a new heaven,

α ὡς μετὰ ταῦτα. β ὡς μετὰ. γ ὡς —. Rec. & Gb. om. δ Rec. om. ε ὡς ἀνεκλῶσαν. f Rec. α. τ. θ. σ. τ. ο. σ. ρ. η → h Rec. om. i Rec. λευ. μεγ. k Rec. αὐτοῦ. l Rec. θεοῦ. m Rec. ἠνεῴχθησαν. n Rec. βιβ. ἀλλ. ο Rec. α. αὐτ. γεν. βίβ. p Rec. αὐτὸν ὁ δεύτερος θάνατος. q ὡς —. Rec. & Gb. om. r ὡς τῇ βίβλῳ. s Or, the grave.

and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea. <sup>2</sup> And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. <sup>4</sup> And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

<sup>5</sup> And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. <sup>6</sup> And he said unto me, It is done: I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life, freely. <sup>7</sup> He that overcometh, shall inherit all things, and I will be his God, and he shall be my son. <sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

<sup>9</sup> And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. <sup>10</sup> And he carried me away in the spirit to a

καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ <sup>a</sup> ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. <sup>2</sup> <sup>b</sup> καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. <sup>3</sup> καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγουσῆς· Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαὸς <sup>c</sup> αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς <sup>d</sup> μετ' αὐτῶν ἔσται, <sup>e</sup> Θεὸς αὐτῶν. <sup>4</sup> καὶ ἐξαλείψει <sup>f</sup> πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κρῆνγῃ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

<sup>5</sup> Καὶ εἶπεν ὁ καθήμενος ἐπὶ <sup>g</sup> τῷ θρόνῳ· Ἴδου, καινὰ πάντα ποιῶ. Καὶ λέγει <sup>h</sup> μοι· Γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· εἰσι. <sup>6</sup> Καὶ εἶπέ μοι· <sup>k</sup> Γέγονε· Ἐγὼ εἰμὶ· τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω <sup>i</sup> αὐτῷ <sup>j</sup> ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. <sup>7</sup> ὁ νικῶν κληρονομήσει <sup>m</sup> ταῦτα, <sup>n</sup> καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι ὁ υἱός. <sup>8</sup> <sup>o</sup> τοῖς δὲ δειλοῖς <sup>p</sup> καὶ ἀπίστοις <sup>q</sup> καὶ ἁμαρτωλοῖς <sup>r</sup> καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ <sup>s</sup> φαρμακοῖς <sup>t</sup> καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, <sup>u</sup> ὃ ἔστιν <sup>v</sup> ὁ θάνατος ὁ δευτέρος.

<sup>9</sup> Καὶ ἦλθεν <sup>w</sup> εἰς <sup>x</sup> ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας· τῶν <sup>y</sup> ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δείξω σοι <sup>z</sup> τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. <sup>10</sup> Καὶ ἀπῆνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν,

<sup>a</sup> Rec. παρῆλθε. <sup>b</sup> Rec. καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. <sup>c</sup> Rec. ὁ λαός. <sup>d</sup> Rec. σὺ μ. αυτ. <sup>e</sup> Rec. add ὁ Θεός. <sup>f</sup> Rec. του θρονον. <sup>g</sup> Rec. α. π. αυτ. <sup>h</sup> Rec. α. π. αυτ. <sup>i</sup> Rec. α. π. αυτ. <sup>j</sup> Rec. α. π. αυτ. <sup>k</sup> Rec. α. π. αυτ. <sup>l</sup> Rec. α. π. αυτ. <sup>m</sup> Rec. α. π. αυτ. <sup>n</sup> Rec. α. π. αυτ. <sup>o</sup> Rec. α. π. αυτ. <sup>p</sup> Rec. α. π. αυτ. <sup>q</sup> Rec. α. π. αυτ. <sup>r</sup> Rec. α. π. αυτ. <sup>s</sup> Rec. α. π. αυτ. <sup>t</sup> Rec. α. π. αυτ. <sup>u</sup> Rec. α. π. αυτ. <sup>v</sup> Rec. α. π. αυτ. <sup>w</sup> Rec. α. π. αυτ. <sup>x</sup> Rec. α. π. αυτ. <sup>y</sup> Rec. α. π. αυτ. <sup>z</sup> Rec. α. π. αυτ.

καὶ ἔδειξέ μοι τὴν πόλιν <sup>α</sup> τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, <sup>β</sup> ἔχουσιν τὴν δόξαν τοῦ Θεοῦ· <sup>γ</sup> ὁ φωστὴρ αὐτῆς ὁμοίος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἱάσπιδι κρυσταλλίζοντι· <sup>δ</sup> ἔχουσα <sup>ε</sup> τείχος μέγα καὶ ὑψηλόν, <sup>ς</sup> ἔχουσα <sup>ζ</sup> πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, <sup>η</sup> ἔστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ. <sup>θ</sup> ἀπὸ ἀνατολῶν, <sup>ι</sup> πυλῶνες τρεῖς· <sup>κ</sup> καὶ <sup>λ</sup> ἀπὸ βορρᾶ, πυλῶνες τρεῖς· <sup>μ</sup> καὶ <sup>ν</sup> ἀπὸ νότου, πυλῶνες τρεῖς· <sup>ξ</sup> καὶ <sup>ο</sup> ἀπὸ δυσμῶν, πυλῶνες τρεῖς. <sup>π</sup> καὶ τὸ τείχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ <sup>ρ</sup> ἐπ' αὐτῶν δώδεκα ὀνόματα <sup>ς</sup> τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

<sup>α</sup> Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε <sup>β</sup> μέτρον <sup>γ</sup> κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τείχος αὐτῆς. <sup>δ</sup> καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς <sup>ε</sup> ὅσον <sup>ς</sup> καὶ <sup>ζ</sup> τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλᾷ ἐπὶ <sup>η</sup> σταδίου <sup>θ</sup> δώδεκα χιλιάδων <sup>ι</sup> τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί. <sup>κ</sup> καὶ ἐμέτρησε τὸ τείχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, <sup>λ</sup> ὃ ἔστιν ἀγγέλου.

<sup>α</sup> Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἱάσπις· καὶ ἡ πόλις χρυσίον καθαρόν, <sup>β</sup> ὁμοία <sup>γ</sup> ὑάλῳ καθαρῷ. <sup>δ</sup> καὶ <sup>ε</sup> οἱ θεμελιοὶ τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος, ἱάσπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, <sup>ς</sup> χαλκηδών· ὁ τέταρτος, σμάραγδος· <sup>ζ</sup> ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, <sup>η</sup> σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔνατος,

great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, <sup>β</sup> having the glory of God: and her light was like unto a stone most precious; even like a jasper stone, clear as crystal, <sup>γ</sup> and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. <sup>δ</sup> On the east three gates, on the north three gates, on the south three gates, and on the west three gates. <sup>ε</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

<sup>α</sup> And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

<sup>β</sup> And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal. <sup>γ</sup> And he measured the wall thereof, an hundred, and forty, and four cubits, according to the measure of a man, that is, of the angel.

<sup>α</sup> And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass. <sup>β</sup> And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second sapphire, the third a chalcedony, the fourth an emerald, <sup>γ</sup> the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the

<sup>α</sup> Rec. add τὴν μεγάλην. <sup>β</sup> Rec. add καὶ. <sup>γ</sup> Rec. ἔχουσιν τα. <sup>δ</sup> Rec. ἔχουσαν. <sup>ε</sup> Rec. αὐ' ἀνατολῆς. <sup>ς</sup> Rec. αὐ' ἀνατολῆς. <sup>ζ</sup> Rec. αὐ' ἀνατολῆς. <sup>η</sup> Rec. αὐ' ἀνατολῆς. <sup>θ</sup> Rec. αὐ' ἀνατολῆς. <sup>ι</sup> Rec. αὐ' ἀνατολῆς. <sup>κ</sup> Rec. αὐ' ἀνατολῆς. <sup>λ</sup> Rec. αὐ' ἀνατολῆς. <sup>μ</sup> Rec. αὐ' ἀνατολῆς. <sup>ν</sup> Rec. αὐ' ἀνατολῆς. <sup>ξ</sup> Rec. αὐ' ἀνατολῆς. <sup>ο</sup> Rec. αὐ' ἀνατολῆς. <sup>π</sup> Rec. αὐ' ἀνατολῆς. <sup>ρ</sup> Rec. αὐ' ἀνατολῆς.

<sup>16</sup> I Jesus have sent mine angel, to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

<sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues, that are written in this book. <sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

<sup>20</sup> He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, come Lord Jesus.

<sup>21</sup> The grace of our Lord Jesus Christ be with you all. Amen.

<sup>16</sup> Ἐγὼ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος <sup>b</sup> Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. <sup>17</sup> Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἐρχου· καὶ ὁ ἀκούων εἰπάτω, Ἐρχου· καὶ ὁ διψῶν ἐρχέσθω, <sup>b</sup> ὁ θέλων λαβεῖν ὕδωρ ζωῆς δωρεάν.

<sup>18</sup> Ἐγὼ μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφῇ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεί ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

<sup>20</sup> Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ. Ἀμήν· ἔρχου, Κύριε Ἰησοῦ.

<sup>21</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων.

a → b Rec. add. του. c Gb. David. d Rec. λαμπρὸς καὶ πρωϊνός. e Rec. κλῆς. f Rec. κλῆς. g Rec. ἡ ῥίζα καὶ τὸ γένος. h Rec. add. καὶ. i Rec. λαμβανέτω το. k Rec. Συμμεαρτυροῦμαι γὰρ παντὶ ἀκούοντι. l Rec. εν-δ; προς ταυτα. m Rec. om. n Rec. αφαιρη. o Rec. om. p Rec. αφαιρεσει. q Rec. βιβλου. r Rec. add. εν. s Rec. om. t Rec. ταχὺ αμην. Ναὶ, ερχου. u Rec. add. ημων. v Rec. ημων. αμην — Δλ. → ημων

Πᾶσα Γραφὴ Θεόπνευστος.  
p, u:

A  
GREEK-ENGLISH LEXICON

TO THE  
NEW TESTAMENT.

A NEW EDITION WITH ADDITIONS AND  
ALTERATIONS,

REVISED BY  
THE REV. THOMAS SHELDON GREEN, M.A.



*Πολλὰι μὲν θνητοὶς Γλῶτται, μὴ δ' Ἀθανάτοισιν.*

L O N D O N :  
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IN ANCIENT AND MODERN LANGUAGES.



## ADVERTISEMENT.

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AMONG the entire body of words occurring in the New Testament, three classes have been specifically distinguished; namely,

(1) Those, the occurrence of which may be regarded as commencing within the later Greek period, which is here reckoned from Polybius inclusive, marked (L. G.):

(2) New Testament words, marked (N. T.); those, namely, which occur in the New Testament alone, or, if also found elsewhere, only in certain peculiar quarters:

(3) Those which, besides their occurrence in the New Testament, are found only in the Septuagint and kindred writings, marked (S.).



# ABBREVIATIONS,

ETC.

USED IN THE FOLLOWING LEXICON.

|              |  |         |  |
|--------------|--|---------|--|
| a.           | Aorist.  | meton.  | by metonymy.   |
| absol.       | absolutely, without case or adjunct.                     | metath. | metathesis, the transposition of letters.  |
| accus.       | accusative case.   | mid.    | middle voice.  |
| adj.         | adjective.   | N. T.   | New Testament.   |
| adv.         | adverb.  | opt.    | optative mood.   |
| al.          | <i>alibi</i> , in other texts.                           | O. T.   | Old Testament.   |
| al. freq.    | <i>alibi frequenter</i> , in many other texts.           | part.   | participle.  |
| Aram.        | Aramaean.  | pass.   | passive voice.   |
| At.          | Attic dialect.   | p. per. | perfect tense.   |
| bis.         | twice.   | plu. p. | pluperfect tense.  |
| coll.        | <i>confer</i> , compare.                                 | pl.     | plural.  |
| comp.        | <i>collato</i> , being compared.                         | pr.     | properly.  |
| conj.        | comparative.   | preced. | preceding.   |
| contr.       | conjunction.   | prep.   | preposition.   |
| dat.         | contraction, or contracted.                              | pron.   | pronoun.   |
| dimin.       | dative case.   | quater. | four times.  |
| enclit.      | diminutive.  | sc.     | <i>scilicet</i> , that is to say, that is.   |
|              | enclitic, throwing the accent on the preceding syllable. | seq.    | <i>sequens</i> , as, seq. gen. <i>sequente genitivo</i> , with a genitive following.   |
| &, et,       | and.   | sing.   | singular — the figures placed before sing. or pl. denote the person.   |
| e. g.        | <i>exempli gratia</i> , for example.                     | spc.    | specially, i. e. in a special and local meaning.   |
| f.           | future tense.  | subj.   | subjunctive mood.  |
| fr.          | from.  | subs.   | substantive.   |
| gen.         | genitive case.   | superl. | superlative.   |
| genr.        | generally, in a general sense, not affected by adjuncts. | ter.    | thrice.  |
| Heb.         | Hebrew, or the Hebrew idiom.                             | trans.  | transitively.  |
| i. e.        | <i>id est</i> , that is.                                 | trop.   | tropically, i. e. turned aside from its strict literal meaning.  |
| idem.        | the same.  | v.      | vel, or.   |
| imperat.     | imperative mood.   | v. r.   | a various reading to the common text.  |
| imperf.      | imperfect tense.   | viz.    | <i>videlicet</i> , that is, namely.  |
| impers.      | impersonal.  | voc.    | vocative case.   |
| impl.        | implication.   | ð       | attached to a word shows it to be masculine; ð, to be feminine; ð, ð, to be common, i. e. masculine and feminine; and ð, to be neuter. |
| inf.         | infinitive mood.   |         |  |
| int. interj. | interjection.  |         |  |
| intrans.     | intransitive.  |         |  |
| lit.         | literally.   |         |  |
| met.         | metaphorically.  |         |  |

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# GREEK AND ENGLISH LEXICON

TO THE

## NEW TESTAMENT.

### A

A, α, *Alpha*, the first letter of the Greek Alphabet, and used for the first, Re. 1. 8, 11; 21. 6; 22. 13.

In composition, it denotes privation; sometimes augmentation, and union.

\*Αβάρης, εός, οὗς, ό, ή, τός, -ές, (ά & βάρος) not burdensome, not chargeable, 2 Co. 11. 9.

\*Αββᾶ, ind. Ch. or Sy. אבא, father, Mar. 14. 36. Ro. 8. 15. Ga. 4. 6.

\*Αβυσσος, ου, ή, pr. bottomless; place of the dead, hell.

\*Αγαθοεργέω, ώ, Αγαθουργώ, f. ήσω, (αγαθός & έργον) to do good, confer benefits, 1 Ti. 6. 18. N. T.

\*Αγαθοποιέω, ώ, f. ήσω, (αγαθός & ποιέω) to do good, benefit, do well: (S.) whence

\*Αγαθοποιία, as, ή, well-doing, pro- perty, 1 Pe. 4. 19. L. G.

\*Αγαθοποιός, ου, ό, ή, a well-doer, 1 Pe. 2. 14. L. G.

\*Αγαθός, ή, όν, good, profitable, ge- nerous, beneficent, upright, virtuous: whence

\*Αγαθωσύνη, ης, ή, goodness, virtue, beneficence. S.

\*Αγαλλιᾶσις, εως, ή, exultation, ex- treme joy: (S.) from

\*Αγαλλιᾶω, ώ, f. άσω, to celebrate, praise; also equivalent to Αγαλλιά- ομαι, ώμαι, to exult, rejoice exceed- ingly; to desire ardently, Jno. 8. 56. S.

\*Αγάμος, ου, ό, ή, (ά & γάμος) un- married. 1 Co. 7. 8, 11, 32, 34.

\*Αγανακτέω, ώ, f. ήσω, to be pained; to be angry, vexed, indignant; to manifest indignation: whence

### ΑΓΙ

\*Αγανάκτησις, εως, ή, indignation, 2 Co. 7. 11.

\*Αγαπάω, ώ, f. ήσω, p. ήγάπηκα, to love, value, esteem, feel or manifest generous concern for, be faithful to- wards; to delight in; to set store upon, Re. 12. 11: whence

\*Αγάπη, ης, ή, love, generosity, kindly concern, devotedness; pl. love-feasts, Ju. 12. 8.

\*Αγαπητός, ή, όν, beloved, dear; worthy of love.

\*Αγγαρεύω, f. εύσω, (αγγαρος, a Persian courier, or messenger, who had authority to press into his service men, horses, &c.) to press or compel another to go somewhere, or carry some burden.

\*Αγγεῖον, ου, τό, (αγγος, the same) a vessel, utensil, Mat. 13. 48; 25. 4.

\*Αγγελία, as, ή, a message, doctrine, or precept, delivered in the name of any one, 1 Jno. 3. 11: from

\*Αγγελος, ου, ό, ή, one sent, a mes- senger, angel.

\*Αγε, a particle of exhortation, (pr. imperat. of άγω) come, come now, Ja. 4. 13; 5. 1.

\*Αγέλη, ης, ή, (αγω) a drove, flock, herd.

\*Αγενεαλόγητος, ου, ό, ή, (ά & γενε- αλογέω) not included in a pedigree; independent of pedigree, He. 7. 3. N. T.

\*Αγενής, εός, ό, ή, τός, -ές, (ά & γέ- νος) ignoble, base, 1 Co. 1. 28.

\*Αγιαζώ, f. άσω, p. pass. ήγίασ- μαι, (άγιος) to separate, consecrate:

- cleanse, purify, sanctify; regard or reverence as holy: (S.) *whence*
- \* **Ἀγιασμός**, οὐ, ὁ, sanctification, moral purity, sanctity. S.
- \* **Ἅγιος**, *ia, ion*, separate from common condition and use; dedicated, Lu. 2. 23; hallowed; *used of things, τὰ ἅγια*, the sanctuary; and of persons, saints, e. g. members of the first Christian communities; pure, righteous, ceremonially or morally; holy: *whence*
- \* **Ἀγιότης**, ἡτος, ἡ, holiness, sanctity, He. 12. 10. S.
- \* **Ἀγιασμένη**, ης, ἡ, sanctification, sanctity, holiness. S.
- \* **Ἀγκάλη**, ης, ἡ, (ἀγκή, the same) the arm, Lu. 2. 28. (ἀ)
- \* **Ἀγκιστρον**, ου, τό, a hook, fish-hook, Mat. 17. 27.
- \* **Ἀγκύρα**, as, ἡ, an anchor, Ac. 27. 29, 30, 40.
- \* **Ἀγνῶτος**, ου, ὁ, ἡ, (ἀ & γνῶτω, to full, dress) unfulfilled, undressed; new, Mat. 9. 16. Mar. 2. 21. N. T.
- \* **Ἀγνεία**, as, ἡ, (ἀγνός) purity, chastity, 1 Ti. 4. 12; 5. 2.
- \* **Ἀγνίζω**, f. ἴσω, to purify; to purify morally, reform. Ἀγνίζομαι, p. ἡγνισμαι, a. 1. ἡγνίσθην, to live like one under a vow of abstinence, as the Nazarites: *whence*
- \* **Ἀγνισμός**, οὐ, ὁ, purification, abstinence, Ac. 21. 26. L. G.
- \* **Ἀγνοέω**, ὦ, f. ἴσω, to be ignorant; not to understand; sin through ignorance: *whence*
- \* **Ἀγνόημα**, ατος, τό, error, sin of ignorance, He. 9. 7.
- \* **Ἀγνοτα**, as, ἡ, ignorance.
- \* **Ἀγνός**, ἡ, ὅν, pure, chaste, modest, innocent, blameless: *whence*
- \* **Ἀγνότης**, ητος, ἡ, purity, life of purity, 2 Co. 6. 6.
- \* **Ἀγνῶς**, adv. purely, sincerely, Phi. 1. 16.
- \* **Ἀγνωσία**, as, ἡ, (ἀ & γνῶσις) ignorance, 1 Co. 15. 34. 1 Pe. 2. 15.
- \* **Ἀγνωστος**, ου, ὁ, ἡ, (ἀ & γνωστός) unknown, Ac. 17. 23.
- \* **Ἀγορά**, ἀς, ἡ, (ἀγείρω, to gather together) a place of public concourse, forum, market-place; things sold in the market, provisions: *whence*
- \* **Ἀγοράζω**, f. ἄσω, p. pass. ἡγοράσμαι, a. 1. pass. ἡγοράσθην, to buy; redeem, acquire by a ransom or price paid.
- \* **Ἀγοραῖος**, ου, ὁ, ἡ, one who visits the forum; a lounge, one who idles away his time in public places, a low fellow, Ac. 17. 5.
- \* **Ἀγόραιος**, ου, ὁ, ἡ, pertaining to the forum, judicial; ἀγόραι, court days, Ac. 19. 38.
- \* **Ἄγρα**, as, ἡ, a catching, thing taken, draught of fishes, Lu. 5. 4, 9.
- \* **Ἀγράμματος**, ου, ὁ, ἡ, (ἀ & γράμμα) illiterate, unlearned, Ac. 4. 13.
- \* **Ἀγραυλέω**, ὦ, f. ἴσω, (ἀγρός & αὐλή) to remain in the open air, especially by night, Lu. 2. 8.
- \* **Ἀγρεύω**, f. εὐσω, (ἄγρα) to take in hunting, catch, Mar. 12. 13.
- \* **Ἀγριέλαιος**, ου, ἡ, (ἄγριος & ἑλαία) a wild olive-tree, oleaster, Ro. 11. 17, 24.
- \* **Ἄγριος**, *ia, ion*, belonging to the field, wild; fierce, raging: *from*
- \* **Ἄγρος**, ου, ὁ, a field, especially a cultivated field; pl. the country; lands, farms, villages.
- \* **Ἀγρυπνέω**, ὦ, f. ἴσω, to be awake, watch; to be watchful, vigilant: *whence*
- \* **Ἀγρυπνία**, as, ἡ, want of sleep, watching, 2 Co. 6. 5; 11. 27.
- \* **Ἄγω**, f. ἄξω, p. ἡχα, ἀγῶχα, a. 2. ἡγαγον, f. 1. pass. ἀχθήσομαι, a. 1. pass. ἡχθῶν, p. pass. ἡγμαι, to lead, bring; lead away, drive off, as a booty of cattle; conduct, accompany; lead out, produce; conduct with force, drag, hurry away; guide, incite, entice; convey oneself, go, go away; pass or spend as time; celebrate: *whence*
- \* **Ἀγωγή**, ης, ἡ, guidance, mode of instruction, discipline, course of life, 2 Ti. 3. 10.
- \* **Ἀγών**, ὄνος, ὁ, place of contest, race-course, stadium; a contest, strife, contention; peril, toll: *whence*
- \* **Ἀγωνία**, as, ἡ, contest, violent struggle; agony, anguish, Lu. 22. 44.

- \* **Ἀγωνίζομαι**, *ἰ. ἰσομαι*, p. pass. *ἡγώνισμαι*, to be a combatant in the public games; to contend, fight, strive earnestly.
- \* **Ἀδᾶπᾶνος**, *ου, ὁ, ἡ, (ἀ & δαπάνη)* without expence, gratuitous, 1 Co. 9. 18.
- \* **Ἀδελφή**, *ἡς, ἡ, a sister*; near kinswoman or female relative; a female member of the Christian community: *from*
- \* **Ἀδελφός**, *ου, ὁ, (ἀ & δελφύς, the womb)* a brother; near kinsman or relative; one of the same nation or nature; one of equal rank and dignity; an associate, a member of the Christian community: *whence*
- \* **Ἀδελφότης, τητος, ἡ**, brotherhood, the body of the Christian brotherhood, 1 Pe. 2. 17; 5. 9. S.
- \* **Ἀδελος**, *ου, ὁ, ἡ, τό, ου, (ἀ & δῆλος)* not apparent or obvious; uncertain, not distinct, Lu. 11. 44. 1 Co. 14. 8: *whence*
- \* **Ἀδελότης, τητος, ἡ**, uncertainty, inconstancy, 1 Ti. 6. 17. L. G.
- \* **Ἀδῆλως**, *adv.* not manifestly, uncertainly, dubiously, 1 Co. 9. 26.
- \* **Ἀδημονέω**, *ῶ, ἰ. ἦσω*, to be depressed or dejected, full of anguish or sorrow.
- \* **Αἰδης**, *ου, ὁ*, the invisible abode or mansion of the dead; the place of punishment, hell; the lowest place or condition, Mat. 11. 23. Lu. 10. 15.
- \* **Ἀδιάκριτος**, *ου, ὁ, ἡ, (ἀ & διακρίνω)* undistinguishing, impartial, Ja. 3. 17.
- \* **Ἀδιάλειπτος**, *ου, ὁ, ἡ, (ἀ & διαλείπω)* unceasing, constant, settled, Ro. 9. 2. 2 Ti. 1. 3: *whence*
- \* **Ἀδιαλείπτως**, *adv.* unceasingly, by an unvarying practice.
- \* **Ἀδιαφθορία**, *ας, ἡ, (ἀ & διαφθορά)* incorruptness, genuineness, pureness, Tit. 2. 7.
- \* **Ἀδικέω**, *ῶ, ἰ. ἦσω*, p. *ἡκα, (ἀ & δίκη)* to act unjustly; wrong; injure; violate a law: *whence*
- \* **Ἀδικήμα**, *ατος, τό*, an act of injustice, crime.
- \* **Ἀδικία**, *ας, ἡ*, injustice, wrong; iniquity, falsehood, deceitfulness.
- \* **Ἀδίκος**, *ου, ὁ, ἡ, τό, -ον*, unjust, unrighteous; iniquitous, vicious; deceitful, fallacious.
- \* **Ἀδίκως**, *adv.* unjustly, undeservedly, 1 Pe. 2. 19.
- \* **Ἀδόκιμος**, *ου, ὁ, ἡ, (ἀ & δόκιμος)* unable to stand test, rejected, refuse, worthless.
- \* **Ἀδολος**, *ου, ὁ, ἡ, (ἀ & δόλος)* without deceit, sincere, 1 Pe. 2. 2.
- \* **Ἀδρότης, τητος, ἡ, (ἀδρός, mature, full)** abundance, 2 Co. 8. 20.
- \* **Ἀδυνατέω**, *ῶ, ἰ. ἦσω*, not to be able; to be impossible: *from*
- \* **Ἀδύνατος**, *ου, ὁ, ἡ, τό, -ον, (ἀ & δύναμις)* impotent, weak; impossible.
- \* **Αἰδω** (contr. fr. *αἰέδω*) *ἰ. ᾤσω, ᾤσομαι*, to sing.
- \* **Αἰί**, *always*, for ever, aye.
- \* **Αετός**, *ου, ὁ*, an eagle.
- \* **Ἀζύμος**, *ου, ὁ, ἡ, (ἀ & ζύμη)* unleavened; τὰ *ἄζυμα*, the feast of unleavened bread; *metaph.* pure from foreign matter, unadulterated, genuine; τὸ *ἄζυμον*, genuineness, 1 Co. 5. 7, 8.
- \* **Ἀήρ**, *ἀέρος, ὁ*, air, atmosphere.
- \* **Ἀθανασία**, *ας, ἡ, (ἀ & θάνατος)* immortality, 1 Co. 15. 53, 54. 1 Ti. 6. 16.
- \* **Ἀθέμιτος**, *ου, ὁ, ἡ, τό, -ον, (ἀ & θεμιτός, lawful)* unlawful, criminal, wicked, Ac. 10. 28. 1 Pe. 4. 3.
- \* **Ἀθεος**, *ου, ὁ, ἡ, (ἀ & Θεός)* an Atheist; godless, estranged from the knowledge and worship of the true God, Ep. 2. 12.
- \* **Ἀθεσμος**, *ου, ὁ, ἡ, (ἀ & θεσμός, law)* lawless, unrestrained, licentious, 2 Pe. 2. 7; 3. 17. L. G.
- \* **Ἀθετέω**, *ῶ, ἰ. ἦσω, (ἀ & τίθημι)* *pr.* to displace, set aside; to abrogate, annul, violate, swerve from; reject, condemn: (L. G.) *whence*
- \* **Ἀθέτησις**, *εως, ἡ*, abrogation, annulling, He. 7. 18; 9. 26.
- \* **Ἀθλέω**, *ῶ, ἰ. ἦσω*, p. *ἡθληκα, (ἀεθλος, strife, contest)* to strive, contend, be a champion in the public games, 2 Ti. 2. 5: *whence*
- \* **Ἀθλησις**, *εως, ἡ*, contest, combat, struggle, conflict, He. 10. 32. I

Ἀθυμέω, ὦ, *f. ἦσω, (ἀ & θυμός)* to respond, be disheartened, Col. 3. 21.

Ἀθώς, ου, ὁ, ἡ, (ἀ & θωή, a penalty) unpunished; *metaph.* innocent, Mat. 27. 4, 24.

Αἰγείος, εἰα, εἰων, (αἶξ, γός, a goat) belonging to a goat, He. 11. 37.

Αἰγιαλός, ου, ὁ, sea-shore.

Ἀίδιος, ου, ὁ, ἡ, (ἀεί) always existing, eternal, Ro. 1. 20. Jude 6.

Αἰδώς, οὖς, ἡ, modesty, reverence, 1 Ti. 2. 9. He. 12. 28.

Αἷμα, ατος, τό, blood; of the colour of blood; bloodshed; blood-guiltiness; natural descent.

Αἱματεκχυσία, as, ἡ, (αἷμα & ἐκχυσ, fr. ἐκχέω) an effusion or shedding of blood, He. 9. 22. N. T.

Αἱμορροῖα, ὦ, *f. ἦσω, (αἷμα & ῥοός, fr. ῥέω)* to have a flux of blood, Mat. 9. 20.

Αἶνεσις, εως, ἡ, praise, He. 13. 15: (S.) *from*

Αἰνέω, ὦ, *f. ἔσω, (αἶνος)* to praise, celebrate.

Αἰνγμα, ατος, τό, (αἰνίσσω, to intimate obscurely) an enigma, any thing obscurely expressed or intimated, 1 Co. 13. 12.

Αἶνος, ου, ὁ, praise, Mat. 21. 16. Lu. 18. 43.

Αἶρεσις, εως, ἡ (αἰρέομαι) *strictly*, a choice or option; *hence*, a sect, faction; *by impl.* discord, contention.

Αἰρετίω, *f. ἴσω, a. 1. ἡρέτισα, (fr. same)* to choose, choose with delight or love, Mat. 12. 18.

Αἰρετικός, ου, ὁ, (fr. same) one who creates or fosters factions, Tit. 3. 10.

Αἰρέω, ὦ, *f. ἦσω, p. ἡρηκα, p. pass. ἡρημαι, mid. αἰρέομαι, οὔμαι, a. 2. εἰλόμην, to take; mid. to choose.*

Αἶρω, *f. ἀρώ, a. 1. ἦρα, to take up, lift, raise; bear, carry; take away, remove; destroy, kill.*

Αἰσθάνομαι, *f. αἰσθήσομαι, a. 2. ἡσθάνην, to perceive, understand, Lu. 9. 45: whence*

Αἴσθησις, εως, ἡ, perception, understanding, Phil. 1. 9.

Αἰσθητήριον, ου, τό, an organ of perception; internal sense, He. 5. 14.

Αἰσχροκερδής, εός, οὖς, ὁ, ἡ, (αἰσχροός & κέρδος) eager for dishonourable gain, sordid, 1 Ti. 3. 3, 8. Tit. 1. 7: *whence*

Αἰσχροκερδῶς, *adv.* for the sake of base gain, sordidly, 1 Pe. 5. 2. N. T.

Αἰσχρολογία, as, ἡ, (αἰσχροός & λόγος) vile or obscene language, foul talk, Col. 3. 8.

Αἰσχροός, ὁ, ὄν, *strictly*, deformed, opp. to καλός; *metaph.* indecorous, indecent, dishonourable, vile: *whence*

Αἰσχροότης, τητος, ἡ, indecorum, indecency, Ep. 5. 4.

Αἰσχύνη, ης, ἡ, shame, disgrace; cause of shame, dishonourable conduct: (ὅ) *whence*

Αἰσχύνομαι, *f. νουῦμαι & νυθήσομαι, to be ashamed, confounded.*

Αἰτέω, ὦ, *f. ἦσω, a. 1. ἤτησα, to ask, request; demand; desire, Ac. 7. 46: whence*

Αἴτημα, ατος, τό, a thing asked or sought for; petition, request, Lu. 23. 24. 1 Jno. 5. 15.

Αἰτία, as, ἡ, cause, motive, incitement; accusation, crime; case.

Αἰτιάμα, ατος, τό, charge, accusation, Ac. 27. 7: *from*

Αἰτιάομαι, ὦμαι, (αἰτία) *v. r. Ro. 3. 9, to charge, accuse.*

Αἴτιος, ου, ὁ, ἡ, causative; αἰτιος, an author or causer, He. 5. 9; τὸ αἶνον, equivalent to αἰτία.

Αἰτίωμα, ατος, τό, *v. r. Ac. 25. 1, equivalent to αἰτίωμα. N. T.*

Αἰφνίδιος, ου, ὁ, ἡ, unforeseen, unexpected, sudden, Lu. 21. 34. 1 Thes. 5. 3.

Αἰχμαλωσία, as, ἡ, (αἰχμάλωτος) captivity, state of captivity; captive multitude, Ep. 4. 8. Re. 13. 10. L. G.

Αἰχμαλωτεύω, *f. εὔσω, to lead captive; met. to captivate, Ep. 4. 8. 2 Ti. 3. 6.*

Αἰχμαλωτίζω, *f. ἴσω, to lead captive; by impl. to subject, Lu. 21. 24. Ro. 7. 23. 2 Co. 10. 5. L. G.*

Αἰχμάλωτος, ου, ὁ, (αἰχμή, a spear & αἰσκόμαι, to capture) a captive, Lu. 4. 18.

Αἰών, ὦνος, ὁ, *pr.* a period of time of significant character; life; an era; an age; *hence*, a state of things marking an age or era; the present order of nature; the natural condition of man, the world; ὁ αἰών, illimitable duration, eternity; *as also*, οἱ αἰῶνες, ὁ αἰὼν τῶν αἰώνων, οἱ αἰῶνες τῶν αἰώνων; *by an Aramaism* οἱ αἰῶνες, the material universe, He. 1. 2: *whence*

Αἰώνιος, ἰου, ὁ, ἡ, & αἰώνιος, ἰα, ον, indeterminate as to duration, eternal, everlasting.

Ἀκαθαρσία, ας, ἡ, (ἀ & καθαίρω) uncleanness; lewdness; impurity of motive, 1 Thes. 2. 3.

Ἀκαθάρτης, ττης, ἡ, impurity, Re. 17. 4. N. T.

Ἀκάθαρτος, ου, ὁ, ἡ, impure, unclean; lewd; foul.

Ἀκαιρέομαι, οὔμαι, f. ἥσομαι, (ἀ & καιρός) to be without opportunity, or occasion, Phil. 4. 10. N. T.

Ἀκαιρός, adv. unseasonably, 2 Ti. 4. 2.

Ἀκάκος, ου, ὁ, ἡ, (ἀ & κακός) free from evil, innocent, blameless; artless, simple, Ro. 16. 18. He. 7. 26.

Ἀκανθα, ης, ἡ, a thorn, thorn-bush, Mat. 7. 16: *whence*

Ἀκάνθινος, ου, ὁ, ἡ, thorny, made of thorns, Mar. 15. 17. Jno. 19. 5.

Ἀκαρπος, ου, ὁ, ἡ, τό, -ον, (ἀ & καρπός) without fruit, unfruitful, barren; *by impl.* noxious.

Ἀκατάγνωστος, ου, ὁ, ἡ, τό, -ον, (ἀ & καταγνώσκω) *pr.* not worthy of condemnation *by a judge*; *hence*, irreprehensible, Tit. 2. 8. S.

Ἀκατακάλυπτος, ου, ὁ, ἡ, (ἀ & κατακαλύπτω) uncovered, unveiled, 1 Co. 11. 5, 13. L. G.

Ἀκατάκριτος, ου, ὁ, ἡ, (ἀ & κατακρίνω) uncondemned *in a public trial*, Ac. 16. 37; 22. 25. N. T.

Ἀκατάλυτος, ου, ὁ, ἡ, (ἀ & καταλύω) incapable of dissolution, indissoluble; *hence*, enduring, everlasting, He. 7. 16. L. G.

Ἀκατάπαυστος, ου, ὁ, ἡ, (ἀ & καταπαύω) which cannot be restrained *from a thing*, unceasing, 2 Pe. 2. 14. L. G.

Ἀκαταστασία, ας, ἡ, (ἀ & καθίσταμαι, to be in a fixed and tranquil state) *pr.* instability; *hence* an unsettled state; disorder, commotion, tumult, sedition, Lu. 21. 9. 1 Co. 14. 33. 2 Co. 6. 5; 12. 20. Ja. 3. 16. L. G.

Ἀκατάστατος, ου, ὁ, ἡ, unstable, inconstant, Ja. 1. 8.

Ἀκατάσχετος, ου, ὁ, ἡ, (ἀ & κατέχω) not coercible, irrestrainable, untameable, unruly, Ja. 3. 8. L. G.

Ἀκέραιος, ου, ὁ, ἡ, (ἀ & κεράννυμι, to mix) *pr.* unmixed; *hence*, without mixture of vice or deceit, sincere, artless, blameless, Mat. 10. 16. Ro. 16. 19. Phil. 2. 15.

Ἀκλίνης, εος, ὁ, ἡ, (ἀ & κλίνω) not declining, unwavering, steady, He. 10. 23.

Ἀκμάζω, f. ἄσω, to flourish, ripen, be in one's prime, Re. 14. 18: *from*

Ἀκμή, ἡς, ἡ, (ἀκή, idem) *pr.* the point of a weapon; point of time; ἀκμήν for κατ' ἀκμήν, *adv.* yet, still, even now, Mat. 15. 16.

Ἀκοή, ἡς, ἡ, (ἀκούω) hearing, the act or sense of hearing; the instrument of hearing, the ear; a thing heard, instruction, doctrine, report.

Ἀκολουθεῖω, ῶ, f. ἥσω, p. ἡκολούθηκα, to follow; follow as a disciple; imitate.

Ἀκούω, f. οὐσω, ούσομαι, p. ἀκήκοα, p. pass. ἤκουσμαι a. 1. pass. ἡκούσθην, to hear; hearken, listen to; heed, obey; understand.

Ἀκρασία, ας, ἡ, (ἀκρατής) intemperance, incontinence, Mat. 23. 25. 1 Co. 7. 5.

Ἀκράτης, εος, οὖς, ὁ, ἡ, τό, -ές, (ἀ & κράτος) not master of one's self, intemperate, 2 Ti. 3. 3.

Ἀκράτος, ου, ὁ, ἡ, τό, -ον, (ἀ & κεράννυμι) unmixed, unmingled wine, Re. 14. 10.

Ἀκριβεία, ας, ἡ, accuracy, exactness; or rigour, severe discipline, Ac. 22. 3: *from*

Ἀκριβής, εος, ὁ, ἡ, τό, -ές, accurate, exact; severe, rigorous, Ac. 18. 26; 23. 15, 20; 24. 22; 26. 5: *whence*

Ἀκριβόω, ῶ, f. ὥσω, p. ἠκρίβωκα, to inquire accurately, or assiduously, Mat. 2. 7, 16: *comp.* ver. 8.

- Ἀκριβῶς**, *adv.* diligently, accurately, Mat. 2. 8. Lu. 1. 3. Ac. 18. 25. Ep. 5. 15. 1 Thea. 5. 2.
- Ἀκρίς**, *ἴδος*, ἡ, a locust, Mat. 3. 4. Mar. 1. 6. Re. 9. 3, 7.
- Ἀκροατήριον**, *ου*, τό, (ἀκροάομαι, to hear) a place of audience, auditorium, Ac. 25. 23. L. G.
- Ἀκροᾷτης**, *οὐ*, ὁ, a hearer, Ro. 2. 13. Ja. 1. 22, 23, 25.
- Ἀκροβυστία**, *ας*, ἡ, (ἀκρον & βύω, to cover) the prepuce, foreskin; uncircumcision, the state of being uncircumcised; *the abstract being put for the concrete*, uncircumcised men. 1. e. Gentiles. S.
- Ἀκρογωνιαίος**, *α*, *ον*, (ἀκρος & γωνία) corner-foundation stone, Ep. 2. 20. 1 Pe. 2. 6. S.
- Ἀκροθίνιον**, *ου*, τό, (ἀκρος & θίν, a heap) the first-fruits of the produce of the ground, which were taken from the top of the heap and offered to the gods; the best and choicest of the spoils of war, usually collected in a heap, He. 7. 4.
- Ἀκρον**, *ου*, τό, the top, tip, end, extremity, Mat. 24. 31. Mar. 13. 27. Lu. 16. 24. He. 11. 21: *from*
- Ἀκρος**, *α*, *ον*, (ἀκμή) pointed; hence, extreme, uppermost.
- Ἀκυρώω**, ὦ, *φ*. ὥσω, (ἀ & κυρώω) to deprive of authority, annul, abrogate, Mat. 15. 6. Mar. 7. 13. Gal. 3. 17. L. G.
- Ἀκωλύτως**, *adv.* (ἀ & κωλύω) without hindrance, freely, Ac. 28. 31. (ῥ).
- Ἄκων**, *ουσα*, *ον*, (for ἀέκων, fr. ἀ & ἐκόν) unwilling, 1 Co. 9. 17.
- Ἀλάβαστρον**, *ου*, τό, alabaster; a vase to hold perfumed ointment, properly made of alabaster, but also of other materials, Mat. 26. 7. Mar. 14. 3. Lu. 7. 37.
- Ἀλαζονεία**, *ας*, ἡ, ostentation; boasting; haughtiness, 1 Jno. 2. 16: *from*
- Ἀλαζών**, *όνος*, ὁ, ἡ, ostentatious, vain-glorious, arrogant, boasting, Ro. 1. 30. 2 Ti. 3. 2.
- Ἀλαλάζω**, *φ*. ἀζώ, ἀξομαι, *pr.* to raise the war-cry, ἀλαλά; hence, to utter other loud sounds; to wall, Mar. 5. 38; to tinkle, ring, 1 Co. 13. 1.
- Ἀλάλητος**, *ου*, ὁ, ἡ, τό, -ον, (ἀ & λαλέω) unutterable, or unexpressed, Ro. 8. 26. L. G.
- Ἀλάλος**, *ου*, ὁ, ἡ, (fr. same) unable to speak, dumb, Mar. 7. 37.
- Ἄλας**, *ατος*, τό, (ἄλς) salt; *met.* wisdom and prudence. L. G.
- Ἀλείφω**, *φ*. ψω, to anoint with oil or ointment.
- Ἀλεκτοροφωνία**, *ας*, ἡ, (ἀλέκτωρ & φωνή) the cock-crowing, the third watch of the night, intermediate to midnight and daybreak, and termed cock-crow, Mar. 13. 35. L. G.
- Ἀλέκτωρ**, *ορος*, ὁ, a cock, gallus, Mat. 26. 34. Mar. 14. 30. Lu. 22. 34. Jno. 13. 38.
- Ἀλευρον**, *ου*, τό, (ἀλέω, to grind) meal, flour, Mat. 13. 33. Lu. 13. 21.
- Ἀλήθεια**, *ας*, ἡ, (ἀληθής) truth, verity; love of truth, veracity, sincerity; divine truth revealed to man; practice in accordance with Gospel truth.
- Ἀληθεύω**, *φ*. εὔσω, to speak or maintain the truth; act truly or sincerely, Ga. 4. 16. Ep. 4. 15: *from*
- Ἀληθής**, *έος*, ὁ, ἡ, τό, -ές, true; worthy of credit; studious of truth, veracious: *whence*
- Ἀληθινός**, ἡ, ὦν, sterling; real; unfeigned, trustworthy, true.
- Ἀλήθω**, *φ*. ἀλήσω, (ἀλέω, idem) to grind, Mat. 24. 41. Lu. 17. 35.
- Ἀληθῶς**, *adv.* (ἀληθής) truly, really; certainly, of a truth; truly, veraciously.
- Ἀλιεύς**, *έος*, ὁ, (ἄλς, the sea) a fisherman, Mat. 4. 18, 19. Mar. 1. 16, 17. Lu. 5. 2: *whence*
- Ἀλιεύω**, *φ*. εὔσω, to fish, Jno. 21. 3.
- Ἀλίζω**, *φ*. ἴσω, (ἄλς) to salt, season with salt, preserve by salting, Mat. 5. 13. Mar. 9. 49.
- Ἀλίσγημα**, *ατος*, τό, (ἀλίσγέω, to pollute, in the Sept.) pollution, defilement, Ac. 15. 20. N. T.
- Ἀλλά**, *conj.* but; however; but still more; ἀλλάς, at all events; ἀλλ' ἢ, unless, except. Ἀλλά also serves to introduce a sentence with keenness and emphasis, Ro. 6. 5; 7. 7. Phil. 3. 8. Jno. 16. 2.
- Ἀλλάσσω**, *φ*. ἀζώ, a. 1. pass. ἡλ-

λάθην, α. 2. ἡλλάγην, f. ἀλλαγῆσμαι, (fr. ἄλλος) to change, alter, transform, Ac. 6. 14. Ro. 1. 23. 1 Co. 15. 51, 52. Ga. 4. 20. He. 1. 12.

\* Ἀλλαχόθεν, ἀδν. (ἄλλος & -θεν, denoting *from* a place) from another place or elsewhere, Jno. 10. 1. L. G.

\* Ἀλληγορέω, ὦ, (ἄλλος & ἀγορεύω, to speak) to say what is either designed or fitted to convey a meaning other than the literal one, to allegorize, Ga. 4. 24. L. G.

\* Ἀλληλουῖα, Heb. יְהוָה יְהוָה, Praise ye Jehovah, Re. 19. 1, 3, 4, 6.

\* Ἀλλήλων, gen. pl., ἀλλήλοις, αἰς, οἰς, dat. ἀλλήλους, ας, α, acc. (fr. ἄλλος) one another, each other.

\* Ἀλλογενής, εὖς, ὅ, ἡ, (ἄλλος & γένος) of another race or nation, i.e. not a Jew; a stranger, foreigner, Lu. 17. 18. S.

\* Ἀλλομαι, f. ἀλοῦμαι, α. 1. ἡλάμην, to leap, jump, leap up, Ac. 3. 8; 14. 10; to spring, as water, Jno. 4. 14.

\* Ἄλλος, η, ο, another, some other; ὁ ἄλλος, the other; οἱ ἄλλοι, the others, the rest.

\* Ἀλλοτριόεπισκοπος, ου, ὅ, ἡ, pr. one who meddles with the affairs of others, a busy-body in other men's matters; factious, 1 Pe. 4. 15. (N. T.) fr. ἐπίσκοπος and

\* Ἀλλότριος, ἰα, ἰον, (ἄλλος) belonging to another, alienus, foreign; a foreigner, alien.

\* Ἀλλόφυλος, ου, ὅ, ἡ, (ἄλλος & φυλή) of another race or nation, i.e. not a Jew, a foreigner, Ac. 10. 28.

\* Ἄλλως, ἀδν. (ἄλλος) otherwise, 1 Ti. 5. 25.

\* Ἀλοῶω, ὦ, f. ἥσω, & ἄσω, to thresh; to tread, or thresh out, 1 Co. 9. 9, 10. 1 Ti. 5. 18.

\* Ἀλογος, ου, ὅ, ἡ, τό, -ον, (ἄ & λόγος) without speech or reason, irrational, brute; unreasonable, absurd, Ac. 25. 27. 2 Pe. 2. 12. Jude 10.

\* Ἀλόη, ης, ἡ also termed ξυλαλόη, ἀγάλλοχον, aloe, lign-aloe, *excoecaria agallochon*, Linn., a tree which grows in India and Cochinchina, the wood of which is soft and bitter,

though highly aromatic. It is used by the Orientals as a perfume; and employed for the purposes of embalming, Jno. 19. 39. L. G.

\* Ἄλς, ἄλός, ὁ, salt, Mar. 9. 49.

\* Ἀλῦκός, ἡ, ὄν, (ἄλς) brackish, bitter, salt, Ja. 3. 12.

\* Ἀλῦπος, ου, ὅ, ἡ, (ἄ & λύπη) free from grief or sorrow, Phi. 2. 28.

\* Ἀλῦσις, εως, ἡ, a chain, Mar. 5. 3, 4.

\* Ἀλυσιτελής, εὖς, ὅ, ἡ, (ἄ & λυσιτελής, i.e. λύων τὰ τέλη) pr. bringing in no revenue or profit; hence, unprofitable, useless; and by impl. destructive, fatal, He. 13. 17.

\* Ἄλων, ωνος, ἡ, (a later form of ἄλως, ω, ἡ) a threshing-floor, a place where corn is trodden out; *meton.* the corn which is trodden out, Mat. 3. 12. Lu. 3. 17.

\* Ἀλώπηξ, εκος, ἡ, a fox; *met.* a crafty man, Mat. 8. 20. Lu. 9. 58; 13. 32.

\* Ἀλωσις, εως, ἡ, (ἀλίσκομαι) a taking, catching, capture.

\* Ἀμα, ἀδν. with, together with; at the same time.

\* Ἀμαθής, εὖς, ὅ, ἡ, (ἄ & μαθάνω) unlearned, uninstructed, rude, 2 Pe. 3. 16.

\* Ἀμαράντινος, ου, ὅ, ἡ, &

\* Ἀμάραντος, ου, ὅ, ἡ, (ἄ & μαράινομαι) unfading; hence, enduring, 1 Pe. 1. 4; 5. 4. L. G.

\* Ἀμαρτάνω, f. ἀμαρτήσομαι & ἀμαρτήσω, α. 1. ἡμαρτήσα, α. 2. ἡμαρτον, pr. to miss a mark; to be in error; to sin; to wrong; whence

\* Ἀμαρτημα, ατος, τό, an error, sin; offence, Mar. 3. 28; 4. 12. Ro. 3. 25. 1 Co. 6. 18.

\* Ἀμαρτία, ας, ἡ, error; offence, sin; a principle or cause of sin; proneness to sin, sinful propensity; guilt or imputation of sin; a guilty subject, sin-offering, expiatory victim.

\* Ἀμαρτυρος, ου, ὅ, ἡ, (ἄ & μάρτυς) without testimony or witness, without proof, Ac. 14. 17.

\* Ἀμαρτωλός, οὔ, ὅ, ἡ, (ἀμαρτάνω) one who deviates from the path of virtue, a sinner; depraved, s<sup>c</sup> detestable. L. G.



- Ἀμᾶχος**, ου, ὁ, ἡ, (ἀ & μάχομαι) not disposed to fight; not quarrelsome or contentious, 1 Ti. 3. 3. Tit. 3. 2.
- Ἀμάω**, ὦ, f. ἡσώ, to collect; to reap, mow, or cut down, Ja. 5. 4.
- Ἀμέθυστος**, ου, ὁ, (ἀ & μεθύω) an amethyst, a gem of a deep purple or violet colour, so called from its supposed efficacy in keeping off drunkenness, Re. 21. 20.
- Ἀμελέω**, ὦ, f. ἡσώ, p. ἡμέληκα, αμελής, ἀ & μέλει) not to care for, to neglect, disregard, Mat. 22. 5. 1 Ti. 4. 14. He. 2. 3; 8. 9. 2 Pe. 1. 12.
- Ἀμεμπτος**, ου, ὁ, ἡ, (ἀ & μεμπτός, fr. μέφομαι) blameless, irreprehensible, without defect, Lu. 1. 6. Phi. 2. 15; 3. 6. 1 Thes. 3. 13. He. 8. 7.
- Ἀμεμπτως**, adv. blamelessly, unblameably, unexceptionably, 1 Thes. 2. 10; 5. 23.
- Ἀμέριμνος**, ου, ὁ, ἡ, (ἀ & μέριμνα) free from care or solicitude, Mat. 28. 14. 1 Co. 7. 32.
- Ἀμετάθετος**, ου, ὁ, ἡ, (ἀ & μετατίθημι) unchangeable, He. 6. 17, 18. L. G.
- Ἀμετακίνητος**, ου, ὁ, ἡ, (ἀ & μετακινέω) immovable, firm, 1 Co. 15. 58.
- Ἀμεταμέλητος**, ου, ὁ, ἡ, (ἀ & μεταμέλομαι) not to be repented of; by impl. irrevocable, enduring, Ro. 11. 29. 2 Co. 7. 10.
- Ἀμετανόητος**, ου, ὁ, ἡ, (ἀ & μετανόω) impenitent, obdurate. Ro. 2. 5. L. G.
- Ἀμετρος**, ου, ὁ, ἡ, τό, -ον, (ἀ & μέτρον) without or beyond measure, immoderate, 2 Co. 10. 13, 15.
- Ἀμῆν**, (Heb. יָמֵן firm, faithful, true) used as a particle both of affirmation and assent, in truth, verily, most certainly; so be it; ὁ ἀμῆν, the faithful and true One, Re. 3. 14.
- Ἀμήτωρ**, ορος, ὁ, ἡ, (ἀ & μήτηρ) without mother; independent of maternal descent, He. 7. 3.
- Ἀμίαντος**, ου, ὁ, ἡ, (ἀ & μαίνω) pr. unstained, unsoiled; met. undefiled, chaste, He. 13. 4; pure, sincere, Ja. 1. 27; inviolate, unimpaired, 1 Pe. 1. 4.
- Ἄμμος**, ου, ἡ, sand.
- Ἄμνός**, οὔ, ὁ, a lamb, Jno. 1. 29, 36. Ac. 8. 32. 1 Pe. 1. 19.
- Ἀμοιβή**, ἡς, ἡ, (ἀμείβω, ἀμείβομαι, to requite) requital; of kind office, recompence, 1 Ti. 5. 4.
- Ἀμπελος**, ου, ἡ, a vine, grape-vine.
- Ἀμπελουργός**, οὔ, ὁ, ἡ, (ἄμπελος & ἔργον) a vine-dresser, Lu. 13. 7.
- Ἀμπελών**, ὠνος, ὁ, a vineyard.
- Ἀμύνω**, f. ὑνώ, a. 1. ἡμυνα, to ward off, help, assist; mid. ἀμύνομαι, to repel from one's self, resist, make a defence, assume the office of protector and avenger, Ac. 7. 24.
- Ἀμφιβάλλω**, f. βαλῶ, (ἀμφι, about, & βάλλω) v. r. Mar. 1. 16, to throw around; to cast a net: whence
- Ἀμφιβληστρον**, ου, τό, pr. what is thrown around, e.g. a garment, a large kind of fish-net, drag, Mat. 4. 18. Mar. 1. 16.
- Ἀμφιέννυμι**, f. ἀμφιέσω, p. pass. ἡμφιέσμαι, (ἀμφι & έννυμι, to put on) to clothe, invest, Mat. 6. 30; 11. 8. Lu. 7. 26; 12. 28.
- Ἀμφοδον**, ου, τό, (equivalent to ἀμφοδος, ου, ἡ, fr. ἀμφί & ὁδός) a road leading round a town or village; the street of a village, Mar. 11. 4.
- Ἀμφότεροι**, αι, α, (ἄμφω, both) both.
- Ἀμώμητος**, ου, ὁ, ἡ, (ἀ & μῶμος) blameless, irreprehensible, Phi. 2. 15. 2 Pe. 3. 14.
- Ἀμωμον**, ου, τό, v. r. Re. 18. 13. amomum, an odoriferous shrub, from which a precious ointment was prepared.
- Ἀμωμος**, ου, ὁ, ἡ, (ἀ & μῶμος) blameless.
- Ἄν**. The various constructions of this particle, and their significations, must be learnt from the grammars. Standing at the commencement of a clause. it is another form of εἰς, if, Jno. 20. 23.
- Ἀνά**, prep. used in the N. T. only in certain forms. Ἀνά μέρος, in turn ἀνὰ μέσον, through the midst, between; ἀνὰ θηνάριον, at the rate of a denarius; with numerals, ἀνὰ ἑκα

τόν, in parties of a hundred. *In composition*, step by step, up, back, again.

<sup>1</sup> **Αναβαθμός**, οὔ, ὁ, the act of ascending; means of ascent, steps, stairs, Ac. 21. 35, 40: *from*

<sup>1</sup> **Αναβαίνω**, f. βήσομαι, p. βέβηκα, a. 2. ἀνέβην, (ἀνά & βαίνω) to go up, ascend; climb; embark; to rise, mount upwards, *as smoke*; to grow or spring up, *as plants*; to spring up, arise, *as thoughts*.

<sup>1</sup> **Αναβάλλω**, f. βαλῶ, p. βέβληκα, (ἀνά & βάλλω) to throw back; *mid.* to put off, defer, adjourn, Ac. 24. 22.

<sup>1</sup> **Αναβιβάζω**, f. ἀσώ, a. 1. ἀνεβίβασα, (ἀνά & βιβάζω) to cause to come up or ascend, draw or bring up, Mat. 13. 48.

<sup>1</sup> **Αναβλέπω**, f. ψω, (ἀνά & βλέπω) to look upwards; to see again, recover sight: *whence*

<sup>1</sup> **Ανάβλεψις**, εως, ἡ, recovery of sight, Lu. 4. 18.

<sup>1</sup> **Αναβοάω**, ὦ, f. ἦσομαι, a. 1. ἦσα, (ἀνά & βοάω) to cry out or aloud, exclaim, Mat. 27. 46. Mar. 15. 8. Lu. 9. 38.

<sup>1</sup> **Αναβολή**, ἡς, ἡ, (ἀναβάλλω) delay, Ac. 25. 17.

<sup>1</sup> **Ανάγαιον**, ου, τό v. r. for ἀνώγειον, *whence see*.

<sup>1</sup> **Αναγγέλλω**, f. γελῶ, a. 1. ἀνήγγειλα, a. 2. pass. ἀνηγγέλην, (ἀνά & ἀγγέλλω) to bring back word, announce, report; to declare, set forth, teach.

<sup>1</sup> **Αναγεννάω**, ὦ, f. ἦσω, p. pass. ἀναγεννήσθην, (ἀνά & γεννάω) to beget or bring forth again; regenerate, 1 Pe. 1. 3, 23. N. T.

<sup>1</sup> **Αναγινώσκω**, f. γνώσομαι, a. 2. ἀνέγνω, a. 1. pass. ἀνεγνώσθην, (ἀνά & γινώσκω) to gather exact knowledge of, recognise, discern; *especially*, to read.

<sup>1</sup> **Αναγκάζω**, f. ἀσώ, (ἀνάγκη) to force, compel; constrain, urge.

<sup>1</sup> **Αναγκαῖος**, α, ον, (ἀνάγκη) necessary, indispensable, 1 Co. 12. 22; necessary, needful, right, proper, Ac. 13. 46. 2 Co. 9. 5. Phl. 1. 24; 2. 25. He. 8. 3; near, intimate, closely connected, *necessarius*, *as friends*, Ac. 10. 24.

<sup>1</sup> **Αναγκαστῶς**, adv. by constraint or compulsion, unwillingly, *opp.* to ἐκουσίως, 1 Pe. 5. 2: *from*

<sup>1</sup> **Ανάγκη**, ἡς, ἡ, (ἀγγχω, to compress) necessity, constraint, compulsion; obligation of duty, moral or spiritual necessity; distress, calamity, affliction.

<sup>1</sup> **Αναγνωρίζω**, f. ισώ, a. 1. pass. ἀνεγνωρίσθην, (ἀνά & γνωρίζω) to recognise; *pass.* to be made known, or to cause one's self to be recognised, Ac. 7. 13.

<sup>1</sup> **Ανάγνωσις**, εως, ἡ, (ἀναγινώσκω) reading, Ac. 13. 15. 2 Co. 3. 14. 1 Ti. 4. 13.

<sup>1</sup> **Ανάγω**, f. ἀζώ, a. 2. ἀνήγαγον, a. 1. pass. ἀνήχθην, (ἀνά & ἄγω) to conduct; to lead or convey from a lower place to a higher; to offer up, *as a sacrifice*; to lead out, produce; ἀνάγομαι, *as a nautical term*, to set sail, put to sea.

<sup>1</sup> **Αναδείκνυμι**, v. νύω, f. ξω, (ἀνά & δείκνυμι) *pr.* to show anything by raising it aloft, *as a torch*; to display, manifest, show plainly or openly, Ac. 1. 24; to mark out, constitute, appoint *by some outward sign*, Lu. 10. 1: *whence*

<sup>1</sup> **Ανάδειξις**, εως, ἡ, a showing forth, manifestation; entrance upon the duty or office to which one is consecrated, Lu. 1. 80. L. G.

<sup>1</sup> **Αναδέχομαι**, f. ξομαι, (ἀνά & δέχομαι) to receive, *as opposed to shunning or refusing*; to receive *with hospitality*, Ac. 28. 7; to embrace *u proffer or promise*, He. 11. 17.

<sup>1</sup> **Αναδίδωμι**, f. δώσω, a. 2. ἀνέδωκ, (ἀνά & δίδωμι) to give forth, up, or back; deliver, present, Ac. 23. 33.

<sup>1</sup> **Αναζάω**, ὦ, f. ἦσω, (ἀνά & ζάω) to live again, recover life, Ro. 14. 9. Re. 20. 5; to revive, recover activity, Ro. 7. 9; *met.* to live a new and reformed life, Lu. 15. 24, 32. L. G.

<sup>1</sup> **Αναζητέω**, ὦ, f. ἦσω, (ἀνά & ζητέω) to track; seek diligently, inquire after, search for, Lu. 2. 44. Ac. 11. 25.

<sup>1</sup> **Αναζώννυμι**, f. ζώσω, (ἀνά & ζώννυμι) to gird *with a belt or girdle*; *mid.* ἀναζώννυσθαι, to gird one's self, 1 Pe. 1. 13. S.

- Ἀναζωπύρῳ, ὦ, f. ἦσω, (ἀνά & ζωπυρῳ, to revive a fire, fr. ζῶς & πῦρ) pr. to kindle up a dormant fire; met. to revive, excite; stir up, cultivate one's powers, 2 Ti. 1. 6.**
- Ἀναβάλλω, f. θαλῶ, a. 2. ἀνέβαλον, (ἀνά & θάλλω, to thrive, flourish) pr. to recover verdure, flourish again; met. to recover activity, Phi. 4. 10.**
- Ἀνάθεμα, ατος, τό, (a later equivalent to ἀνάθημα, fr. ἀνατίθημι) a devoted thing, but ordinarily in a bad sense, a person or thing accursed, Ro. 9. 3. 1 Co. 12. 3; 16. 22. Ga. 1. 8, 9; a curse, execration, anathema, Ac. 23. 14: whence**
- Ἀναθεματίζω, f. ἴσω, to declare any one to be ἀνάθεμα, to curse, bind by a curse, Mar. 14. 71. Ac. 23. 12, 14, 21. 8.**
- Ἀναθεωρέω, ὦ, f. ἦσω, (ἀνά & θεωρέω) to view, behold attentively, contemplate, Ac. 17. 23. He. 13. 7.**
- Ἀνάθημα, ατος, τό, (ἀνατίθημι) a gift or offering consecrated to God, Lu. 21. 5.**
- Ἀναίδεια, ας, ἡ, (ἀ & αἰδώς) pr. impudence; hence, importunate solicitation, or pertinacious importunity, without regard to time, place, or person, Lu. 11. 8.**
- Ἀναίρεσις, εως, ἡ, pr. a taking up or away; death, a putting to death, murder, Ac. 8. 1; 22. 20: from**
- Ἀναίρεω, ὦ, f. ἦσω, a. 2. ἀνείρων, a. 1. pass. ἀνρήθη, (ἀνά & αἰρέω) pr. to take up, lift, as from the ground; to take away or off, put to death, kill, murder; to take away, abolish, abrogate, He. 10. 9; mid. to take up infants in order to bring them up, Ac. 7. 21.**
- Ἀναίτιος, ου, ὁ, ἡ, (ἀ & αἷτις) guiltless, innocent, Mat. 12. 5, 7.**
- Ἀνακαθίζω, f. ἴσω, (ἀνά & καθίζω) to set up; intrins. to sit up, Lu. 7. 15. Ac. 9. 40.**
- Ἀνακαινίζω, f. ἴσω, (ἀνά & καινίζω) to renovate, renew, He. 6. 6.**
- Ἀνακαινίσω, ὦ, f. ὥσω, (ἀνά & καινός) to renovate, invigorate, renew, 2 Co. 4. 16. Col. 3. 10: (N. T.) whence**
- Ἀνακαινώσις, εως, ἡ, renovation, reformation, Ro. 12. 2. Tit. 3. 5.**
- Ἀνακαλύπτω, f. ψω, (ἀνά & καλύπτω) to unveil, uncover; pass. met. to be freed from obscurity or impediments to knowledge, 2 Co. 3. 14, 18.**
- Ἀνακάμπτω, f. ψω, (ἀνά & κάμπτω) pr. to reflect, bend back; hence, to bend back one's course, return, Mat. 2. 12. Lu. 10. 6. Ac. 18. 21. He. 11. 15.**
- Ἀνάκειμαι, f. εἰσομαι, (ἀνά & κείμαι) to be laid up, as offerings; later. to lie, be in a recumbent posture, recline at table.**
- Ἀνακεφαλαίω, ὦ, f. ὥσω, (ἀνά & κεφάλαιον) to bring together several things under one, reduce under one head, Ep. 1. 10; to comprise, Ro. 13. 9. L. G.**
- Ἀνακλίνω, f. ἴνω, (ἀνά & κλίνω) to lay down; to cause to recline at table, &c.: mid. ἀνακλίνομαι, to recline at table.**
- Ἀνακόπτω, f. ψω, (ἀνά & κόπτω) pr. to beat back; hence, to check, impede, hinder, restrain, Ga. 5. 7.**
- Ἀνακράζω, f. ζω, (ἀνά & κράζω) to cry aloud, exclaim, shout, Mar. 1. 23; 6. 49. Lu. 4. 33; 8. 28; 23. 18.**
- Ἀνακρίνω, f. ἴνω, (ἀνά & κρίνω) to sift, examine, question; to try; to judge, give judgment upon: hence**
- Ἀνὰκρίσις, εως, ἡ, investigation, judicial examination, hearing of a cause, Ac. 25. 26.**
- Ἀνακύπτω, f. ψω, (ἀνά & κύπτω) pr. to raise up one's self, look up, Lu. 13. 11. Jno. 8. 7, 10; met. to recover from dejection, be cheered, Lu. 21. 28.**
- Ἀναλαμβάνω, f. λήφομαι, a. 2. ἀνέλαβον, a. 1. pass. ἀνελήφθην, to take up, receive up; bear, carry; take as a companion, take to one's self, assume: hence**
- Ἀνάληψις, εως, ἡ, a taking up, receiving up, Lu. 9. 51.**
- Ἀνάλισκω, f. λώσω, a. 1. ἀνήλωσα, & ἀνέλωσα, a. 1. pass. ἀνελώθην, to take up, receive up; bear, carry; take as a companion, take to one's self, assume: hence**
- Ἀναλογία, ας, ἡ, (ἀνά & λόγος) analogy, ratio, proportion, Ro. 12. 6**
- Ἀναλογίζομαι, f. ἴσομαι, (ἀνά & λογίζομαι) to consider attentively, He. 12. 3.**

\* **Ἀνᾶλος**, ου, ὁ, ἡ, τό, -ον, (ἀ & ἄλς) without saltiness, or the taste and pungency of salt, insipid, Mar. 9. 50.

\* **Ἀναλύσις**, εως, ἡ, *pr.* dissolution; *met.* departure, death, 2 Ti. 4. 6: *from*

\* **Ἀναλύω**, f. ὑσω, (ἀνά & λύω) *pr.* to loose, dissolve; *intrans.* to loose in order to depart, depart, Lu. 12. 36; *from life*, Phi. 1. 23.

\* **Ἀναμάρτητος**, ου, ὁ, ἡ, (ἀ & ἀμαρτάνω) without sin, guiltless, Jno. 8. 7.

\* **Ἀναμένω**, f. ἐνῶ, (ἀνά & μένω) to await, wait for, expect, 1 Thes. 1. 10.

\* **Ἀναμνήσκω**, f. μνήσω, a. 1. pass. ἀνεμνήσθην (ἀνά & μνήσκω) to remind, cause to remember, 1 Co. 4. 17; to exhort, 2 Ti. 1. 6; *mid.* to call to mind, recollect, remember, Mar. 14. 72. 2 Co. 7. 15. He. 10. 32: *hence*

\* **Ἀνάμνησις**, εως, ἡ, remembrance; a commemoration, memorial, Lu. 22. 19. 1 Co. 11. 24, 25. He. 10. 3.

\* **Ἀνανεόω**, ὦ, f. ὥσω, to renew; *mid.* to reform, become a new person, Ep. 4. 23.

\* **Ἀνανήφω**, f. ψω, (ἀνά & νήφω) to become sober; *met.* to recover sobriety of mind, 2 Ti. 2. 26. L. G.

\* **Ἀναντιρρήτος**, ου, ὁ, ἡ, (ἀ & ἀντε-ρῶ) not to be contradicted, indisputable, Ac. 19. 36: (L. G.) *hence*

\* **Ἀναντιρρήτως**, *adv. pr.* without contradiction or gainsaying; without hesitation, promptly, Ac. 10. 29.

\* **Ἀνάξιος**, ιου, ὁ, ἡ, (ἀ & ἄξιος) unworthy, inadequate, 1 Co. 6. 2: *hence*

\* **Ἀναξίως**, *adv.* unworthily, in an improper manner, 1 Co. 11. 27, 29.

\* **Ἀνάπαυσις**, εως, ἡ, rest, intermission, Mat. 11. 29. Re. 4. 8; 14. 11; *meton.* place of rest, fixed habitation, Mat. 12. 43. Lu. 11. 24: *from*

\* **Ἀναπαύω**, f. αὔσω, (ἀνά & παύω) to cause to rest, give rest or quiet; *mid.* to take rest, repose, refreshment; to have a fixed place of rest, abide, dwell, 1 Pe. 4. 14.

\* **Ἀναπειθω**, f. εἰσω, (ἀνά & πείθω) to persuade to a different opinion; to seduce, Ac. 18. 13.

\* **Ἀναπέμπω**, f. ψω, (ἀνά & πέμπω) to send back, or again, Phil. 11; to send up, remit to a tribunal, Lu. 23. 7, 11, 15.

\* **Ἀνάπηρος**, ου, ὁ, ἡ, (ἀνά & πηρός, maimed) maimed, deprived of some member of the body, or at least of its use, Lu. 14. 13, 21.

\* **Ἀναπίπτω**, f. πεσοῦμαι, a. 2. ἀνέ-πτεον, (ἀνά & πίπτω) to fall or recline backwards; recline at table, &c.

\* **Ἀναπληρόω**, ὦ, f. ὥσω, (ἀνά & πληρόω) to fill up, complete; fulfill, confirm, as a prophecy by the event; fill the place of any one; to supply, make good; to observe fully, keep, the law.

\* **Ἀναπολόγητος**, ου, ὁ, ἡ, (ἀ & ἀπο-λογέομαι) inexcusable, Ro. 1. 20; 2. 1. L. G.

\* **Ἀναπτύσσω**, f. ξω, (ἀνά & πτύσσω) to roll back, unroll, unfold, Lu. 4. 17.

\* **Ἀνάπτω**, f. ψω, (ἀνά & ἄπτω) to light, kindle, set on fire, Lu. 12. 49. Ac. 28. 2. Ja. 3. 5.

\* **Ἀναρίθμητος**, ου, ὁ, ἡ, (ἀ & ἀριθμός) innumerable, He. 11. 12.

\* **Ἀνασειώ**, f. εἰσω, (ἀνά & σείω) *pr.* to shake up; *met.* to stir up, instigate, Mar. 15. 11. Lu. 23. 5.

\* **Ἀνασκευάζω**, f. ἄσω, (ἀνά & σκευάζω, fr. σκεῦος) *pr.* to collect one's effects or baggage (σκεῦη) in order to remove; to lay waste by carrying off or destroying every thing, destroy; *met.* to unsettle, pervert, subvert, Ac. 15. 24.

\* **Ἀνασπάω**, ὦ, f. ἄσω, (ἀνά & σπάω) to draw up, or out, Lu. 14. 5. Ac. 11. 10. (ἀ).

\* **Ἀνάστασις**, εως, ἡ, (ἀνίστημι) a raising or rising up; resurrection; *meton.* the author of resurrection, Jno. 11. 25; *met. & meton.* the author and cause of felicity, Lu. 2. 34.

\* **Ἀναστατώω**, ὦ, f. ὥσω, (fr. same) i. e. ἀνάστατον ποιεῖν, to lay waste, destroy; to disturb the public tranquillity, excite to sedition and tumult, Ac. 17. 6; 21. 38; to disturb the mind of any one by doubts, &c.; to subvert, unsettle, Gal. 5. 12. L. G.

\* **Ἀνασταυρόω**, ὦ, f. ὥσω, (ἀντί

- σταυρώω) *pr.* to crucify; *met.* to treat with the greatest indignity, He. 6. 6.
- Ἀναστενάω, *f.* ξω, (ἀνά & στενάω) to sigh, groan deeply, Mar. 8. 12.
- Ἀναστρέφω, *f.* ψω, (ἀνά & στρέφω) to overturn, throw down; to turn back, return; *mid.* versari, to be employed, occupied, engaged; to have intercourse or be conversant with; to live, pass one's life, follow any mode of life: *hence*
- Ἀναστροφή, *ης, ἡ*, conversation, mode of life, conduct, deportment.
- Ἀνατάσσομαι, *f.* τάσσομαι, (ἀνά & τάσσω) *pr.* to arrange; *hence*, to compose, Lu. 1. 1. L. G.
- Ἀνατέλλω, *f.* τελώ, *a.* 1. ἀνέτειλα, (ἀνά & τέλλω, to make to rise) to cause to rise; *intrans.* to rise, spring up, as the sun, stars, &c.
- Ἀνατίθεμαι, *a.* 2. ἀνεθέμην, (ἀνά & τίθημι) to submit to a person's consideration a statement or report of matters, Ac. 25. 14. Gal. 2. 2.
- Ἀνατολή, *ης, ἡ*, (ἀνατέλλω) *pr.* a rising of the sun, &c.; the place of rising, the east; *met.* the dawn or day-spring, Lu. 1. 78.
- Ἀνατρέπω, *f.* ψω, (ἀνά & τρέπω) *pr.* to overturn, overthrow; *met.* to subvert, corrupt, 2 Ti. 2. 18. Tit. 1. 11.
- Ἀνατρέφω, *f.* θρέψω, *p.* pass. ἀνατρέφωμαι, *a.* 2. pass. ἀνετρέφην, (ἀνά & τρέφω) to nurse, as an infant, Ac. 7. 20; to bring up, educate, Ac. 7. 21; 22. 3.
- Ἀναφαίνω, *f.* φανῶ, (ἀνά & φαίνω) to bring to light, display; *mid.* to appear, Lu. 19. 11; a nautical term, to come in sight of, Ac. 21. 3.
- Ἀναφέρω, *f.* οίσω, *a.* 1. ἡνεγκα, *a.* 2. ἀνήνεγκον, (ἀνά & φέρω) to bear or carry upwards, lead up; to offer sacrifices; to bear aloft or sustain a burden, as sins, 1 Pe. 2. 24. He. 9. 28.
- Ἀναφωνέω, *ω, f.* ἡσω, (ἀνά & φωνέω) to exclaim, cry out, Lu. 1. 42.
- Ἀνάχυσσις, *εως, ἡ*, (ἀναχέω, to pour out) a pouring out; *met.* excess, 1 Pe. 4. 4. L. G.
- Ἀναχωρέω, *ω, f.* ἡσω, (ἀνά & χωρέω) to go backward; depart, go away; withdraw, retire.
- Ἀνάψυξις, *εως, ἡ, pr.* a refreshing coolness after heat; *met.* refreshing, recreation, rest, Ac. 3. 19. L. G. *from*
- Ἀναψύχω, *f.* ξω, (ἀνά & ψύχω) to recreate by fresh air; to refresh, cheer, 2 Ti. 1. 16. (v).
- Ἀνδραποδιστής, *ου, ὁ*, (ἀνδράποδον, a slave) a man-stealer, kidnapper, 1 Ti. 1. 10.
- Ἀνδρίζω, *f.* ἰσω, (ἀνὴρ) to render brave or manly; *mid.* to show or behave one's self like a man, 1 Co. 16. 13.
- Ἀνδροφόνος, *ου, ὁ*, (ἀνὴρ & φόνος) a homicide, man-slayer, murderer, 1 Ti. 1. 9.
- Ἀνέγκλητος, *ου, ὁ, ἡ*, (ἀ & ἐγκαλέω) not arraigned; unblameable, irreproachable, 1 Co. 1. 8. Col. 1. 22. 1 Ti. 3. 10. Tit. 1. 6, 7.
- Ἀνεκδιήγητος, *ου, ὁ, ἡ*, (ἀ & ἐκδιηγέομαι) which cannot be related, inexpressible, unutterable, 2 Co. 9. 15. L. G.
- Ἀνεκλάλητος, *ου, ὁ, ἡ*, (ἀ & ἐκλάλεω) unspeakable, ineffable, 1 Pe. 1. 8. L. G.
- Ἀνεκλείπτω, *ου, ὁ, ἡ*, (ἀ & ἐκλείπω) unfailing, exhaustless, Lu. 12. 33. L. G.
- Ἀνεκτός, *ἡ, ὄν*, (ἀνέχω) tolerable, supportable, Mat. 10. 15; 11. 22, 24. Mar. 6. 11. Lu. 10. 12, 14.
- Ἀνελεήμων, *ονος, ὁ, ἡ*, (ἀ & ἐλεῆμων) unmerciful, uncompassionate, cruel, Ro. 1. 31.
- Ἀνεμίζω, *f.* ἰσω, to agitate with the wind; *pass.* to be agitated or driven by the wind, Ja. 1. 6. (L. G.): *from*
- Ἄνεμος, *ου, ὁ*, the wind; *met.* levity, emptiness, Ep. 4. 14.
- Ἀνένδεκτος, *ου, ὁ, ἡ, τό, -ον*, (ἀ & ἐνδέχεται) impossible, what cannot be, Lu. 17. 1. N. T.
- Ἀνεξερεύνητος, *ου, ὁ, ἡ, τό, -ον*, (ἀ & ἐξερευνάω) unsearchable, inscrutable, Ro. 11. 33.
- Ἀνεξίκακος, *ου, ὁ, ἡ*, (ἀνέχομαι & κακός) enduring or patient under evils and injuries, 2 Ti. 2. 24. L. G.
- Ἀνεξιχνίαστος, *ου, ὁ, ἡ*, (ἀ & ἐξιχνιάζω, to explore) which cannot be explored, inscrutable, incomprehensible, Ro. 11. 33. Ep. 3. 8. S.

- \* **Ανεπαίσχυντος**, ου, ό, ή, (ά & έπαισχύνομαι) without cause of shame, irreproachable, 2 Ti. 2. 15. N. T.
- \* **Ανεπίληπτος**, ου, ό, ή, (ά & επιλαμβάνω) *pr.* not to be laid hold of; *met.* irreprehensible, unblameable, 1 Ti. 3. 2; 5. 7; 6. 14.
- \* **Ανέρχομαι**, f. ελεύσομαι, a. 2. **ἀνῆλθον**, (ανά & έρχομαι) to ascend, go up, Jno. 6. 3. Gal. 1. 17, 18.
- \* **Ανεσις**, εως, ή, (άνημι) *pr.* the relaxing of any state of constraint; relaxation of *rigour of confinement*, Ac. 24. 23; *met.* ease, rest, peace, tranquillity, 2 Co. 2. 12; 7. 5; 8. 13. 2 Thes. 1. 7.
- \* **Ανετάζω**, f. άσω, to examine thoroughly; to examine *by torture*, Ac. 22. 24, 29. S.
- \* **Ανευ**, without, Mat. 10. 29. 1 Pe. 3. 1; 4. 9.
- \* **Ανεύθετος**, ου, ό, ή, (ά & εύθετος) not commodious, inconvenient, Ac. 27. 12. N. T.
- \* **Ανευρίσκω**, f. ρήσω, (ανά & εύρίσκω) to find by diligent search, Lu. 2. 16. Ac. 21. 4.
- \* **Ανεχόμαι**, f. εξομαι, imperf. **ἀνείχομαι**, ηνεχόμην, ηνεσχόμην, (ανά & έχω) to endure, bear with; to suffer, admit, permit.
- \* **Ανεψιός**, ου, ό, a nephew, Col. 4. 10.
- \* **Ανηθον**, ου, τό, anethum, dill, an aromatic plant, Mat. 23. 23.
- \* **Ανήκω**, (ανά & ήκω) to come up to, to pertain to; **ἀνήκει**, *impers.* it is fit, proper, becoming, Col. 3. 18. Ep. 5. 4. Phile. 8.
- \* **Ανήμερος**, ου, ό, ή, (ά & ήμερος, gentle, mild,) ungentle, fierce, ferocious, 2 Ti. 3. 3.
- \* **Ανήρ**, άνδρός, ό, a male person of full age and stature, as opposed to a child or female; a husband; a man, homo, human being; a certain man; some one; that man, he, ille; *used also pleonastically with other nouns and adjectives.*
- \* **Αντίστημι**, f. αντίστησω, a. 2. **ἀντίστημι**, perf. **ἀνέστηκα**, (αντί & ίστημι) to oppose, resist, stand out against.
- \* **Ανθομολογέομαι**, ούμαι, (αντί & άμολογέω) *pr.* to come to an agreement; hence, to confess openly what

- is due; to confess, give thanks, praise, celebrate, extol, Lu. 2. 38.
- \* **Άθος**, εος, ους, τό, a flower, Ja. 1. 10, 11. 1 Pe. 1. 24. bis.
- \* **Ανθρακιά**, άς, ή, a mass or heap of live coals, Jno. 18. 18; 21. 9: *from*
- \* **Ανθραξ**, άκος, ό, a coal, burning coal, Ro. 12. 20.
- \* **Ανθρωπάρεσκος**, ου, ό, ή, (**άνθρωπος** & **άρεσκειν**) desirous of pleasing men, Ep. 6. 6. Col. 3. 22. S.
- \* **Ανθρώπινος**, η, ου, (**άνθρωπος**) human, belonging to man, 1 Co. 2. 4, 13; 4. 3; 10. 13. Ja. 3. 7. 1 Pe. 2. 13; suited to man, Ro. 6. 19.
- \* **Ανθρωποκτόνος**, ου, ό, ή, (**άνθρωπος** & **κτείνω**) a homicide, murderer, Jno. 8. 44. 1 Jno. 3. 15.
- \* **Ανθρωπος**, ου, ό, ή, a human being; an individual; *used also pleonastically with other words; met.* a spiritual frame or character, 1 Pe. 3. 4.
- \* **Ανθυπατεύω**, f. εύσω, to be proconsul, Ac. 18. 12: *from*
- \* **Ανθύπατος**, ου, ό, (**αντί** & **υπατος**, a consul) a proconsul, Ac. 13. 7, 8, 12; 19. 38. L. G.
- \* **Ανίημι**, f. **άνήσω**, a. 2. **άνην**, s. **άνω**, a. 1. pass. **άνέσθην**, (ανά & ήμι) to loose, slacken, Ac. 27. 40; to unbind, unfasten, Ac. 16. 26; to omit or lessen, Ep. 6. 9; to leave or neglect, He. 13. 5.
- \* **Ανίλεως**, ω, ό, ή, (ά & ίλεως) uncompassionate, unmerciful, stern, Ja. 2. 13. N. T.
- \* **Ανίπτος**, ου, ό, ή, (ά & νίπτω) unwashed, Mat. 15. 20. Mar. 7. 2, 5.
- \* **Ανίστημι**, f. **αναστήσω**, a. 1. **άνέστησα**, *trans.* to cause to stand up or rise; to raise up, *as the dead*; to cause to appear or exist; *intrans.* a. 2. **άνέστην**, imperat. **ανίσταθι**, **ανάστα**, and **μιά**, to rise up; to come into existence.
- \* **Ανόητος**, ου, ό, ή, (ά & νοέω) inconsiderate, unintelligent, unwise; Lu. 24. 25. Ro. 1. 14. Gal. 3. 1, 3. Tit. 3. 3; brutish, 1 Ti. 6. 9.
- \* **Ανοια**, ας, ή, (ά & νους) want of understanding, folly, rashness, madness, Lu. 6. 11. 2 Ti. 3. 9.
- \* **Ανοίγω**, f. **ανοίξω**, a. 1. **άνέωξ-**

- ἡνοῖα, *p. ἀνέχω* (ἀνά & οἶω) *trans.* to open; *intrans.* *p. 2. ἀνέγω*, *p. pass. ἀνέγμαι, ἡνέγμαι*, *a. 1. pass. ἀνεγθῆν, ἡνεγθῆν, ἡνοιχθῆν*, to be opened, to be open.
- <sup>1</sup> *Ανοικοδομέω*, ὦ, *f. ἦσω*, (ἀνά & οἰκοδομέω) to rebuild, *Ac. 15. 16. bis.*
- <sup>2</sup> *Ανοιξις*, εως, ἡ, (ἀνοίγω) an opening, act of opening, *Ep. 6. 19.*
- <sup>3</sup> *Ανομία*, ας, ἡ, lawlessness, violation of law, iniquity, sin: *from*
- <sup>4</sup> *Ανομος*, ου, ὁ, ἡ, (ἀ & νόμος) lawless, without law, not subject to law; violating the law, wicked, impious, a transgressor: *whence*
- <sup>5</sup> *Ανόμως*, *adv.* without law, *Ro. 2. 12. bis.*
- <sup>6</sup> *Ανορθόω*, ὦ, *f. ὥσω*, (ἀνά & ὀρθόω) to restore to straightness or erectness, *Lu. 13. 13;* to reinvigorate, *He. 12. 12;* to reerect, *Ac. 15. 16.*
- <sup>7</sup> *Ανόσιος*, ὁ, ἡ, (ἀ & ὅσιος, pious) impious, unholy, *1 Ti. 1. 9. 2 Ti. 3. 2.*
- <sup>8</sup> *Ανοχή*, ἡς, ἡ, (ἀνέχομαι) forbearance, patience, *Ro. 2. 4; 3. 26.*
- <sup>9</sup> *Ανταγωνίζομαι*, *f. ἵσσομαι*, (ἀντί & ἀγωνίζομαι) to contend, strive against, *He. 12. 4.*
- Αντάλλαγμα*, ατος, τό, (ἀνταλλάσσω, to exchange) a price paid in exchange for a thing, compensation, ransom, *Mat. 16. 26. Mar. 8. 37.*
- <sup>10</sup> *Ανταναπληρόω*, ὦ, *f. ὥσω*, (ἀντί & ἀναπληρόω) to fill up, complete, supply, *Col. 1. 24.*
- <sup>11</sup> *Ανταποδίδωμι*, *f. δώσω*, *a. 2. ἀνταπέδων*, *a. 1. pass. ἀνταπεδόθην*, (ἀντί & ἀποδίδωμι) to repay, requite, recompence, *Lu. 14. 14. bis. Ro. 11. 35; 12. 19. 1 Thes. 3. 9. 2 Thes. 1. 6. He. 10. 30: whence*
- <sup>12</sup> *Ανταπόδομα*, ατος, τό, requital, recompence, retribution, retaliation, *Lu. 14. 12. Ro. 11. 9. S.*
- <sup>13</sup> *Ανταπόδοσις*, εως, ἡ, recompence, reward, *Col. 3. 24.*
- <sup>14</sup> *Ανταποκρίνομαι*, *a. 1. ἀνταπεκρίθην*, (ἀντί & ἀποκρίνομαι) to answer, speak in answer, *Lu. 14. 6;* to reply against, contradict, dispute, *Ro. 9. 20. S.*
- <sup>15</sup> *Αντεῖπον*, *inf. ἀντειπεῖν*, see ἀντιλέγω.
- <sup>16</sup> *Ἀντέχομαι*, *f. ἀνθέξομαι*, (ἀντί & ἔχω) to hold firmly, cling or adhere to; to be devoted to any one, *Lu. 16. 13. Tit. 1. 9;* to exercise a zealous care for any one, *1 Thes. 5. 14.*
- <sup>17</sup> *Ἀντί*, *pr.* over against; hence, in correspondence to; in place of; in retribution or return for; in consideration of; on account of.
- <sup>18</sup> *Ἀντιβάλλω*, (ἀντί & βάλλω), *pr.* to throw or toss from one to another; *met.* to agitate, converse or discourse about, *Lu. 24. 17.*
- <sup>19</sup> *Ἀντιδιατίθημι*, (ἀντί & διατίθημι) to oppose; *mid.* to be of an opposite opinion, to be adverse or averse to, *2 Ti. 2. 25. L. G.*
- <sup>20</sup> *Ἀντιδίκος*, ου, ὁ, ἡ, (ἀντί & δίκη) *pr.* an opponent in a lawsuit, *Mat. 5. 25. bis. Lu. 12. 58; 18. 3;* an adversary, *1 Pe. 5. 8.*
- <sup>21</sup> *Ἀντίθεσις*, εως, ἡ, (ἀντί & τίθημι) *pr.* opposition; hence, a question proposed for dispute, disputation, *1 Ti. 6. 20.*
- <sup>22</sup> *Ἀντικαθίστημι*, *f. ἦσω*, (ἀντί & καθίστημι) *trans.* to set in opposition; *intrans.* *a. 2. ἀντικατέστην*, to withstand, resist, *He. 12. 4.*
- <sup>23</sup> *Ἀντικαλέω*, (ἀντί & καλέω) to invite in return, *Lu. 14. 12.*
- <sup>24</sup> *Ἀντίκειμαι*, *f. εἰσσομαι*, (ἀντί & κείμαι) *pr.* to occupy an opposite position; *met.* to oppose, be adverse to.
- <sup>25</sup> *Ἀντικρύ*, *adv.* opposite to, over against, *Ac. 20. 15.*
- <sup>26</sup> *Ἀντιλαμβάνομαι*, *f. λήψομαι*, (ἀντιλαμβάνω, to take in turn) to aid, assist, help, *Lu. 1. 54. Ac. 20. 35;* to be a recipient, *1 Ti. 6. 2.*
- <sup>27</sup> *Ἀντιλέγω*, *f. λέξω*, *a. 2. ἀντεῖπον*, (ἀντί & λέγω) to speak against, contradict; gainsay, deny; to oppose, be adverse to, *Lu. 2. 34; 20. 27. Jno. 19. 12. Ac. 13. 45; 28. 19, 22. Ro. 10. 21. Tit. 1. 9; 2. 9.*
- <sup>28</sup> *Ἀντίληψις*, εως, ἡ, (ἀντιλαμβάνω) aid, assistance; *met.* one who aids or assists, a help, *1 Co. 12. 28.*
- <sup>29</sup> *Ἀντιλογία*, ας, ἡ, (ἀντιλέγω) contradiction, question, *He. 6. 16; 7. 7:* opposition, rebellion, *Jude 11;* contumely, *He. 12. 3.*
- <sup>30</sup> *Ἀντιλοιδορέω*, ὦ, *f. ἦσω*, (ἀντί &

- λοιδορέω) to reproach or revile again or in return, 1 Pe. 2. 23. L. G.
- \* **Ἀντίλυτρον**, ου, τό, (ἀντί & λύτρον) a ransom, 1 Ti. 2. 6. N. T.
- \* **Ἀντιμετρέω**, ὦ, f. ἦσω, (ἀντί & μετρέω) to measure again or in return, Lu. 6. 38. Mat. 7. 2. N. T.
- \* **Ἀντιμισθία**, ας, ἡ, (ἀντί & μισθός) a retribution, recompence, Ro. 1. 27. 2 Co. 6. 13. L. G.
- \* **Ἀντιπαρέρχομαι**, f. ἐλεύσομαι, α. 2. ἤλθον, (ἀντί & παρέρχομαι) to pass over against, to pass by unnoticed, Lu. 10. 31, 32. L. G.
- \* **Ἀντιπέραν**, ἀν., over against, on the opposite side, Lu. 8. 26.
- \* **Ἀντιπίπτω**, f. πεσοῦμαι, (ἀντί & πίπτω) *pr.* to fall upon, rush upon any one; hence, to resist by force, oppose, strive against, Ac. 7. 51.
- \* **Ἀντιστρατεύομαι**, (ἀντί & στρατεύω) to war against; to contravene, oppose, Ro. 7. 23.
- \* **Ἀντιτάσσω**, f. τάξω, (ἀντί & τάσσω) to post in adverse array, as an army; *mid.* to set one's self in opposition, resist, Ac. 18. 6. Ro. 13. 2. Ja. 5. 6; to be averse, Ja. 4. 6. 1 Pe. 5. 5.
- \* **Ἀντιτύπος**, ου, ὁ, ἡ, (ἀντί & τύπος) of correspondent stamp or form, corresponding, similar, 1 Pe. 3. 21; τὸ ἀντίτυπον, a copy, He. 9. 24.
- \* **Ἀντίχριστος**, ου, ὁ, (ἀντί & χριστός) antichrist, an opposer of Christ, 1 Jno. 2. 18, 22; 4. 3. 2 Jno. 7.
- \* **Ἀντλέω**, ὦ, f. ἦσω, (ἀντλος, a sink) to draw, e. g. wine, water, &c. Jno. 2. 8, 9; 4. 7, 15: whence
- \* **Ἀντλημα**, ατος, τό, *pr.* that which is drawn; a bucket, vessel for drawing water, Jno. 4. 11. L. G.
- \* **Ἀντοφθαλμέω**, ὦ, f. ἦσω, (ἀντί & ὀφθαλμός) *pr.* to look in the face, i. e. rectis oculis; *met.* a nautical term, to bear up against the wind, Ac. 27. 15. L. G.
- \* **Ἀνυδρος**, ου, ὁ, ἡ, (ἀ & ὕδωρ) without water, dry, 2 Pe. 2. 17. Jude 12. τόποι ἀνυδροί, dry places, and therefore, in the East, barren, desert, Mat. 12. 43. Lu. 11. 24.
- \* **Ἀνυπόκριτος**, ου, ὁ, ἡ, (ἀ & ὑποκρίνομαι) unfeigned, real, sincere, Ro. 12. 9, et al. L. G.
- \* **Ἀνυπότακτος**, ου, ὁ, ἡ, (ἀ & ὑποτάσσω) not subjected, not made subordinate, He. 2. 8; insubordinate, refractory, disorderly, contumacious, lawless, 1 Ti. 1. 9. Tit. 1. 6, 10. L. G.
- \* **Ἄνω**, ἀν., above; up, upwards; ὁ, ἡ, τό, ἄνω, that which is above, higher.
- \* **Ἀνώγειν**, v. ἀνώγειον, v. ἀνώγειον, v. ἀνάγειον, ου, τό, (ἄνω & γῆ) an upper room, or chamber, cœnaculum, Mar. 14. 15. Lu. 22. 12.
- \* **Ἀνωθεν**, ἀν., of place, from above, from a higher place; of time, from the first or beginning; again, anew; with a preposition, the top or upper part, Mat. 27. 51.
- \* **Ἀνωτερικός**, ἡ, ὅν, upper, higher; inland, Ac. 19. 1. N. T.
- \* **Ἀνώτερος**, α, ου, (comp. of ἄνω) higher, superior; to a higher place, Lu. 14. 10; above, before, He. 10. 8. L. G.
- \* **Ἀνωφελής**, ἑως, ὁ, ἡ, τό, -ες, (ἀ & ὠφέλῳ) useless, unprofitable, mischievous, Tit. 3. 9. He. 7. 18.
- \* **Ἀξίνη**, ης, ἡ, an axe, Mat. 3. 10. Lu. 3. 9. (i).
- \* **Ἄξιος**, ια, ιον, of equal value; worthy, estimable; worthy of, deserving, either good or evil; correspondent to; comparable to; suitable, due: whence
- \* **Ἀξιόω**, ὦ, f. ὥσω, p. pass. ἡξίωμαι, to judge or esteem worthy or deserving; to deem fitting, to require, Ac. 15. 38; 28. 22.
- \* **Ἀξίως**, ἀν., worthily, suitably, properly, in a becoming manner.
- \* **Ἀόρατος**, ου, ὁ, ἡ, τό, -ον, (ἀ & ὁράω) invisible, Ro. 1. 20. Co. 1. 15, 16. 1 Ti. 1. 17. He. 11. 27.
- \* **Ἀπαγγέλλω**, f. γελῶ, α. 1. ἀπήγγειλα, α. 2. pass. ἀπηγγέλην, (ἀπό & ἀγγέλλω) to enounce that with which a person is charged, or which is called for by circumstances; to carry back word; to report; to declare plainly; to announce formally.
- \* **Ἀπάγχω**, f. ἀγῶ, (ἀπό & ἄγχω, to compress) to strangle; *mid.* to choke or strangle one's self, hang one's self, Mat. 27. 5.
- \* **Ἀπάγω**, f. ξω, α. 2. ἀπήγαγον



1. pass. ἀπύχην, (ἀπό & ἄγω) to lead away, conduct; *met.* to seduce.
- \* Απαίδευτος, ου, ό, ή, (ἀ & παιδεύω) uninstructed, ignorant; silly, unprofitable, 2 Ti. 2. 23.
- \* Απαίρω, f. ἀρώ, a. 1. pass. ἀπύρην, subj. ἀπαρώ, (ἀπό & αἶρω) to take away; *pass.* to be taken away; *in the sense of* departing, Mat. 9. 15. Mar. 2. 20. Lu. 5. 35.
- \* Απαυτέω, ώ, f. ήσω, (ἀπό & αἰτέω) to demand, require, demand back, Lu. 6. 30; 12. 20.
- \* Απαλγέω, ώ, f. ήσω, p. ἀπύλγηκα, (ἀπό & ἄλγω, to be in pain, grieve) *pr.* to desist from grief; *hence*, to become insensible or callous, Ep. 4. 19.
- \* Απαλλάσσω, f. ξω, a. 1. pass. ἀπύλλασθην, (ἀπό & ἄλλασσω) to set free, deliver, set at liberty, He. 2. 15; to rid *judicially*, Lu. 12. 58; *mid.* to leave, depart, remove from, Ac. 19. 12.
- \* Απαλλοτριώω, ώ, f. ώσω, p. pass. ἀπύλλοτριώμαι (ἀπό & ἄλλοτριώω, to alienate) to alienate; *pass.* to be alienated from, be a stranger to, Ep. 2. 12; 4. 18. Col. 1. 21.
- \* Απαλός, ή, ό, ή, soft, tender, Mat. 24. 32. Mar. 13. 28.
- \* Απαντάω, ώ, f. ήσω, (ἀπό & ἀντάω, to meet) to meet, encounter: *whence*
- \* Απάντησις, εως, ή, a meeting, encounter: εις ἀπάντησιν, 1. q. ἀπαντάν, to meet, Mat. 25. 1, 6. Ac. 28. 15. 1 Th. 4. 17. L. G.
- \* Απαξ, adv. once; once for all; actually, in fact, Jude 3, 5.
- \* Απαράβατος, ου, ό, ή, (ἀ & παραβαίνω) not transient; not to be superseded, unchangeable, He. 7. 24. L. G.
- \* Απαρσκεύαστος, ου, ό, ή, (ἀ & παρασκευάζω) unprepared, 2 Co. 9. 4.
- \* Απαρνέομαι, ούμαι, f. ήσομαι, & *pass.* ἀπαρνήθσομαι, (ἀπό & ἀρνέομαι) to deny, disown; to renounce, disavow.
- \* Απαρτί, adv. (ἀπό & ἄρτι) from this time, henceforth, Jno. 1. 52. Re. 14. 13; forthwith.
- \* Απαρτισμός, ου, ό, (ἀπαρτίζω, to perfect, fr. ἀπό & ἄρτιος) completion, perfection, Lu. 14. 28. L. G.
- \* Απαρχή, ής, ή, (ἀπό & ἀρχή) *pr.* the first act of a sacrifice; *hence*, the first-fruits, first portion, firstling, Ro. 8. 23, et al.
- \* Απας, ασα, αν, (a strengthened form of πας) all, the whole.
- \* Απατάω, ώ, f. ήσω, a. 1. pass. ἡπατήθην, to deceive, seduce into error, Ep. 5. 6. 1 Ti. 2. 14. Ja. 1. 26: *whence*
- \* Απάτη, ης, ή, deceit, deception, delusion.
- \* Απάτωρ, ορος, ό, ή, (ἀ & πατήρ) *pr.* without a father, fatherless; *hence*, independent of paternal descent, He. 7. 3. (ἀ).
- \* Απαύγασμα, ατος, τό, (ἀπό & αὐγάζω) an effulgence, He. 1. 3. L. G.
- \* Απειδον, subj. ἀπιδω, *see* ἀφοράω.
- \* Απειθεια, ας, ή, (ἀπειθής) that disposition of mind which will not be persuaded, which refuses belief and obedience, obstinacy, contumacy, disobedience, unbelief, Ro. 11. 30, 32. Ep. 2. 2; 5. 6. He. 4. 6, 11. Col. 3. 6.
- \* Απειθέω, ώ, f. ήσω, not to suffer one's self to be persuaded; to refuse belief, disbelieve, be incredulous; to refuse obedience through unbelief, disobey; refuse belief and obedience, be contumacious: *from*
- \* Απειθής, έος, ους, ό, ή, (ἀ & πείθω) who will not be persuaded, who refuses belief and obedience, unbelieving, disobedient, contumacious.
- \* Απειλέω, ώ, f. ήσω, a. 1. ἡπειλήσα, to threaten, menace, rebuke, Ac. 4. 17. 1 Pe. 2. 23: *whence*
- \* Απειλή, ής, ή, threat, commination, Ac. 4. 17, 29; 9. 1; harshness of language, Ep. 6. 9.
- \* Απειμι, f. έσομαι, (ἀπό & εἰμί) to be absent.
- \* Απειμι, imperfect, ἀπύειν, (ἀπό & εἰμι, to go) to go away, depart, Ac. 17. 10.
- \* Απείπον, a. 2. *act.* to tell out; to refuse, forbid; *mid.* a. 1. ἀπειπάμην, to renounce, disclaim, 2 Co. 4. 2.
- \* Απειράστος, ου, ό, ή, (ἀ & πειράζω) not having tried, inexperienced, or, untried, incapable of being tried, Ja. 1. 13. L. G.

\* **Ἀπειρος, ου, ό, ή, (α & πείρα)** un-experienced, unskilful, ignorant, He. 5. 13.

\* **Ἀπεκδέχομαι, f. ἐξομαι, (ἀπό & ἐκδέχομαι)** to expect, wait or look for, Ro. 8. 19, 23, 25. 1 Co. 1. 7. Gal. 5. 5. Phi. 3. 20. He. 9. 28. L. G.

\* **Ἀπεκδύομαι, f. ὑσομαι, (ἀπό & ἐκδύω)** to put off, strip, divest, renounce, Col. 2. 15; 3. 9. (L. G.): *whence*

\* **Ἀπέκδυσις, εως, ή, a** putting or stripping off, renunciation, Col. 2. 11. N. T.

\* **Ἀπελάνω, f. ελάσω, a. 1. ἀπή-λάσα, (ἀπό & ελάνω)** to drive away, Ac. 18. 16.

\* **Ἀπελεγμός, ου, ό, (ἀπελέγχω, to** refute, fr. **ἀπό & ἐλέγχω**) *pr.* refutation; *by impl.* disesteem, contempt, disgrace, Ac. 19. 27. N. T.

\* **Ἀπελεύθερος, ου, ό, ή, (ἀπό & ελεύθερος)** a freed-man, 1 Co. 7. 22.

\* **Ἀπελπίζω, f. ἰσω, (ἀπό & ἐλπίζω)** to lay aside hope, despond, despair; *also*, to hope for something in return, Lu. 6. 35. L. G.

\* **Ἀπέναντι, adv. (ἀπό & ἐναντι)** opposite to, over against, Mat. 21. 2; 27. 61; contrary to, in opposition to, against, Ac. 17. 7; before, in the presence of, Mat. 27. 24. Ac. 3. 16. L. G.

\* **Ἀπέραντος, ου, ό, ή, (α & πέρας)** unlimited, interminable, endless, 1 Ti. 1. 4.

\* **Ἀπερισπάστως, adv. (α & περι-σπάω)** without distraction, without care or solicitude, 1 Co. 7. 35. L. G.

\* **Ἀπερίτμητος, ου, ό, ή, τό, -ον, (α & περιτάνω)** *pr.* uncircumcised; *met.* obdurate, pertinacious, Ac. 7. 51. L. G.

\* **Ἀπέρχομαι, f. ελεύσομαι, a. 2. ἦλθον, (ἀπό & ἔρχομαι)** to go away, depart; to go forth, pervade, *as a rumour*; to arrive at a destination; to pass away, disappear; *in N. T.*, *ἀπέρχομαι ὀπίσω*, to follow.

\* **Ἀπέχω, f. ἀφέξω, (ἀπό & ἔχω)** *trans.* to have in full *what is due or is sought*; *hence, impers.* ἀπέχει, it is enough; *intrans.* to be distant, to be estranged; *mid.* to abstain from.

\* **Ἀπιστώ, ω, f. ἦσω, (α & πίστις)**

to refuse belief, be incredulous, dis-believe; Mar. 16. 11, 16. Lu. 24. 11, 41. Ac. 28. 24; to prove false, violate one's faith, be unfaithful, 2 Ti. 2. 13. Ro. 3. 3.

\* **Ἀπιστία, as, ή, (fr. same)** unbelief, want of trust and confidence; a state of unbelief, 1 Ti. 1. 13; violation of faith, perfidy, Ro. 3. 3. He. 3. 12, 19.

\* **Ἀπιστος, ου, ό, ή, τό, -ον, (α & πιστός)** unbelieving, incredulous, without confidence *in any one*; violating one's faith, unfaithful, false, treacherous; one who has not embraced the Christian faith, an unbeliever, infidel, pagan; *pass.* incredible, Ac. 26. 8.

\* **Ἀπλός, όη, όον, contr. οὖς, ή, οὖν, pr. single; hence, simple, uncompounded; sound, perfect, Mat. 6. 22. Lu. 11. 34: whence**

\* **Ἀπλότης, ητος, ή, simplicity, sincerity, purity or probity of mind, Ro. 12. 8. 2 Co. 1. 12; 11. 3. Ep. 6. 5. Col. 3. 22; liberality, as arising from simplicity and frankness of character, 2 Co. 8. 2; 9. 11, 13.**

\* **Ἀπλώς, adv.** in simplicity; sincerely, really; *or*, liberally, bountifully, Ja. 1. 5.

\* **Ἀπό, prep. pr.** forth from, away from; *hence it variously signifies* departure; distance of time or place; avoidance; riddance; derivation from a quarter, source, or material; origination from agency or instrumentality.

\* **Ἀποβαίνω, f. βήσομαι, a. 2. ἀπέ-βην, (ἀπό & βαίνω)** to descend from a ship, disembark, Lu. 5. 2. Jno. 21. 9; to become, result, happen, Lu. 21. 13. Phi. 1. 19.

\* **Ἀποβάλλω, f. βαλῶ, a. 2. ἀπέβα-λον, (ἀπό & βάλλω)** to cast or throw off, cast aside, Mar. 10. 50.

\* **Ἀποβλέπω, f. ψω, (ἀπό & βλέπω)** *pr.* to look off from all other objects and at a single one; *hence*, to turn a steady gaze, to look with fixed and earnest attention, He. 11. 26.

\* **Ἀπόβλητος, ου, ό, ή, τό, -ον, (ἀπο-βάλλω)** *pr.* to be cast away; *met.* to be contemned, regarded as vile, 1 Ti. 4. 4.

\* **Ἀποβολή, ης, ή, (fr. same)** a casting off; rejection, reprobation,

11. 15; loss, deprivation, *of life, &c.* Ac. 27. 22.
- Ἀπογίνωμαι**, α. 2. ἀπεγενόμεν, (ἀπό & γίνομαι) to be away from, unconnected with; to die; *met.* to die to, or renounce, *any thing*, 1 Pe. 2. 24.
- Ἀπογράφῃ**, ἡς, ἡ, a register, inventory; registration, enrolment, Lu. 2. 2. Ac. 6. 57: *from*
- Ἀπογράφω**, f. ψω, (ἀπό & γράφω) *pr.* to copy; *hence*, to register, enrol; *mid.* to procure the registration of one's name, to give in one's name for registration, Lu. 2. 1, 3, 5.
- Ἀποδείκνυμι**, f. δείξω, to point out, display; prove, evince, demonstrate, Ac. 25. 7; to designate, proclaim, hold forth, 2 Thes. 2. 4; to constitute, appoint, Ac. 2. 23; 1 Co. 4. 9. 2 Thes. 2. 4: *whence*
- Ἀπόδειξις**, εως, ἡ, manifestation, demonstration, indubitable proof, 1 Co. 2. 4.
- Ἀποδεκατῶ**, ῶ, f. ὠσω, (ἀπό & δεκατός) to pay or give tithes of, Mat. 23. 23. Lu. 11. 42; 18. 12; to tithe, levy tithes upon, He. 7. 5. S.
- Ἀπόδεκτος**, ου, ὁ, ἡ, τό, -ον, acceptable, 1 Ti. 2. 3; 5. 4 (L. G.): *from*
- Ἀποδέχομαι**, f. δέξομαι, (ἀπό & δέχομαι) to receive kindly or heartily, welcome, Lu. 8. 40. Ac. 15. 4; 18. 27; 28. 30; to receive with approbation, assent to, approve, Ac. 2. 41; to accept with satisfaction, applaud, Ac. 24. 3.
- Ἀποδημέω**, ῶ, f. ἦσω, to be absent from one's home or country; to travel into foreign countries, Mat. 21. 33; 25. 14, 15. Mar. 12. 1. Lu. 15. 13; 20. 9: *from*
- Ἀπόδημος**, ου, ὁ, ἡ, (ἀπό & δῆμος) absent in foreign countries, Mar. 13. 34.
- Ἀποδίδωμι**, f. δώσω, (ἀπό & δίδωμι) to render that on which there is a claim, or which is looked for; to render in full; to give back, restore, refund; render back, requite, retallate; pay a debt; discharge an obligation, perform whatever is to be performed; *mid.* to sell.
- Ἀποδιорίζω**, f. ἴσω, (ἀπό & διορίζω, to set bounds) *pr.* to separate by intervening boundaries; to separate, Jude 19. N. T.
- Ἀποδοκιμάζω**, f. ἄσω, (ἀπό & δοκιμάζω) to reject upon trial, to reject, Mat. 21. 42. Mar. 12. 10. Lu. 20. 17. 1 Pe. 2. 4, 7; to repulse, refuse credence or admittance, disallow, Lu. 9. 22; 17. 25. He. 12. 17.
- Ἀποδοχή**, ἡς, ἡ, (ἀποδέχομαι) *pr.* reception, welcome; *met.* cordial assent, 1 Ti. 1. 15; 4. 9.
- Ἀπόθεσις**, εως, ἡ, (ἀποτίθημι) a putting off or away, laying aside, 1 Pe. 3. 21. 2 Pe. 1. 14.
- Ἀποθήκη**, ἡς, ἡ, (fr. same) a place where any thing is laid up for preservation, repository, granary, storehouse, barn, Mat. 3. 12; 6. 26; 13. 30. Lu. 3. 17; 12. 18, 24.
- Ἀποθησαυρίζω**, f. ἴσω, (ἀπό & θησαυρίζω) *pr.* to lay up in store, hoard; *met.* to collect abundantly, treasure up, 1 Ti. 6. 19. L. G.
- Ἀποθλίβω**, f. ψω, (ἀπό & θλίβω) *pr.* to press out; to press close, press upon, crowd, Lu. 8. 45. (i).
- Ἀποθνήσκω**, f. θανούμαι, α. 2. ἐθαύρον, (ἀπό & θνήσκω) to die; to become putrescent, rot, as seeds, Jno. 12. 24. 1 Co. 15. 36; to wither, become dry, as a tree, Jude 12; *met.* to be obnoxious to condemnation and punishment, be exposed to misery or the second death, Jno. 6. 50; 8. 21, 24; to die to any thing, i. e. to renounce, refuse submission to, be completely severed from, Ro. 6. 2. Gal. 2. 19. Col. 3. 3.
- Ἀποκαθίστημι**, γ. ἀποκαθιστάνω, f. στήσω, α. 1. pass. ἀποκατεστάθη, (ἀπὸ & καθίστημι) to restore any thing to its former place or state, Mat. 12. 13; 17. 11. Mar. 3. 5; 8. 25, et al.
- Ἀποκαλύπτω**, f. ψω, (ἀπό & καλύπτω) *pr.* to uncover, bring to light what was hidden; to reveal; to set in a clear light; to display; *pass.* to be manifested, appear: *whence*
- Ἀποκάλυψις**, εως, ἡ, a disclosure, revelation; *met.* illumination, instruction; manifestation, appearance. L. G.
- Ἀποκαρᾶδοκία**, ας, ἡ, (ἀπό & καρᾶδοκέω, to watch with the head stretched out, to keep an eager look out; fr. *κάρᾶ*, the head, and *δοκέω*, to watch) earnest expectation, hope, Ro. 8. 19. Phi. 1. 20. N. T.

- \* **Ἀποκαταλλάσσω**, *φ. ξω*, (ἀπό & καταλλάσσω) to transfer from a certain state to another which is quite different; hence, to reconcile, restore to favour, Ep. 2. 16. Col. 1. 20, 21. N. T.
- \* **Ἀποκαταστάσις**, *εως, ἡ*, (ἀποκαθίστημι) *pr.* a restitution or restoration of any thing to its former state; hence, change from worse to better, melioration, introduction of a new and better era, Ac. 3. 21.
- \* **Ἀπόκειμαι**, *φ. εἶσομαι*, (ἀπό & κείμαι) to be laid up, preserved, Lu. 19. 20; to be in store for, be reserved, await *any one*, Col. 1. 5. 2 Ti. 4. 8. He. 9. 27.
- \* **Ἀποκεφαλίζω**, *φ. ἰσω*, (ἀπό & κεφαλῇ) to behead, Mat. 14. 10. Mar. 6. 16, 28. Lu. 9. 9.
- \* **Ἀποκλείω**, *φ. εἶσω*, (ἀπό & κλείω) to close, shut up, Lu. 13. 25.
- \* **Ἀποκόπτω**, *φ. ψω*, (ἀπό & κόπτω) to cut off, amputate, Mar. 9. 43, 45. Jno. 18. 10, 26. Ac. 27. 32. Gal. 5. 12.
- \* **Ἀπόκριμα**, *ατος, τό*, a judicial sentence, 2 Co. 1. 9: (L. G.) *from*
- \* **Ἀποκρίνομαι**, *α. 1. ἀπεκρινάμην & ἀπεκρίθην, φ. ἀποκριθήσομαι*, (ἀποκρίνω, to separate, *fr. από & κρίνω*) to answer; *in N. T.* to speak with reference to certain present circumstances, Mat. 11. 25, et al.: *whence*
- \* **Ἀπόκρισις**, *εως, ἡ*, an answer, reply, Lu. 2. 47; 20. 26. Jno. 1. 22; 19. 9.
- \* **Ἀποκρύπτω**, *φ. ψω*, (ἀπό & κρύπτω) to hide away; to conceal, withhold from sight or knowledge, Mat. 11. 25; 25. 18, et al.: *whence*
- \* **Ἀπόκρυφος**, *ου, ό, ἡ, τό, -ον*, hidden away; concealed, Mar. 4. 22. Lu. 8. 17; stored up, Col. 2. 3.
- \* **Ἀποκτείνω**, *φ. κτενῶ*, *α. 1. pass. ἀπεκτανθήν, (ἀπό & κτείνω)* to kill, put to death, murder, destroy, annihilate.
- \* **Ἀποκύω**, *ω, φ. ἦσω*, (ἀπό & κύω) *pr.* to bring forth, *as women*; *met.* to be the cause of, produce, Ja. 1. 15; to be the author of spiritual generation, Ja. 1. 18. L. G.
- \* **Ἀποκυλίω**, *φ. ἰσω*, (ἀπό & κυλίω) to roll away, Mat. 28. 2. Mar. 16. 3, 4. Lu. 24. 2. (C). L. G.
- \* **Ἀπολαμβάνω**, *φ. λήψομαι*, *α. 2. εἶλαβον, (ἀπό & λαμβάνω)* to receive in full, Lu. 16. 25; to receive what is due, sought, or needed; to receive back, recover; to receive in hospitality, welcome, 3 Jno. 8; to take aside, lead away, Mar. 7. 33.
- \* **Ἀπολαυσις**, *εως, ἡ*, (ἀπολαύω, to obtain a portion of a thing, enjoy) beneficial participation, 1 Ti. 6. 17; enjoyment, pleasure, He. 11. 25.
- \* **Ἀπολείπω**, *φ. ψω*, (ἀπό & λείπω) to leave, leave behind; *pass.* to be left, remain, 2 Ti. 4. 13, 20. He. 4. 6, 9; 10. 36; to relinquish, forsake, desert, Jude 6.
- \* **Ἀπολείχω**, *φ. ξω*, (ἀπό & λείχω, to lick) *pr.* to lick off; to cleanse by licking, lick clean, Lu. 16. 21. L. G.
- \* **Ἀπολλύμι**, *φ. ολέσω, & ολώ*, *α. 1. ἀπόλεσα, p. ἀπολώλεκα, (ἀπό & ὀλλυμι)* to destroy utterly; to kill; to bring to nought, render vain, 1 Co. 1. 19; to lose, be deprived of; *mid. ἀπόλλυμαι φ. ολούμαι, α. 2. ἀπωλόμην, p. ἀπόλωλα*, to be destroyed, perish; to be put to death, die; to be lost, wander, Mat. 10. 6; 15. 24.
- \* **Ἀπολλύων, οντος, ό**, Apollyon, the destroyer, 1 q. Ἀβαδδών, Re. 9. 11. N. T.
- \* **Ἀπολογέομαι**, *οὔμαι, φ. ἥσομαι, α. 1. ἀπελογησάμην & ἀπελογήθην (ἀπό & λόγος)* to defend one's self against a charge, to make a defence, Lu. 12. 11; 21. 14, et al.: *whence*
- \* **Ἀπολογία**, *ας, ἡ*, a verbal defence, Ac. 22. 1; 25. 16, et al.
- \* **Ἀπολούω**, *φ. ούσω*, (ἀπό & λούω) to cleanse by bathing; *mid.* to cleanse one's self; to procure one's self to be cleansed; *met. of sin*, Ac. 22. 16. 1 Co. 6. 11.
- \* **Ἀπολύτρωσις**, *εως, ἡ*, (ἀπολύτρωω, to dismiss any one for a ransom paid, *fr. από & λυτρώω*) redemption, a deliverance procured by the payment of a ransom; *meton.* a redeemer, the author of redemption, 1 Co. 1. 30; deliverance, *simply, the idea of a ransom being excluded*, Lu. 21. 28. He. 11. 35. N. T.
- \* **Ἀπολύω**, *φ. ὑσω*, (ἀπό & λύω) *pr.* to loose; to release from any tie or burden; hence, to give liberty, rid-dance, forgiveness; to divorce; "

- allow to depart; to permit, *or*, signal a departure from life, Lu. 2. 29; *mid.* to depart. (v).
- \*Απομάσσω, *f. ξω*, (ἀπό & μάσσω, to wipe) to wipe off; *mid.* to wipe off one's self, Lu. 10. 11.
- \*Απονέμω, *f. νεμῶ*, (ἀπό & νέμω, to allot) to portion off; to assign, bestow, 1 Pe. 3. 7.
- \*Απονίπτω, *f. ψω*, (ἀπό & νίπτω) to cleanse a part of the body by washing; *mid.* of one's self, Mat. 27. 24.
- \*Αποπίπτω, *f. πεσούμαι*, *a. 2. ἀπέπεσον*, (ἀπό & πίπτω) to fall off, or from, Ac. 9. 18.
- \*Αποπλανᾶω, *ω*, *f. ἦσω*, (ἀπό & πλανᾶω) to cause to wander; *met.* to deceive, pervert, seduce, Mar. 13. 22; *pass.* to wander; *met.* to swerve from, apostatise, 1 Ti. 6. 10.
- \*Αποπλέω, *f. πλεύσομαι*, *a. 1. ἀπέπλευσα*, (ἀπό & πλέω) to depart by ship, sail away, Ac. 13. 4; 14. 26; 20. 15; 27. 1.
- \*Αποπλύνω, *f. υνῶ*, (ἀπό & πλύνω) to wash, rinse, Lu. 5. 2. (v).
- \*Αποπνίγω, *f. ξω*, *a. 2. pass. ἀπεπνίγην*, (ἀπό & πνίγω) to choke, suffocate, Mat. 13. 7. Lu. 8. 33; to drown, Lu. 8. 7. (i).
- \*Απορέω, *ω*, *f. ἦσω*, & ἀπορέομαι, (ἀ & πόρος, a way) *pr.* to be without means; *met.* to hesitate, be at a stand, be in doubt and perplexity, Jno. 13. 22. Ac. 25. 20. 2 Co. 4. 8. Gal. 4. 20: *whence*
- \*Απορία, *as, ἡ*, doubt, uncertainty, perplexity, Lu. 21. 25.
- \*Απορρίπτω, *f. ψω*, (ἀπό & ρίπτω) to throw off, Ac. 27. 43.
- \*Απορροφᾶν, *f. ἴσω*, (ἀπό & ὄρφανος) to deprive, bereave, 1 Thes. 2. 17.
- \*Αποσκευάζομαι, *f. ἄσομαι*, (ἀποσκευάζω, to pack up articles, σκεύη, for removal) to prepare for a journey, take one's departure, Ac. 21. 15.
- Αποσκίασμα, *ατος, τό*, (ἀπό & σκιάω, to throw a shadow, *fr. σκιά*) a shadow cast; *met.* the slightest trace, Ja. 1. 17. L. G.
- \*Αποσπᾶω, *ω*, *f. ἄσω*, (ἀπό & σπᾶω) to draw away from; to draw out or forth, Mat. 26. 51; to draw away, seduce, Ac. 20. 30; *mid.* *a. 1. ἀπεσπᾶσθην*, to separate one's self, to retire, part, Lu. 22. 41. Ac. 21. 1. (α).
- \*Αποστασία, *as, ἡ*, (ἀφίστημι) a defection, apostasy, Ac. 21. 21. 2 Thes. 2. 3. L. G.
- \*Αποστάσιον, *ίου, τό*, (*fr. same*) defection, desertion, *as of a freedman from a patron; in N. T.* the act of putting away a wife, repudiation, divorce, Mat. 19. 7. Mar. 10. 4; *meton.* a bill of repudiation, deed of divorce, Mat. 5. 31.
- \*Αποστεγάζω, *f. ἄσω*, (ἀπό & στέγη) to remove or break through a covering or roof of a place, Mar. 2. 4.
- \*Αποστέλλω, *f. στέλω*, *a. 1. ἀπέστευλα*, *p. ἀπέσταλκα*, *p. pass. ἀπέσταλμαι*, *a. 2. pass. ἀπεστάλην*, (ἀπό & στέλλω) to send forth a messenger, agent, message, or command; to issue, publish; put forth into action. Mar. 4. 29; to despatch; to liberate, dismiss, send away.
- \*Αποστερέω, *ω*, *f. ἦσω*, *p. pass. ἀπεστέρημαι*, (ἀπό & στερέω, to deprive) to deprive, detach; to debar, 1 Co. 7. 5; to deprive *in a bad sense*, defraud, Mar. 10. 19. 1 Co. 6. 7. *mid.* to suffer one's self to be deprived or defrauded, 1 Co. 6. 8; *pass.* to be destitute or devoid of, 1 Ti. 6. 5; to be unjustly withheld, Ja. 5. 4.
- \*Αποστολή, *ης, ἡ*, (ἀποστέλλω) a sending, expedition; office or duty of one sent as a messenger or agent; office of an apostle, apostleship, Ac. 1. 25. Ro. 1. 5. 1 Co. 9. 2. Gal. 2. 8.
- \*Απόστολος, *ου, ό*, (*fr. same*) one sent as a messenger or agent, the bearer of a commission, messenger; an apostle.
- \*Αποστοματίζω, *f. ἴσω*, (ἀπό & στόμα) *pr.* to speak or repeat of hand; *also*, to require or lead others to speak without premeditation, *as by questions calculated to elicit unpremeditated answers*, to endeavour to entrap into unguarded language, Lu. 11. 53.
- \*Αποστρέφω, *f. ψω*, (ἀπό & στρέφω) to turn away; to remove, Ac. 1. 26. Ro. 11. 26. 2 Ti. 4. 4; to turn a people from their allegiance to their sovereign, pervert, incite to revolt, Lu. 23. 14; to replace, restore, Mat. 26. 52; 27. 3; *mid.* *a. 2. ἀπεστράφην*,

to turn away from any one, to slight, reject, repulse, Mat. 5. 42. Tit. 1. 14. He. 12. 25; to desert, 2 Ti. 1. 15.

\* **Αποστῦγέω**, ὦ, f. ἥσω, (ἀπό & στυγέω, to hate) to shrink from with abhorrence, detest, Ro. 12. 9.

\* **Αποσυνάγωγος**, ου, ὁ, ἡ, (ἀπό & συναγωγή) expelled or excluded from the synagogue, excommunicated, cut off from the rights and privileges of a Jew, and excluded from society, Jno. 9. 22; 12. 42; 16. 2. N.T.

\* **Αποτάσσομαι**, f. ξομαι, (ἀποτάσσω, to set apart, fr. ἀπό & τάσσω) to take leave of, bid farewell to, Lu. 9. 61. Ac. 18. 18, 21. 2 Co. 2. 13; to dismiss, send away, Mar. 6. 46; to renounce, forsake, Lu. 14. 33.

\* **Αποτελέω**, ὦ, f. έσω, a. 1. pass. ἀπετελίσθην, (ἀπό & τελέω) to complete; pass. to be perfected, to arrive at full stature or measure, Ja. 1. 15.

\* **Αποτίθημι**, f. θήσω, & mid. ἀποτίθεμαι, a. 2. ἀπεθέμην, to lay off, lay down or aside, as garments, Ac. 7. 58; met. to lay aside, put off, renounce, Ro. 13. 12. Ep. 4. 22, 25. Col. 3. 8, et al.

\* **Αποτινάσσω**, f. ξω, (ἀπό & τινάσσω, to shake) to shake off, Lu. 9. 5. Ac. 28. 5.

\* **Αποτίνω**, f. ίσω, (ἀπό & τίνω) to pay off *what is claimed or due*; to repay, refund, make good, Phil. 19.

\* **Αποτολμάω**, ὦ, f. ἥσω, (ἀπό & τολμάω) to dare or risk outright; to speak without reserve or restraint, Ro. 10. 20.

\* **Αποτομία**, as, ἡ, (ἀπότομος, cut off, shear, fr. ἀποτέμνω, to cut off, fr. ἀπό & τέμνω) *pr.* abruptness; *met.* unmitigated severity, rigour, Ro. 11. 22. L.G.

\* **Αποτόμως**, adv. sharply, severely, 2 Co. 13. 10. Tit. 1. 13.

\* **Αποτρέπω**, f. ψω, (ἀπό & τρέπω) to turn any one away from a thing; *mid.* to turn one's self away from any one; to avoid, shun, 2 Ti. 3. 5.

\* **Απουσία**, as, ἡ, (ἄπειμι) absence, Phi. 2. 12.

\* **Αποφέρω**, f. ἀποίσω, a. 1. ἤνεγκα, a. 2. ἤνεγκον, a. 1. pass. ἤνεχθην, (ἀπό

& φέρω) to bear or carry away, conduct away, Mar. 15. 1. Lu. 16. 22. 1 Co. 16. 3. Re. 17. 3; 21. 10.

\* **Αποφεύγω**, f. ξομαι, a. 2. ἀπέφυγον, (ἀπό & φεύγω) to flee from, escape; *met.* to renounce, be free from, 2 Pe. 1. 4; 2. 18, 20.

\* **Αποφθέγγομαι**, f. έξομαι, (ἀπό & φθέγγομαι) to speak out, declare, particularly solemn, weighty, or pithy sayings, Ac. 2. 4, 14; 26. 25. L.G.

\* **Αποφορτίζομαι**, f. ίσομαι, (ἀπό & φόρτος) to unlade, Ac. 21. 3. L.G.

\* **Αποχρησις**, εως, ἡ, (ἀποχράομαι, to use up, consume by use) a using, or a discharge of an intended use, Col. 2. 22. L.G.

\* **Αποχωρέω**, ὦ, ἥσω, (ἀπό & χωρέω) to go from or away, depart, Mat. 7. 23. Lu. 9. 39. Ac. 13. 13.

\* **Αποχωρίζω**, f. ίσω, a. 1. pass. ἀπεχωρίσθην (ἀπό & χωρίζω) to separate; *pass.* to be swept aside, Re. 6. 14; to part, Ac. 15. 39.

\* **Αποψύχω**, f. ξω, (ἀπό & ψύχω) *pr.* to breathe out, faint away, die; *met.* to faint at heart, be dismayed, Lu. 21. 26. (5).

\* **Απρόσϊτος**, ου, ὁ, ἡ, τό, -ον, (ἀ & προσϊτός, accessible, fr. προσϊμι, to approach) unapproached, unapproachable, 1 Ti. 6. 16. L.G.

\* **Απρόσκοπος**, ου, ὁ, ἡ, (ἀ & προσκοπή) *act.* not causing to stumble; *met.* not causing others to stumble in the path of duty, 1 Co. 10. 32; *pass.* not stumbling, advancing without stumbling; *met.* not obnoxious to moral exception, unblameable, clear, Ac. 24. 16. Phi. 1. 10. N.T.

\* **Απροσωπολήπτως**, adv. (ἀ & προσωπολήπτω) without respect of persons, impartially, 1 Pe. 1. 17. N.T.

\* **Ἀπταιστος**, ου, ὁ, ἡ, (ἀ & πταίω) free from stumbling; *met.* free from offence and sin; irreprehensible, Jude 24.

\* **Ἀπτω**, f. ψω, *pr.* to bring in contact, fit, fasten; to light, kindle; *mid.* ἅπτομαι, f. ψομαι, a. 1. ἤψάμην, to touch; to partake, Col. 2. 21; to have intercourse with; to know carnally, 1 Co. 7. 1; *by impl.* to harm, 1 Jno. 5. 18.

\* **Ἀπωθέω**, ὦ, f. ωθήσω & ω-

mid. ἀποθόμαι, οὔμαι, a. 1. ἀποσάμην, (ἀπὸ & ὄθω, to thrust) to thrust away, repel from one's self, repulse, Ac. 7. 27; to refuse, reject, cast off, Ac. 7. 39; 13. 46. Ro. 11. 1, 2. 1 Ti. 1. 19.

Ἀπώλεια, as, ἡ, (ἀπόλλυμι) consumption, destruction; waste, profusion, Mat. 26. 8. Mar. 14. 4; destruction, state of being destroyed, Ac. 25. 16; perdition, misery, eternal ruin, Mat. 7. 13. Ac. 8. 20, et al.

Ἀρα, This particle denotes, first, transition from one thing to another by natural sequence; secondly, logical inference; in which case the premises are either expressed, Mat. 13. 28, or to be variously supplied. Therefore, then, consequently; should it so result. Ac. 17. 27.

Ἀρα, a stronger form of the preceding, used in interrogations.

Ἀρά, as, ἡ, pr. a prayer; more commonly a prayer for evil; curse, cursing, imprecation, Ro. 3. 14.

Ἀργέω, ὦ, f. ἤσω, pr. to be unemployed; to be inoperative, linger, 2 Pe. 2. 3; from

Ἀργός, ἡ, ὄν, (ἀ & ἔργον) contr. fr. ἀργός, pr. inactive, unemployed, Mat. 20. 3, 6; idle, averse from labour, 1 Ti. 5. 18. Tit. 1. 12; met. 2 Pe. 1. 8; unprofitable, hollow, or by impl. injurious, Mat. 12. 36.

Ἀργύρεος, ἑα, εἰς, contr. οὗς, ἃ, οὖν, (ἀργυρός) made of silver, Ac. 19. 24. 2 Ti. 2. 20. Re. 9. 20.

Ἀργύριον, ἰού, τό, (fr. same) silver; meton. money; spc. a piece of silver money, a shekel.

Ἀργυροκόπος, οὖ, ὁ, (same & κόπτω) a forger of silver, silversmith, Ac. 19. 24. L. G.

Ἀργύρος, οὖ, ὁ, silver; meton. any thing made of silver; money.

Ἀρειοπαγίτης, a judge of the court of Areopagus. (ἵ).

Ἀρειος, οὖ, ὁ, ἡ, (Ἄρης, Mars) of or belonging to Mars, Ac. 17. 19, 22.

Ἀρεσκεία, as, ἡ; a pleasing, desire of pleasing, Col. 1. 10; from

Ἀρεσκῶ, f. ἀρέσω, imperf. ἡρεσκον, a. 1. ἡρεσα, to please; to be pleasing, acceptable; to consult the pleasure of; whence

Ἀρεστός, ἡ, ὄν, pleasing, acceptable, 1 Jno. 3. 22; 8. 29; Ac. 12. 3; deemed proper, Ac. 6. 2.

Ἀρετή, ἡς, ἡ, goodness, good quality of any kind; gracious dealing of God, 1 Pe. 2. 9; 2 Pe. 1. 3; virtue, uprightness, Phil. 4. 8. 2 Pe. 1. 5.

Ἀριθμέω, ὦ, f. ἤσω, a. 1. ἡριθμησα, p. pass. ἡριθμημαι, to number, Mat. 10. 30. Lu. 12. 7. Re. 7. 9; from

Ἀριθμός, οὖ, ὁ, a number, Lu. 22. 3. Jno. 6. 10. Ac. 4. 4. Re. 20. 8; 13. 18.

Ἀριστάω, ὦ, f. ἤσω, a. 1. ἡρίστησα, (ἀριστον) to take the first meal, breakfast, Jno. 21. 13, 15; also, to take a midday meal, Lu. 11. 37.

Ἀριστερός, ἃ, ὄν, the left; ἀριστερά, sc. χεῖρ, the left hand, Mat. 6. 3; so ἐξ ἀριστερῶν sc. μερῶν, Lu. 23. 33. 2 Co. 6. 7.

Ἀριστον, οὖ, τό, pr. the first meal, breakfast; afterwards extended to signify also a slight midday meal, luncheon, Mat. 23. 4.

Ἀρκετός, ἡ, ὄν, sufficient, enough, Mat. 6. 34; 10. 25; 1 Pe. 4. 3; from

Ἀρκέω, ὦ, f. ἤσω, a. 1. ἡρκεσα, pr. to ward off; thence, to be of service, avail; to suffice, be enough; pass. to be contented, satisfied, Lu. 3. 14. 1 Ti. 6. 8. He. 13. 5. 3 Jno. 10.

Ἄρκος, v. r. for the following.

Ἄρκτος, οὖ, ὁ, ἡ, a bear, Re. 13. 2.

Ἄρμα, ατος, τό, a chariot, vehicle, Ac. 8. 23, 29, 38.

Ἀρμύζω, f. ὄσω, to fit together; mid. ἀρμύζομαι, a. 1. ἡρμύσαμην, to join, unite in marriage, espouse, betroth, 2 Co. 11. 2.

Ἀρμός, οὖ, ὁ, a joint or articulation of the bones, He. 4. 12.

Ἀρνέομαι, οὔμαι, f. ἡσσομαι, p. ἡρνημαι a. 1. ἡρνησάμην, to deny, contradict, affirm not to be; by impl. to reject, renounce, disown; to be unwilling, refuse, He. 11. 24.

Ἀρνίον, οὖ, τό, a young lamb, lamb-kin, lamb, Jno. 21. 15. Re. 5. 6, 8.

Ἀρπός, a gen. without a nom. in use, its place being supplied by ἀρνός, a lamb.

Ἀροτριάω, ὦ, f. ἄσω, to plough, Lu. 17. 7. 1 Co. 9. 10; from

\* **Ἀροτρον**, ου, τό, (ἀρώ, to plough) a plough, Lu. 9. 62.

\* **Ἀρπάζη**, ἡς, ἡ, (ἀρπάζω) plunder, pillage, rapine; the act of plundering, He. 10. 34; prey, spoil, or, rapacity, Mat. 23. 25. Lu. 11. 39.

\* **Ἀρπαγμός**, οὐ, ὁ, rapine, robbery, thing plundered; *met. & meton.* what is retained with an eager grasp, or eagerly claimed and conspicuously exercised, Phi. 2. 6: *from*

\* **Ἀρπάζω**, f. ἄσω & ξω, a. 1. ἡρπασα, a. 1. pass. ἡρπάσθην, a. 2. pass. ἡρπάγην, to seize, as a wild beast, Jno. 10. 12; take away by force, snatch away, Mat. 13. 19. Jno. 10. 28, 29. Ac. 23. 10. Jude 23; *met.* to seize on with avidity, claim, vindicate one's right, Mat. 11. 12; to convey away suddenly, transport hastily, Jno. 6. 15, et al.

\* **Ἀρπαξ**, ἄγος, ὁ, ἡ, τό, *pr.* ravenous, ravening, as a wild beast, Mat. 7. 15; *met.* rapacious, given to extortion and robbery, an extortioner, Lu. 18. 11. 1 Co. 5. 10, 11; 6. 10.

\* **Ἀρρᾶβάν**, ὄνος, ὁ, (Hebrew, אַרְבָּעָה) a pledge, earnest, 2 Co. 1. 22; 5. 5. Ep. 1. 14.

\* **Ἀρρᾶφος**, ου, ὁ, ἡ, (ἀ & ῥάπτω, to sew) not sewed, without seam, Jno. 19. 23. N. T.

\* **Ἀρρῆν**, ἄρρεν, ενος, ὁ, τό, male, of the male sex, Ro. 1. 27. Re. 12. 5, 13.

\* **Ἀρρήτος**, ου, ὁ, ἡ, τό, -ον, (ἀ & ῥητός) *pr.* not spoken; what ought not to be spoken, secret; which cannot be spoken or uttered, ineffable, 2 Co. 12. 4.

\* **Ἀρρώστος**, ου, ὁ, ἡ, (ἀ & ῥώννυμι) infirm, sick, an invalid, Mat. 14. 14. Mar. 6. 5, 13; 16. 18. 1 Co. 11. 30.

\* **Ἀρσενοκοίτης**, ου, ὁ, (ἄρσεν & κοίτη) one who lies with a male, a sodomite, 1 Co. 6. 9. 1 Ti. 1. 10. L. G.

\* **Ἀρσεν**, ἄρσεν, ενος, ὁ, τό, male, of the male sex, Mat. 19. 4. Mar. 10. 6. Lu. 2. 23. Ro. 1. 27. Gal. 3. 28.

\* **Ἀρτεμς**, ιδος, ἡ, Artemis or Diana, Ac. 19. 24, 27, 28, 34.

\* **Ἀρτέμων**, ονος, ὁ, (ἀρτάω, to suspend) a topsail, artemon, supparum; or, according to others, the dolon of Pliny and Pollux, a small sail near the prow of the ship, which

was hoisted when the wind was too strong to use larger sails, Ac. 27. 40. N. T.

\* **Ἄρτι**, *adv.* of time, *pr.* at the present moment, close upon it either before or after; now, at the present juncture, Mat. 3. 16; forthwith, presently; just now, recently, already, 1 Thes. 3. 6; ἕως ἄρτι, until now, hitherto, Mat. 11. 12. Jno. 2. 10, et al.; ἀπ' ἄρτι, v. ἀπᾶρτι, from this time, henceforth, Mat. 23. 39, et al.

\* **Ἀρτιγέννητος**, ου, ὁ, ἡ, (ἄρτι & γεννάω) just born, new-born, 1 Pe. 2. 2. L. G.

\* **Ἄρτιος**, ου, ὁ, ἡ, (ἄρω, to fit, adapt) complete, perfect, 2 Ti. 3. 17.

\* **Ἄρτος**, ου, ὁ, bread; a loaf or thin cake of bread, Mat. 26. 26, et al.; food, Mat. 15. 2. Mar. 3. 20, et al.; support, maintenance, living, necessities of life, Mat. 6. 11. Lu. 11. 3. 2 Thes. 3. 8.

\* **Ἀρτύω**, v. ἀρτύνω, f. ὕσω, f. pass. ἀρτυθήσομαι, p. pass. ἡρτυμαι, (ἄρω, to fit) *pr.* to fit, prepare; to season, make savoury, Mar. 9. 50. Lu. 14. 34. Col. 4. 6.

\* **Ἀρχάγγελος**, ου, ὁ, (ἀρχι- & ἄγγελος) an archangel, chief angel, 1 Thes. 4. 16. Jude 9. N. T.

\* **Ἀρχαῖος**, αἶα, αἰων, old, ancient, of a former age, Mat. 5. 21, 27, 33, et al.: *from*

\* **Ἀρχή**, ἡς, ἡ, a beginning; *in respect of time*, beginning of things; commencement of the gospel dispensation; *of place*, first place or precedence *in rank or power*, sovereignty; one invested with authority, a magistrate, potentate, prince; an extremity, corner, Ac. 10. 11. Την ἀρχὴν, used adverbially, wholly, altogether, Jno. 8. 25.

\* **Ἀρχηγός**, ου, ὁ, (ἀρχή & ἄγω) a chief, leader, prince, sovereign, Ac. 5. 31; author, efficient cause, Ac. 3. 15. He. 2. 10; 12. 2.

\* **Ἀρχιερατικός**, ἡ, ὄν, pontifical, belonging to, or connected with the high priest or his office, Ac. 4. 6: (N. T.) *from*

\* **Ἀρχιερεὺς**, εως, ὁ, (ἀρχι- & ἱερεὺς) a high priest, chief priest.

\* **Ἀρχιποίμην**, ενος, ὁ, (ἀρχι- & ποιμήν) chief shepherd, 1 Pe. 5. 4.



**Ἀρχισυναγωγος**, ου, ὁ, (ἀρχι- & συναγωγή) a president or moderating elder of a synagogue, Mar. 5. 22, 35, 36, 38. Lu. 8. 49, et al. N. T.

**Ἀρχιτέκτων**, ονος, ὁ, (ἀρχι- & τέκτων) architect, head or master-builder, 1 Co. 3. 10.

**Ἀρχιτελώνης**, ου, ὁ, (ἀρχι- & τελώνης) a chief publican, chief collector of the customs or taxes, Lu. 19. 2. N. T.

**Ἀρχιτρίκλινος**, ου, ὁ, (ἀρχι- & τρίκλινος, triclinium, a dining-room in which three couches were placed round the table, &c.) director of a feast, Jno. 2. 8, 9. N. T.

**Ἀρχω**, f. ξω, *pr.* to be first; to reign, govern; *mid.* to begin; to attempt; to take commencement.

**Ἀρχων**, οντος, ὁ, one invested with power and dignity, chief, ruler, prince, magistrate, Mat. 9. 23; 20. 25, et al. freq.

**Ἀρωμα**, ατος, τό, any aromatic substance, spice, &c. Mar. 16. 1. Lu. 23. 55; 24. 1. Jno. 19. 40.

**Ἀσάλευτος**, ου, ὁ, ἡ, τό, -ον, (ἀ & σαλῶν) unshaken, immovable, Ac. 27. 41; *met.* firm, stable, enduring, He. 12. 28.

**Ἀσβεστος**, ου, ὁ, ἡ, τό, -ον, (ἀ & σβέννυμι) unquenched; inextinguishable; unquenchable, Mat. 3. 12. Mar. 9. 43, 45. Lu. 3. 17.

**Ἀσέβεια**, as, ἡ, (ἀσεβής) impiety, ungodliness; improbity, wickedness, Ro. 1. 18; 11. 26. 2 Ti. 2. 16. Tit. 2. 12. Jude 15. 18.

**Ἀσεβέω**, ὦ, f. ἦσω, p. ἡσέβηκα, a. 1. ἡσέβησα, to be impious, to act impiously or wickedly, live an impious life, 2 Pe. 2. 6. Jude 15: *from*

**Ἀσεβής**, εος, ους, ὁ, ἡ, τό, -ές, (ἀ & σέβομαι) impious, ungodly; wicked, sinful, Ro. 4. 5; 5. 6, et al.

**Ἀσελγεια**, as, ἡ, (ἀσελγής, outrageous) intemperance, licentiousness, lasciviousness, Ro. 13. 13, et al.: insolence, outrageous behaviour, Mar. 7. 22.

**Ἀσημος**, ου, ὁ, ἡ, (ἀ & σῆμα) *pr.* not marked; *met.* not noted, not remarkable, unknown to fame, ignoble, mean, inconsiderable, Ac. 21. 39.

**Ἀσθένεια**, as, ἡ, (ἀσθενής) want of strength, weakness, feebleness, 1 Co. 15. 43; bodily infirmity, state of ill health, sickness, Mat. 8. 17. Lu. 5. 15, et al.; *met.* infirmity, frailty, imperfection, *intellectual and moral*, Ro. 6. 19. 1 Co. 2. 3. He. 5. 2; 7. 28; *by impl.* suffering, affliction, distress, calamity, Ro. 8. 26, et al.

**Ἀσθενέω**, ὦ, f. ἦσω, a. 1. ἡσθένησα, (fr. same) to be weak, infirm, deficient in strength; to be inefficient, Ro. 8. 3. 2 Co. 13. 3; to be sick, Mat. 25. 36, et al.; *met.* to be weak *in faith*, to doubt, hesitate, be unsettled, timid, Ro. 14. 1. 1 Co. 8. 9, 11, 12. 2 Co. 11. 29; to be deficient in authority, dignity, or power, be contemptible, 2 Co. 11. 21; 13. 3, 9; *by impl.* to be afflicted, distressed, needy, Ac. 20. 35. 2 Co. 12. 10; 13. 4, 9: *whence*

**Ἀσθένημα**, ατος, τό, *pr.* weakness, infirmity; *met.* doubt, scruple, hesitation, Ro. 15. 1. N. T.

**Ἀσθενής**, εος, ους, ὁ, ἡ, τό, -ές, (ἀ & σθένος, strength) without strength, weak, infirm, Mat. 26. 41. Mar. 14. 38. 1 Pe. 3. 7; helpless, Ro. 5. 6; imperfect, inefficient, Gal. 4. 9; feeble, without energy, 2 Co. 10. 10; infirm in body, sick, sickly, Mat. 25. 39, 43, 44, et al.; weak, *mentally or spiritually*, dubious, hesitating, 1 Co. 8. 7, 10; 9. 22. 1 Thes. 5. 14; *by impl.* afflicted, distressed, oppressed with calamities, 1 Co. 4. 10.

**Ἀσιανός**, οῦ, ὁ, ἡ, (Ἀσία) belonging to the Roman province of Asia, Ac. 20. 4.

**Ἀσιάρχης**, ου, ὁ, (Ἀσία & ἀρχή) an Aslarch, an officer in the province of Asia, as in other eastern provinces of the Roman empire, selected, with others, from the more opulent citizens, to preside over the things pertaining to religious worship, and to exhibit annual public games at their own expense in honour of the gods, in the manner of the *ædiles* at Rome, Ac. 19. 31. L. G.

**Ἀσιτία**, as, ἡ, abstinence from food, fasting, Ac. 27. 21: *from*

**Ἀσῖτος**, ου, ὁ, ἡ, (ἀ & σῖτος) abstaining from food, fasting, Ac. 27. 33.

**Ἀσκέω**, ὦ, f. ἦσω, to exercise or exert one's self, endeavour, Ac. 24. 16.

\* **Ἀσκός**, οὐ, ὁ, a leathern bag or bottle, bottle of skin, Mat. 9. 17. Mar. 2. 22. Lu. 5. 37, 38.

\* **Ἀσμένως**, *adv.* gladly, joyfully, Ac. 2. 41; 21. 17.

\* **Ἀσοφος**, ου, ὁ, ἡ, (ἀ & σοφός) unwise; destitute of Christian wisdom, Ep. 5. 15.

\* **Ἀσπάζομαι**, f. σομαι, a. 1. ἡσπασάμην, p. ἡσπασμαι, to salute, greet, welcome, express one's good wishes, pay one's respects, Mat. 10. 12. Mar. 9. 15, et al. freq.; to bid farewell, Ac. 20. 1; 21. 6; to treat with affection, Mat. 5. 47; *met.* to embrace mentally, welcome to the heart or understanding, He. 11. 13: *whence*

\* **Ἀσπασμός**, οὐ, ὁ, salutation, greeting, Mat. 23. 7. Mar. 12. 38, et al.

\* **Ἀσπίλος**, ου, ὁ, ἡ, (ἀ & σπῖλος) spotless, unblemished, pure, 1 Ti. 6. 14. Ja. 1. 27. 1 Pe. 1. 19. 2 Pe. 3. 14. L. G.

\* **Ἀσπίς**, ἰδος, ἡ, an asp, a species of serpent of the most deadly venom, Ro. 3. 13.

\* **Ἀσπονδος**, ου, ὁ, ἡ, (ἀ & σπονδή), a libation usually conjoined with the making of a treaty) *pr.* unwilling to make a treaty; hence, implacable, irreconcilable, Ro. 1. 31. 2 Ti. 3. 3.

\* **Ἀσάριον**, ἰου, τό, *dimin.* of the Latin as, a Roman brass coin of the value of one-tenth of a denarius or δραχμή, and equal to 3 and one-tenth farthings of our money, used to convey the idea of a very trifling sum, Mat. 10. 29. Lu. 12. 6. N. T.

\* **Ἀσσον**, *adv.* nearer; very nigh, close, Ac. 27. 13; used as the comp. of ἄγχυ.

**Ἀστατέω**, ὦ, f. ἴσω, (ἄστατος, unfixed, unstable, fr. ἀ & ἵστημι) to be unsettled, have no fixed residence, wander about without a home, 1 Co. 4. 11. L. G.

\* **Ἀστεῖος**, ου, ὁ, ἡ, (ἄστυ, a city) *pr.* belonging to a city; well-bred, polite, polished; hence, elegant, fair, comely, beautiful, Ac. 7. 20. He. 11. 23.

\* **Ἀστήρ**, ἑρος, ὁ, a star, luminous body like a star, luminary, Mat. 2. 7, 9, 10. Re. 1. 16, et. al.

\* **Ἀστήρικτος**, ου, ὁ, ἡ, (ἀ & στη-

ρίζω) not made firm; unsettled, unstable, unsteady, 2 Pe. 2. 14; 3. 16. L. G.

\* **Ἀστοργος**, ου, ὁ, ἡ, (ἀ & στοργή, natural or instinctive affection) devoid of natural or instinctive affection, without affection to kindred, Ro. 1. 31. 2 Ti. 3. 3.

\* **Ἀστοχέω**, ὦ, f. ἴσω, a. 1. ἡστόχησα, (ἀ & στόχος, a mark) *pr.* to miss the mark; *met.* to err, deviate, swerve from, 1 Ti. 1. 6, 21. 2 Ti. 2. 18. L. G.

\* **Ἀστράπή**, ἡς, ἡ, lightning, Mat. 24. 27; *by impl.* light, brightness, lustre, Lu. 11. 36: *whence*

\* **Ἀστράπτω**, f. ψω, to lighten, flash as lightning, Lu. 17. 24; to be bright, shining, Lu. 24. 4.

\* **Ἀστρον**, ου, τό, a constellation; a star, Lu. 21. 25. Ac. 7. 43; 27. 20. He. 11. 12.

\* **Ἀσύμφωνος**, ου, ὁ, ἡ, (ἀ & σύμφωνος) discordant in sound; disagreeing, of a different opinion, Ac. 28. 25.

\* **Ἀσύνητος**, ου, ὁ, ἡ, (ἀ & συνήτος fr. συνήμη) without understanding, dull of apprehension, stupid, Mat. 15. 16. Mar. 7. 18. Ro. 1. 21; foolish, wicked, ungodly, corrupt, Ro. 1. 31; 10. 19.

\* **Ἀσυνθετος**, ου, ὁ, ἡ, (ἀ & συντίθεμαι, to make a covenant) a violator of covenants, covenant breaker, perfidious, Ro. 1. 31.

\* **Ἀσφάλεια**, as, ἡ, *pr.* state of one who is secure from falling, firmness; safety, security, 1 Thes. 5. 3; certainty, truth, Lu. 1. 4; diligence, carefulness, vigilance, Ac. 5. 23: *from*

\* **Ἀσφαλῆς**, ἑος, οὐς, ὁ, ἡ, τό, -ές, (ἀ & σφάλλωμαι, to stumble, fall) *pr.* firm, secure from falling; firm, sure, steady, immovable, He. 6. 19; *met.* certain, sure, Ac. 21. 34; 22. 30; 25. 26; affording means of security, making secure, Phil. 3. 1: *whence*

\* **Ἀσφαλίζω**, f. ἴσω, to make fast, safe, or secure, Mat. 27. 64--66. Ac. 16. 24. L. G.

\* **Ἀσφαλῶς**, *adv.* securely, safely; with care and diligence, Mar. 14. 44. Ac. 16. 23; certainly, assuredly, Ac. 2. 36.

\***Ἀσχημονέω**, ὦ, f. ἦσω, to be *ἀσχημῶν*, indecorous, to behave in an unbecoming manner, or indecorously, 1 Co. 13. 5; to behave in a manner open to censure, 1 Co. 7. 36.

\***Ἀσχημοσύνη**, ἡς, ἡ, *pr.* external indecorum; nakedness, shame, pudenda, Re. 16. 15; indecency, infamous lust, or lewdness, Ro. 1. 27: *from*

\***Ἀσχημῶν**, ονος, ὁ, ἡ, τὸ, -ον, (ἀ & σχῆμα) indecorous, uncomely, indecent, 1 Co. 12. 23.

\***Ἀσωτία**, ἀς, ἡ, (*pr.* the disposition and life of one who is *ἀσώτος*, abandoned, recklessly debauched) profligacy, dissoluteness, debauchery, Ep. 5. 18. Tit. 1. 6. 1 Pe. 4. 4.

\***Ἀσώτως**, *adv.* dissolutely, profligately, Lu. 15. 13.

\***Ἀτακτέω**, ὦ, f. ἦσω, *pr.* to desert one's ranks; *met.* to neglect one's duties, behave disorderly, 2 Thes. 3. 7: *from*

\***Ἀτακτος**, ου, ὁ, ἡ, (ἀ & τάσσω) *pr.* spoken of soldiers who desert their ranks; *met.* neglectful of duties, disorderly, 1 Thes. 5. 14.

\***Ἀτάκτως**, *adv.* disorderly, 2 Thes. 3. 6. 11.

\***Ἀτεκνός**, ου, ὁ, ἡ, (ἀ & τέκνον) childless, Lu. 20. 28, 29, 30.

\***Ἀτενίζω**, f. ἴσω, a. 1. ἡτένισα, (*ἀτενής*, intent) to fix one's eyes upon, to look steadily, gaze intently, Lu. 4. 20, et al.

\***Ἄτερ**, without, Lu. 22. 6, 35.

\***Ἀτίμάζω**, f. ἄσω, a. 1. ἡτίμασα, a. 1. pass. ἡτιμάσθην, (*ἀτιμος*) to dishonour, treat with contumely or indignity, Lu. 20. 11. Jno. 8. 49, et al.

\***Ἀτιμία**, ἀς, ἡ, dishonour, infamy, Ro. 1. 26; indecorum, 1 Co. 11. 14; meanness, vileness, Ro. 9. 21. 1 Co. 15. 43. 2 Ti. 2. 20: *from*

\***Ἀτιμος**, ου, ὁ, ἡ, (ἀ & τιμή) unhonoured, without honour, exposed to contemptuous treatment, Mat. 13. 57. Mar. 6. 4. 1 Co. 4. 10; 12. 23.

\***Ἀτιμῶω**, ὦ, p. pass. ἡτιμῶμαι, to dishonour, treat with contumely, Mar. 12. 4.

\***Ἀτμός**, ἶδος, ἡ, an exhalation, vapour, smoke, Ac. 2. 19. Ja. 4. 14.

\***Ἄτομος**, ου, ὁ, ἡ, (ἀ & τέμνω) indivisible, and by *impl.* exceedingly minute: *ἐν ἀτόμῳ sc. χρόνῳ*, in an indivisible point of time, in an instant or moment, 1 Co. 15. 52.

\***Ἄτοπος**, ου, ὁ, ἡ, (ἀ & τόπος) *pr.* out of place; inopportune, unsuitable, absurd; new, unusual, strange: *in N. T.* improper, amiss, wicked, Lu. 23. 41. 2 Thes. 3. 2: noxious, harmful, Ac. 28. 6.

**Αὐγάω**, f. ἄσω, to shine upon, illuminate, irradiate, 2 Co. 4. 4: *from*

**Αὐγή**, ἡς, ἡ, radiance; day-break, Ac. 20. 11.

**Αὐθάδης**, εος, οὖς, ὁ, ἡ, (*αὐτός & ἡδουαι*) one who pleases himself, wilful, obstinate; arrogant, imperious, Ti. 1. 7. 2 Pe. 2. 10. (α).

**Αὐθαίρετος**, ου, ὁ, ἡ, (*αὐτός & αἰρέομαι*) *pr.* one who chooses his own course of action; acting spontaneously, of one's own accord, 2 Co. 8. 3, 17.

**Αὐθεντέω**, ὦ, f. ἦσω, (to be *αὐθέντης*, one acting by his own authority or power, *contr. fr.* *αὐτοτέτης*, one who executes with his own hand) to have authority over, domineer, 1 Ti. 2. 12. N. T.

**Αὐλέω**, ὦ, f. ἦσω, a. 1. *πύλησα*, (*αὐλός*) to play on a pipe or flute, pipe, Mat. 11. 17. Lu. 7. 32. 1 Co. 14. 7.

**Αὐλή**, ἡς, ἡ, *pr.* an unroofed enclosure; court-yard; sheepfold, Jno. 10. 1, 16; an exterior court, i. q. *προαύλιον*, i. e. an enclosed place between the door and the street, Re. 11. 2; an interior court, quadrangle, i. e. the open court in the middle of oriental houses, which are commonly built in the form of a square enclosing this court, Mat. 26. 58, 69, et al.; by *synecd.* a house, mansion, palace, Mat. 26. 3. Lu. 11. 21.

**Αὐλητής**, οὗ, ὁ, (*αὐλέω*) a player on a pipe or flute, Mat. 9. 23. Re. 18. 22.

**Αὐλίζομαι**, f. ἴσομαι, a. 1. *πύλίσθην* (*αὐλή*) *pr.* to pass the time in a court-yard; to lodge, bivouac; hence, to pass the night in any place, to lodge at night, pass or remain through the night, Mat. 21. 17. Lu. 21. 37.

Αὐλός, οὐ, ὁ, a pipe or flute, 1 Co. 14. 7.

Αὐξάνω, υ, αὐξω, f. ἥσω, a. 1. πῶ-  
ξησα, a. 1. pass. πῶξην, trans. to  
cause to grow or increase; *pass.* to  
be increased, enlarged, Mat. 13. 32.  
1 Co. 3. 6, 7, et al.; *intrans.* to in-  
crease, grow, Mat. 6. 28. Mar. 4. 8,  
et al.: *whence*

Αὐξήσις, εως, ἡ, increase, growth,  
Ep. 4. 16. Col. 2. 19.

Αὔριον, adv. to-morrow, Mat. 6. 80,  
et al.; ἡ αὔριον sc. ἡμέρα, the mor-  
row, the next day, Mat. 6. 34, et al.

Αὐστηρός, ἄ, ὄν, *pr.* harsh, sour in  
flavour; *met.* harsh, rigid, ungener-  
ous, Lu. 19. 21, 22.

Αὐτάρκεια, ας, ἡ, a competence of  
the necessities of life, 2 Co. 9. 8; a  
frame of mind viewing one's lot as  
sufficient, contentedness, 1 Ti. 6. 6:  
*from*

Αὐτάρκης, εος, ους, ὁ, ἡ, (αὐτός &  
ἀρκέω) *pr.* sufficient or adequate in  
one's self; contented with one's lot,  
Phi. 4. 11.

Αὐτοκατήκριτος, ου, ὁ, ἡ, (αὐτός &  
κατακρίνω) self-condemned, Tit. 3. 11.  
N. T.

Αὐτόματος, ου, ὁ, ἡ, (αὐτός & μέ-  
μαα, to be excited) self-excited,  
acting spontaneously, spontaneous,  
of his own accord, Mar. 4. 8. Ac.  
12. 10.

Αὐτόπτης, ου, ὁ, ἡ, (αὐτός & ὄψο-  
μαι) an eye-witness, Lu. 1. 2.

Αὐτός, ἡ, ὁ, a reflexive pron., self,  
very; alone, Mar. 6. 31. 2 Co. 12. 13;  
of one's self, of one's own motion,  
Jno. 16. 27; *used also in the oblique*  
*cases independently as a personal*  
*pron. of the third person; ὁ αὐτός, the*  
*same; unchangeable, He. 1. 12; κα-  
τὰ τὸ αὐτό, at the same time, to-  
gether, Ac. 14. 1; ἐν τὸ αὐτό, in one*  
*and the same place, Mat. 22. 34; at*  
*the same time, together, Ac. 3. 1.*  
*But for a full account of the uses of*  
*αὐτός, see the Grammars.*

Αὐτοῦ, ἡς, οὐ, *recip. pron. contr. fr.*  
*ἐαυτοῦ, ἡς, οὐ, himself, herself, itself,*  
*Mat. 1. 21, et al. freq.; for σεαυτοῦ,*  
*ἡς, οὐ, thyself, Mat. 23. 37.*

Αὐτοῦ, *adv. of place, pr. in the very*  
*place; here, there, in this, or that*

*place, Mat. 26. 36. Ac. 15. 34; 18. 19;*  
*21. 4.*

Αὐτόχειρ, ρος, ὁ, ἡ, (αὐτός & χεῖρ)  
acting or doing anything with one's  
own hands, Ac. 27. 19.

Αὐχμηρός, ἄ, ὄν, (αὐχμέω, to be  
dry, squalid, filthy) squalid, filthy;  
*by impl.* dark, obscure, murky, 2 Pe.  
1. 19.

Ἀφαιρέω, ὦ, f. ἥσω, a. 2. ἀφείλον,  
a. 1. pass. ἀφαιρεθήσομαι, (ἀπό &  
αἰρέω) to take away, remove, Lu. 1.  
26; 10. 42, et al.; to take off, cut off,  
remove by cutting off, Mat. 26. 51.  
Mar. 14. 47. Lu. 22. 50.

Ἀφανής, εος, ους, ὁ, ἡ, τό, -ές, (ἀ  
& φαίνω) out of sight; not manifest,  
hidden, concealed, He. 4. 13: *whence*

Ἀφανίζω, f. ἴσω, to remove out of  
sight, cause to disappear; *pass.* to  
disappear, vanish, Ja. 4. 14; *by impl.*  
to destroy, consume, so that nothing  
shall be left visible, Mat. 6. 19, 20;  
*met.* to spoil, deform, disfigure, Mat.  
6. 16: *whence*

Ἀφανισμός, οὐ, ὁ, a disappearing,  
vanishing away; *met.* destruction,  
abolition, abrogation, He. 8. 13. L. G.

Ἄφαντος, ου, ὁ, ἡ (ἀ & φαίνω) not  
appearing, not seen, invisible; *hence,*  
*ἄφαντος γενέσθαι, to disappear, van-*  
*ish, Lu. 24. 31.*

Ἀφεδρών, ὦνος, ὁ, (ἀπό & ἔδρα,  
a seat) a privy, Mat. 15. 17. Mar.  
7. 19. L. G.

Ἀφειδία, ας, ἡ, (ἀ & φείδομαι) *pr.*  
the disposition of one who is ἀφειδής,  
unsparing; *hence, in N. T., unspar-*  
*ingness in the sense of rigour, severity,*  
*austerity, Col. 2. 23.*

Ἀφελότης, τητος, ἡ, (ἀφελής, not  
rough, plain, *met.* simple, sincere, fr.  
ἀ & φελός, a rough, stony region)  
sincerity, simplicity, Ac. 2. 46. N. T.

Ἀφesis, εως, ἡ, (ἀφήμι) dismis-  
sion, deliverance from captivity, Lu.  
4. 18, *bis*; remission, forgiveness, par-  
don, Mat. 26. 28, et al.

Ἀφή, ἡς, ἡ, (ἄπτω) a fastening; a  
ligature, *by which the different mem-*  
*bers are connected, commissure, joint,*  
*Ep. 4. 16. Col. 2. 19.*

Ἀφθαρσία, ας, ἡ, (ἀ & φθείρω)  
incommunicability, incorruptness; *by*  
*impl.* immortality, 1 Co. 15. 42, 53, 54.

with the accessory idea of felicity, Ro. 2. 7, et al.; *ἐν ἀφθαρσίᾳ*, purely, sincerely, constantly, Ep. 6. 24. L. G.

\**Ἀφθαρτος*, ου, ό, ή, (fr. same) incorruptible, immortal, imperishable, undying, enduring, Ro. 1. 23. 1 Co. 9. 25; 15. 52, et al.

\**Ἀφθορία*, ας, ή, (fr. same) v. r. Tit. 2. 7, *pr.* incapability of decay; *met.* incorruptness, integrity, genuineness, purity. N. T.

\**Ἀφήμι*, f. *ἀφήσω*, a. 1. *ἀφήκα*, a. 1. pass. *ἀφείδην* & *ἀφένην*, f. pass. *ἀφένθην*, imperf. 3 per. s. *ἤφει*, Mar. 1. 34; 11. 16, p. pass. 3 per. pl. *ἀφένονται*, pres. 2 per. s. *ἀφεις*, v. r. Re. 2. 20, (ἀπό & ἔμι) to send away, dismiss, suffer to depart; to emit, send forth; *τὴν φωνήν*, the voice, to cry out, utter an exclamation, Mar. 13. 37; τὸ πνεῦμα, the spirit, to expire, Mat. 27. 50; to omit, pass over or by, neglect, care not, Mat. 15. 14; 23. 23. He. 6. 1; to permit, suffer, let, forbid not; to give up, yield, resign, Mat. 5. 40; to remit, forgive, pardon; to relax, suffer to become less intense, Re. 2. 4; to leave, depart from; to desert, forsake; to leave remaining or alone; to leave behind, *sc. at one's death*, Mar. 12. 19, 20, 21, 22. Jno. 14. 27.

\**Ἀφικνέομαι*, οὔμαι, f. *ἔξομαι*, a. 2. *ἀφικόμην*, (ἀπό & ἰκνέομαι, to come, arrive) to come, arrive at; to reach as a report, Ro. 16. 19.

\**Ἀφιλάγθος*, οὔ, ό, ή, (ἀ, φίλος & ἀγάθος) not a lover of, inimical to, good and good men, 2 Ti. 3. 3. N. T.

\**Ἀφιλάργυρος*, ου, ό, ή, (ἀ, φίλος & ἀργυρος) not fond of money, not covetous, liberal, generous, 1 Ti. 3. 3. He. 13. 5. N. T.

\**Ἀφίεις*, εως, ή, (ἀφικνέομαι) arrival; departure, Ac. 20. 29.

\**Ἀφίστημι*, f. *ἀποστήσω*, a. 1. *ἀπέστησα*, (ἀπό & ἵστημι) *trans.* to put away, separate; to draw off or away, withdraw, induce to revolt, Ac. 5. 37; *intrans.*, p. *ἀφίστηκα*, a. 2. *ἀπέστην*, and *mid.* to depart, go away from, Lu. 2. 37, et al.; *met.* to desist or refrain from, let alone, Ac. 5. 38; 22. 29. 2 Co. 12. 8; to make defection, fall away, apostatise, Lu. 8. 13. 1 Ti. 4. 1. He. 3. 12; to withdraw from,

have no intercourse with, 1 Ti. 6. 5; to abstain from, 2 Ti. 2. 19.

\**Ἀφνω*, *adv.* suddenly, unexpectedly, Ac. 2. 2; 16. 26; 28. 6.

\**Ἀφόβως*, *adv.* (ἄφοβος, fearless, fr. ἀ & φόβος) fearlessly, boldly, intrepidly, Phil. 1. 14; securely, peacefully, tranquilly, Lu. 1. 74. 1 Co. 16. 10; impudently, shamefully, Jude 12.

\**Ἀφομοιῶ*, ὦ, f. *ώσω*, (ἀπό & ὁμοιῶ) to assimilate, cause to resemble, He. 7. 3.

\**Ἀφοράω*, ὦ, f. *ἀποψομαι*, a. 2. *ἀπειδον*, (ἀπό & ὁράω) to view with undivided attention by looking away from every other object; to regard fixedly and earnestly, He. 12. 2; to see distinctly, Phil. 2. 23.

\**Ἀφορίζω*, f. *ίσω*, & *ἀφοριῶ*, p. pass. *ἀφώρισμαι*, (ἀπό & ὀρίζω) to limit off; to separate, sever from the rest, Mat. 13. 49, et al.; to separate from society, cut off from all intercourse, excommunicate, Lu. 6. 22; to set apart, select, Ac. 13. 2. Ro. 1. 1. Gal. 1. 15.

\**Ἀφορμή*, ης, ή, (ἀπό & ὀρμή) *pr.* a starting point; means to accomplish an object; occasion, opportunity, Ro. 7. 8, 11, et al.

\**Ἀφρίζω*, f. *ίσω*, to froth, foam, Mar. 9. 18, 20: *from*

\**Ἀφρός*, οὔ, ό, froth, foam, Lu. 9. 39.

\**Ἀφροσύνη*, ης, ή, inconsiderateness, folly; folly, in the sense of ostentation, boasting, 2 Co. 11. 1, 17, 21; foolishness, levity, wickedness, impiety, Mar. 7. 22: *from*

\**Ἀφρων*, ονος, ό, ή, (ἀ & φρήν) unwise, inconsiderate, simple, foolish, Lu. 11. 40; 12. 20. 1 Co. 15. 36; ignorant, destitute of the knowledge of the true religion, Ro. 2. 20. Ep. 5. 17. 1 Pe. 2. 15; vain, ostentatious, 2 Co. 11. 16, 19; 12. 6, 11.

\**Ἀφυπνῶ*, ὦ, f. *ώσω*, (ἀπό & ὕπνος) to awake from sleep; in N. T. to go off into sleep, fall asleep, Lu. 8. 23.

\**Ἀφωνος*, ου, ό, ή, (ἀ & φωνή) dumb, destitute of the power of speech, 1 Co. 12. 2. 2 Pe. 2. 16; silent, mute, uttering no voice, Ac. 8. 32; inarticulate, consisting of inarticulate sounds, unmeaning, 1 Co. 14. 10.

- Ἀχάριστος**, ου, ὁ, ἡ, (ἀ & χάρις) unthankful, ungrateful, Lu. 6. 35. 2 Ti. 3. 2.
- Ἀχειροποίητος**, ου, ὁ, ἡ, (ἀ & χειροποίητος) not made with hands, Mar. 14. 58. 2 Co. 5. 1. Col. 2. 11. N. T.
- Ἀχλὺς**, ὅς, ἡ, a mist; darkening of the sight, Ac. 13. 11.
- Ἀχρεῖος**, α, ον, (ἀ & χρεία) useless, unprofitable, worthless, Mat. 25. 30; unmeritorious, Lu. 17. 10: *whence*
- Ἀχρεῖω**, ὦ, f. ὥσω, a. 1. pass. ἡχρεώσθην, to render useless; *met. pass.* to become corrupt, depraved, Ro. 3. 12. L. G.
- Ἀχρηστος**, ου, ὁ, ἡ, (ἀ & χρηστός) unuseful, useless, unprofitable, and by *impl.* detrimental, causing loss, Phile. 11.
- Ἀχρι**, v. ἄχρις, originally an adv. of place; used as a prep., with respect to place, as far as; to time, until, during; as a conj., until.
- Ἀχῦρον**, ου, τό, chaff, straw broken up by treading out the grain, Mat. 3. 12. Lu. 3. 17.
- Ἀψευδής**, εὖς, οὖς, ὁ, ἡ, (ἀ & ψευδής) free from falsehood; incapable of falsehood, Tit. 1. 2.
- Ἀψινθος**, ου, ἡ, wormwood, Re. 8. 11, *where, as a proper name, it is masculine, according to the v. r.*
- Ἀψύχος**, ου, ὁ, ἡ, τό, -ον, (ἀ & ψυχή) void of life or sense, inanimate, 1 Co. 14. 7.

## B.

- Βαθμός**, οὖ, ὁ, (βαίνω) *pr.* a step, stair; *met.* grade of dignity, degree, rank, standing, 1 Ti. 3. 13.
- Βάθος**, εὖς, οὖς, τό, depth; τὸ βάθος, deep water, Lu. 5. 4. Mat. 13. 5, et al.; *met.* fulness, abundance, immensity, Ro. 11. 33. 2 Co. 8. 2; an extreme degree, 2 Co. 8. 2; *pl.* deep laid plans, profound, secret things, 1 Co. 2. 10. Re. 2. 24.
- Βαθύνω**, f. ὑνῶ, to deepen, excavate, Lu. 6. 48: *from*
- Βαθύς**, εἶα, ὕ, deep, Jno. 4. 11; *met.* deep, profound, Ac. 20. 9; ὁρθρον βα-

θέος, *lit.* at deep morning twilight, i. e. at the earliest dawn, Lu. 24. 1.

**Βαῖον**, v. Βαῖον, ου, τό, a palm branch, Jno. 12. 13. S.

**Βαλάντιον**, ου, τό, a bag, purse, Lu. 10. 4; 12. 33; 22. 35, 36.

**Βάλλω**, f. βαλῶ, a. 2. ἔβαλον, p. βέβληκα, p. pass. βέβλημαι, a. 1. pass. ἐβλήθην, f. pass. βληθήσομαι, to throw, cast; to lay, Re. 2. 22. Mat. 8. 6, 14, et al.; to put, place, Ja. 3. 3; to place, deposit, Mat. 27. 6. Mar. 12. 41-44. Lu. 21. 1-4; Jno. 12. 6; to pour, Jno. 13. 5; to thrust, Jno. 18. 11; 20. 27. Mar. 7. 33. Re. 14. 19; to send forth, Mat. 10. 34; to assault, strike, Mar. 14. 65; *met.* to suggest, Mat. 10. 34. Jno. 13. 2; *intrans.* to rush, beat, as the wind, Ac. 27. 14.

**Βαπτίζω**, f. ἴσω, a. 1. ἐβάπτισα, p. pass. βεβάπτισμαι, a. 1. pass. ἐβαπτίσθην, (βάπτω) *pr.* to dip, immerse; to cleanse or purify by washing; to administer the rite of baptism, to baptize; *met.* with various reference to the ideas associated with Christian baptism as an act of dedication, e. g. marked designation, devotion, trial, &c.; *mid.* to procure baptism for one's self, to undergo baptism, Ac. 22. 16.

**Βάπτισμα**, ατος, τό, *pr.* immersion; baptism, ordinance of baptism, Mat. 3. 7. Ro. 6. 4, et al.; *met.* baptism in the trial of suffering, Mat. 20. 22, 23. Mar. 10. 38, 39. N. T.

**Βαπτισμός**, οὖ, ὁ, *pr.* an act of dipping or immersion; a baptism, He. 6. 2; an ablution, Mar. 7. 4, 8. He. 9. 10. N. T.

**Βαπτιστής**, οὖ, ὁ, one who baptises, Mat. 3. 1; 11. 11, 12, et al. N. T.

**Βάπτω**, f. ψω, a. 1. ἐβάνα, p. pass. βέβαμμαι, to dip, Jno. 13. 26. Lu. 16. 24; to dye, Re. 19. 13.

**Βάρ**, indec. ὁ, (ܒܪ, Chald. or Syr.) a son, Mat. 16. 17.

**Βάρβαρος**, ου, ὁ, a barbarian, *pr.* one to whom a pure Greek dialect is not native; one who is not a proper Greek, Ro. 1. 14. Col. 3. 11. Ac. 28. 2, 4; a foreigner speaking a strange language, 1 Co. 14. 11.

**Βαρέω**, ὦ, f. ἦσω, p. pass. βεβάρημαι, (βάρος) to be heavy upon, weigh down, burden, oppress, as sleep, M<sup>at</sup>

26. 43. Mar. 14. 40. Lu. 9. 32; *sew-felling*, v. r. Lu. 21. 34; *calamities*, 2 Co. 1. 8; 5. 4; or *trouble*, *care*, *expense*, &c. 1 Ti. 5. 16.

**Βαρέως**, *adv.* heavily; *met.* with difficulty, dully, stupidly, Mat. 13. 15. Ac. 28. 27.

**Βάρος**, *eos*, τό, weight, heaviness; a burden, any thing grievous and hard to be borne, Mat. 20. 12. Ac. 15. 28. Re. 2. 24; burden, charge, or weight, influence, dignity, honour, 1 Thes. 2. 6; with another noun in government, fulness, abundance, excellence, 2 Co. 4. 17.

**Βαρύνω**, *f.* ὑνῶ, a. 1. pass. *ἐβαρύνθην*, see βαρέω, Lu. 21. 34. (ὕ): *from*

**Βαρύς**, εἶα, ὕ, heavy; *met.* burdensome, oppressive, or difficult of observance, as precepts, Mat. 23. 4. 1 Jno. 5. 3; weighty, important, momentous, Mat. 23. 23. Ac. 25. 7; grievous, oppressive, afflictive, violent, rapacious, Ac. 20. 29; authoritative, strict, stern, severe, 2 Co. 10. 10.

**Βαρύτιμος**, ου, ό, ή, (*Βαρύς & τιμή*) of great price, precious, Mat. 26. 7.

**Βασανίζω**, *f.* ἰσώ, a. 1. pass. *ἐβασανίσθην*, (*βάσανος*) *pr.* to apply the lapis Lydius or touchstone; *met.* to examine, scrutinise, try either by words or torture; in N. T. to afflict, torment; *pass.* to be afflicted, tormented, pained, by diseases, Mat. 8. 6, 29, et al.; to be tossed, agitated, as by the waves, Mat. 14. 24; whence

**Βασανισμός**, ου, ό, *pr.* examination by the lapis Lydius or by torture; torment, torture, Re. 9. 5; 14. 11; 18. 7, 10, 15.

**Βασανιστής**, ου, ό, *pr.* an inquisitor, tormentor; in N. T. a keeper of a prison, gaoler, Mat. 18. 34.

**Βάσανος**, ου, ή, *pr.* lapis Lydius, a species of stone from Lydia, which being applied to metals was thought to indicate any alloy which might be mixed with them, and therefore used in the trial of metals; hence, examination of a person, especially by torture; in N. T. torture, torment, severe pain, Mat. 4. 24. Lu. 16. 23, 28.

**Βασιλεία**, as, ή, (*Βασιλεύς*) a kingdom, realm, the region or country governed by a king; kingly power,

authority, dominion, reign; royal dignity, the title and honour of king; ή βασιλεία, Mat. 9. 35, ή βασιλεία του Θεού, του Χριστού, του ουρανού, των ουρανών, the reign or kingdom of the Messiah, both in a false and true conception of it; used also, with various limitation, of its administration and coming history, as in the parables; its distinctive nature, Ro. 14. 17, requirements, privileges, rewards, consummation.

**Βασιλείος**, ου, ό, ή, royal, regal; *met.* possessed of high prerogatives and distinction, 1 Pe. 2. 9; τα βασιλεια sc. δώματα, regal mansions, palaces, Lu. 7. 25; *from*

**Βασιλεύς**, έως, ό, a king, monarch, one possessing regal authority; whence

**Βασιλεύω**, *f.* εύσω, to possess regal authority, be a king, reign; to rule, govern, Mat. 2. 22; *met.* to be in force, predominate, prevail, Ro. 5. 14, 17, 21; 6. 12; to be in a state of prosperity and happiness, 1 Co. 4. 8.

**Βασιλικός**, ή, όν, royal, regal, Ac. 12. 20, 21; βασιλικός, used as a substant. a person attached to the king, courtier; by impl. of the highest excellence, Ja. 3. 8.

**Βασιλίσσα**, ης, ή, (a later form of βασιλίς) a queen, Mat. 12. 42. Lu. 11. 31. Ac. 8. 27. Re. 18. 7.

**Βάσις**, έως, ή, (*βαίνω*) *pr.* a step; the foot, Ac. 3. 7.

**Βασκαίνω**, *f.* ανῶ, a. 1. *ἐβάσκηνα & ἐβάσκᾱνα*, *pr.* to slander; thence, to bewitch by spells, or by any other means; to delude, Gal. 3. 1.

**Βαστάζω**, *f.* άσω, a. 1. *ἐβάστασα*, *pr.* to lift, raise, bear aloft; to bear, carry, in the hands or about the person; carry as a message, Ac. 9. 15; to take away, remove, Mat. 8. 17. Jno. 20. 15; to take up, Jno. 10. 31. Lu. 14. 27; to bear as a burden, endure, suffer, to sustain, Ro. 11. 18; to bear with, tolerate; to sustain mentally, comprehend, Jno. 16. 12.

**Βάρος**, ου, ό & ή, a bush, bramble. Mar. 12. 36, et al.

**Βάρος**, ου, ό, (Heb. מַלֵּךְ) a bath, a measure for liquids, which is stated by Josephus (Ant. 1. viii. c. 2. 9.) to

contain 72 sextarii, or about 13 and a half gallons. Others make it about 9 gallons; and others, 7 and a half gallons.

**Βάτραχος**, ου, ὁ, ἡ, a frog, Re. 16. 3.

**Βαττολογέω**, ὦ, f. ἦσω, (βάπτω, stammerer), *pr.* to stammer; *hence*, to babble; to use vain repetitions, Mat. 6. 7. L. G.

**Βδελυγμα**, ατος, τό, (βδελύσσομαι) an abomination, an abominable thing, Mat. 24. 15. Mar. 13. 14, et al.; idolatry with all its pollutions, Re. 17. 4, 5; 21. 27. 8.

**Βδελυκτός**, ἡ, ὄν, abominable, detestable, Tit. 1. 16; (S.) *from*

**Βδελύσσομαι**, f. ξομαι, p. ἐβδέλυμαι, to abominate, loathe, detest, abhor, Ro. 2. 22; *pass.* to be abominable, detestable, Re. 21. 8.

**Βέβαιος**, αία, ὄν, (βέβαια, p. of βαίω) firm, stable, steadfast, He. 3. 6, 14; 6. 19; sure, certain, established, Ro. 4. 16, et al.: *whence*

**Βεβαιῶω**, ὦ, f. ὥσω, a. 1. ἐβεβαίωσα, to confirm, establish; to render constant and unwavering, 1 Co. 1. 8, et al.; to strengthen or establish by arguments or proofs, ratify, Mar. 16. 20; verify, as promises, Ro. 15. 8.

**Βεβαίωσις**, εως, ἡ, confirmation, firm establishment, Phi. 1. 7. He. 6. 16.

**Βέβηλος**, ου, ὁ, ἡ, (βαίω, to tread, and βηλός, a threshold) *pr.* what is open and accessible to all; *hence*, profane, not religious, not connected with religion; unholy; a despiser, scorner, 1 Ti. 1. 9; 4. 7, et al.: *whence*

**Βεβηλώω**, ὦ, f. ὥσω, a. 1. ἐβεβήλωσα, to profane, pollute, violate, Mat. 12. 5. Ac. 24. 6. L. G.

**Βελόνη**, ης, ἡ, v. r. Lu. 18. 25, *pr.* the point of a spear; a needle.

**Βέλος**, εος, τό, a missile weapon, dart, arrow, Ep. 6. 16.

**Βελτίων**, ονος, ὁ, ἡ, τό, -ον, (comp. of ἀγαθός) better; βέλτιον, as an adv. very well, too well to need informing, 2 Ti. 1. 18.

**Βῆμα**, ατος, τό, (βαίω) a step, foot-step, foot-breadth, space to set the foot on, Ac. 7. 5; an elevated place ascended by steps, tribunal, throne, Mat. 27. 19. Ac. 12. 21, et al.

**Βήρυλλος**, ου, ὁ, ἡ, a beryl, a precious stone of a sea-green colour, found chiefly in India, Re. 21. 20. L. G.

**Βία**, ας, ἡ, force, impetus, violence, Ac. 5. 26; 21. 35, et al.: *hence*

**Βιάζω**, f. ἄσω, and mid. βιάζομαι, to urge, constrain, overpower by force; to press earnestly forward, to rush, Lu. 16. 16; *pass.* to be an object of an impetuous movement, Mat. 11. 12.

**Βίαιος**, α, ὄν, violent, vehement, Ac. 2. 2.

**Βιαστής**, ου, ὁ, (βιάζω) one who uses violence, or is impetuous; one who feels an eager, vehement desire for anything, Mat. 11. 12. L. G.

**Βιβλαρίδιον**, ου, τό, (*dimin.* of βιβλίον, a roll, fr. βίβλος) a small volume or scroll, a little book, Re. 10. 2, 8, 9, 10. L. G.

**Βιβλίον**, ου, τό, (*pr. dimin.* of βίβλος) a written volume or roll, book, Lu. 4. 17, 20, et al.; a scroll, bill, billet, Mat. 19. 7. Mar. 10. 4.

**Βίβλος**, ου, ἡ, *pr.* the inner bark or rind of the papyrus, *which was anciently used instead of paper*; *hence*, a written volume, or roll, book, catalogue, account, Mat. 1. 1. Mar. 12. 26, et al.

**Βιβρώσκω**, f. βρώσομαι, p. βέβρωκα, to eat.

**Βίος**, ου, ὁ, life; means of living; sustenance, maintenance, substance, goods, Mar. 12. 44, et al.: *whence*

**Βιόω**, ὦ, f. ὥσω, a. 1. ἐβίωσα, to live, 1 Pe. 4. 2.

**Βίωσις**, εως, ἡ, manner of life, Ac. 26. 4. S.

**Βιωτικός**, ἡ, ὄν, pertaining to this life, or the things of this life, Lu. 21. 34. 1 Co. 6. 3, 4.

**Βλαβερός**, ἄ, ὄν, hurtful, 1 Ti. 6. 9: *from*

**Βλάπτω**, f. ψω, a. 1. ἐβλάψα, *pr.* to weaken, hinder, disable; to hurt, harm, injure, Mar. 16. 18. Lu. 4. 35.

**Βλαστάνω**, f. ἦσω, a. 1. ἐβλάστησα, a. 2. ἐβλαστον, *intrans.* to germinate, bud, sprout, spring up, Mat. 13. 26. Mar. 4. 27. He. 9. 4; *trans.* and



*causat.* to cause to shoot, produce, yield, Ja. 5. 18.

**Βλασφημέω, ὦ, f. ἦσω, p. βεβλασφήμηκα, a. 1. ἐβλασφήμησα, to calumniate, revile, treat with calumny and contumely, Mat. 27. 39, et al.; to speak of God or divine things in terms of impious irreverence, to blaspheme, Mat. 9. 3; 26. 65, et al.: whence**

**Βλασφημία, as, ἡ, calumny, railing, reproach, Mat. 15. 19. Mar. 7. 22, et al.; blasphemy, Mat. 12. 31; 26. 65, et al.**

**Βλάσφημος, ου, ὁ, ἡ, calumnious, railing, reproachful, 2 Ti. 3. 2. 2 Pe. 2. 11; blasphemous, Ac. 6. 11, 13. 1 Ti. 1. 13.**

**Βλέμμα, ατος, τό, a look; the act of seeing, sight, 2 Pe. 2. 8: from**

**Βλέπω, f. ψω, a. 1. ἐβλεψα, to possess and use the faculty of sight; to direct the eyes towards; to behold; to face, Ac. 27. 12; to descry, observe; met. to direct the thoughts towards, consider; to discern mentally, perceive; to have regard to; to mind; to take heed; in N. T. βλέπειν ἀπό, to beware of, shun. Mat. 8. 15.**

**Βλητέος, α, ου, (verbal adj. fr. βάλλω) requiring to be cast or put, Mar. 2. 22. Lu. 5. 33. N. T.**

**Βόάω, ὦ, f. ἦσω, a. 1. ἐβόησα, to cry out; to exclaim, proclaim, Mat. 3. 3; 15. 34. Ac. 8. 7, et al.; πρὸς τινα, to invoke, implore the aid of any one, Lu. 18. 7: from**

**Βοή, ἡς, ἡ, a cry, outcry, exclamation, Ja. 5. 4.**

**Βοήθεια, as, ἡ, help, succour, He. 4. 16; meton. pl. helps, contrivances for relief and safety, Ac. 27. 17: from**

**Βοηθέω, ὦ, f. ἦσω, a. 1. ἐβοήθησα, (βοή & θέω, to run) pr. to run to the aid of those who cry for help; to advance to the assistance of any one, help, aid, succour, Mat. 15. 25. Mar. 9. 22, 24, et al.: from**

**Βοηθός, οὔ, ὁ, a helper, He. 13. 6.**

**Βόθρυος, ου, ὁ, a pit, well, or cistern, Mat. 12. 11; 15. 14. Lu. 6. 39.**

**Βολή, ἡς, ἡ, (βάλλω) a cast, a throw; the distance to which any thing can be thrown, Lu. 22. 41..**

**Βολίζω, f. ἴσω, a. 1. ἐβόλισα, to heave the lead, sound, Ac. 27. 28: (L. G.) from**

**Βολίς, ἴδος, ἡ, (βάλλω) a missile weapon, dart, javelin, He. 12. 20; also a plummet, lead for sounding. L. G.**

**Βόρβορος, ου, ο, mud, mire, dung, filth, 2 Pe. 2. 22.**

**Βορρᾶς, ᾶ, ὁ, i. q. βορέας, pr. the north, or N. N. E. wind; meton. the north, Lu. 13. 29. Re. 21. 13.**

**Βόσκω, f. βοσκήσω, a. 1. ἐβόσκησα, to feed, pasture, tend while grazing; βοσκομαι, to feed, be feeding, Mat. 8. 30, 33. Lu. 8. 32, 34, et al.**

**Βότᾱν, ης, ἡ, (βόσκω) herb, herb-  
age, produce of the earth, He. 6. 7.**

**Βότρυς, υος, ὁ, a bunch or cluster of grapes, Re. 14. 18.**

**Βουλευτής, ου, ὁ, a counsellor, senator; member of the Sanhedrim, Mar. 15. 43. Lu. 23. 50: from**

**Βουλεύω, f. εὔσω, to give counsel, to deliberate; mid. βουλευομαι, to deliberate, Lu. 14. 31. Jno. 12. 10. Ac. 5. 33; to purpose, determine, Ac. 15. 37; 27. 39. 2 Co. 1. 17: from**

**Βουλή, ἡς, ἡ, (βούλομαι) counsel, purpose, design, determination, decree, Lu. 7. 30; 23. 51, et al. freq.: by impl. secret thoughts, cogitations of the mind, 1 Co. 4. 5.**

**Βούλημα, ατος, τό, purpose, will, determination, Ac. 27. 43. Ro. 9. 19.**

**Βούλομαι, f. βουλήσομαι, imperf. ἐβουλόμεν & At. ἡβουλόμεν, a. 1. pass. ἐβουλήθην & ἡβουλήθην, p. βεβουλήμαι, to be willing, disposed, Mar. 15. 15. Ac. 25. 20; 28. 18, et al.; to intend, Mat. 1. 19. Ac. 5. 28; 12. 4. 2 Co. 1. 15; to desire, 1 Ti. 6. 9; to choose, be pleased, Jno. 18. 39. Ac. 18. 15. Ja. 3. 4; to will, decree, appoint, Lu. 22. 42. Ja. 1. 18. 1 Co. 12. 11. 1 Ti. 2. 8; 5. 14, et al.; ἐβουλόμεν, I could wish, Ac. 25. 22.**

**Βουνός, οὔ, ὁ, a hill, hillock, rising ground, Lu. 3. 5; 23. 30.**

**Βοῦς, βοός, ὁ, ἡ, an ox, a bull or cow, an animal of the ox kind, Lu. 13. 15, et al.**

**Βραβεῖον, ου, τό, (βραβεύς, a judge**

or arbiter in the public games) a prize bestowed on victors in the public games, such as a crown, wreath, chaplet, garland, &c. 1 Co. 9. 24. Phi. 3. 14. L. G.

**Βραβεύω**, *f. εὔσω*, (fr. same) *pr.* to be a director, or arbiter in the public games; *in N. T.* to preside, direct, rule, govern, be predominant, Col. 3. 15.

**Βραδύνω**, *f. νῶ*, (*βραδύς*) to be slow, to delay, be behindhand, 1 Ti. 3. 15. 2 Pe. 3. 9.

**Βραδυπλοέω**, *ῶ*, *f. ἦσω*, to sail slowly, Ac. 27. 7: (L. G.) fr. *πλέω* &

**Βραδύς**, *εία, ὕ*, slow; not hasty, Ja. 1. 19; slow of understanding, heavy, stupid, Lu. 24. 25: *whence*

**Βραδύτης**, *τῆτος, ἦ*, slowness, tardiness, delay, 2 Pe. 3. 9.

**Βραχίων**, *ὄνος, ὁ*, the arm; *meton.* strength, might, power, Lu. 1. 51. Jno. 12. 38. Ac. 13. 17. (i).

**Βραχύς**, *εία, ὕ*, short, brief; few, small, Lu. 22. 68. Jno. 6. 7, et al.

**Βρέφος**, *εὖς, τό*, a child; *whether unborn*, an embryo, foetus, Lu. 1. 41, 44; *or just born*, an infant, Lu. 2. 12, 16. Ac. 7. 19; *or partly grown*, Lu. 18. 15. 2 Ti. 3. 15; *met.* one who has just embraced the Christian faith, 1 Pe. 2. 2.

**Βρέχω**, *f. ξῶ*, a. 1. *ἔβρεξα*, to wet, moisten, Lu. 7. 38; to rain, cause or send rain, Mat. 5. 45. Lu. 17. 29, et al.

**Βροντή**, *ἦς, ἦ*, thunder, Mar. 3. 17. Jno. 12. 29, et al.

**Βροχή**, *ἦς, ἦ*, (*βρέχω*) rain, Mat. 7. 25, 27. L. G.

**Βρόχος**, *οὐ, ὁ*, a cord, noose, 1 Co. 7. 35.

**Βρυγμός**, *οὐ, ὁ*, a grating or gnashing of the teeth, Mat. 8. 12; 13. 42, 50, et al.: *from*

**Βρύχω**, *f. ξῶ*, to grate or gnash the teeth, Ac. 7. 54. (v).

**Βρύω**, *pr.* to be full, to swell with any thing; to emit, send forth, Ja. 3. 11.

**Βρώμα**, *αὖτος, τό*, (*βιβρώσκω*) food, Mat. 14. 15. Mar. 7. 19, et al.; solid food, 1 Co. 3. 2.

**Βρώσιμος**, *οὐ, ὁ, ἦ*, (fr. same) eatable, that may be eaten, Lu. 24. 41.

**Βρώσις**, *εὖς, ἦ*, eating, the act of eating, Ro. 14. 17. 1 Co. 8. 4, et al.; meat, food, Jno. 6. 27. He. 12. 16; a canker or rust, *ærugo*, Mat. 6. 19, 20.

**Βυθίζω**, *f. ἴσω*, a. 1. *ἐβύθισα*, to immerse, submerge, cause to sink, Lu. 5. 7; to plunge deep, drown, 1 Ti. 6. 9: *from*

**Βυθός**, *οὐ, ὁ*, the bottom, lowest part; the deep, sea, 2 Co. 11. 25.

**Βυρσεύς**, *εὖς, ὁ*, (*βύρσα*, a hide) a tanner, leather-dresser, Ac. 9. 43; 10. 6, 32. L. G.

**Βύσσινος**, *ἦ, οὐ*, made of byssus or fine cotton, Re. 18. 16: *from*

**Βύσσος**, *οὐ, ἦ*, byssus, a species of fine cotton highly prized by the ancients, Lu. 16. 19. v. r. Re. 18. 12.

**Βωμός**, *οὐ, ὁ, pr.* a slightly elevated spot, base, pedestal; hence, an altar, Ac. 17. 23.

## Γ

**Γάγγραινα**, *ἦς, ἦ*, (*γρᾶω, γραίνω*, to eat, gnaw) gangrene, mortification, 2 Ti. 2. 17.

**Γάζα**, *ἦς, ἦ*, a treasure, treasury, Ac. 8. 27.

**Γαζοφυλάκιον**, *οὐ, τό*, (*γάζα & φυλακή*) a treasury; the sacred treasury, Mar. 12. 41, 43. Lu. 21. 1. Jno. 8. 20. L. G.

**Γάλα**, *γάλακτος, τό*, milk, 1 Co. 9. 7; *met. spiritual* milk, the elementary parts of Christian instruction, 1 Co. 3. 2. He. 5. 12, 13; *spiritual* nutriment, 1 Pe. 2. 2.

**Γαλήνη**, *ἦς, ἦ*, tranquillity of the sea, a calm, Mat. 8. 26. Mar. 4. 39. Lu. 8. 24.

**Γαμέω**, *ῶ, f. ὦ, &*, later, *ἦσω*, p. *γεγάμηκα*, a. 1. *ἐγημα & ἐγάμησα*, a. 1. *pass. ἐγαμήθην*, to marry, take a wife; to marry, enter the marriage state; *mid.* to marry, be married, Mar. 10. 12. 1 Co. 7. 9, 10, 28, 39, et al.: *whence*

**Γαμίζω**, *f. ἴσω*, to give in marriage, permit to marry, v. r. 1 Co. 7. 38. N. T.

**Γαμίσκομαι**, to be given in marriage, Mar. 12. 25. L. G.

**Γάμος**, *οὐ, ὁ*, a wedding, ..

the nuptial ceremonies; the attendant festivities, Mat. 25. 10. Jno. 2. 1, 2. Re. 19. 7, 9; any feast or banquet, Lu. 12. 36; 14. 8; *meton.* the room in which a banquet is held, Mat. 22. 10; the marriage state, He. 13. 4.

**Γάρ**, a causal particle or conjunction, for; it is, however, frequently used with an ellipsis of the clause to which it has reference, and its force must then be variously expressed: Mat. 15. 27; 27. 23, et al.: it is also sometimes epegetical, or introductory of an intimated detail of circumstances, now, then, to wit, Mat. 1. 18.

**Γαστήρ, τέρος, τρός, ή**, the belly, stomach; the womb, Lu. 1. 31; *ἐν γαστρὶ ἔχειν*, to be with child, Mat. 1. 18, 23; 24. 19, et al.; *γαστέρες*, paunches, gluttons, Tit. 1. 12.

**Γε**, an enclitic particle imparting emphasis; indicating that a particular regard is to be had to the term to which it is attached. Its force is to be conveyed, when this is possible, by various expressions: at least, indeed, even, &c.

**Γέννα, ης, ή**, (Heb. גִּנְיָן נִינִי) Gehenna, *pr.* the valley of Hinnom south of Jerusalem, once celebrated for the horrid worship of Moloch, & afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning; hence, hell, the fires of Tartarus, the place of punishment in Hades, Mat. 5. 22, 29, 30; 10. 28; 18. 9, et al. N. T.

**Γείτων, ονος, ό, ή**, a neighbour, Lu. 14. 12; 15. 6, 9. Jno. 9. 8.

**Γελάω, ώ, f. άσσομαι, &**, later, *ασω*, a. 1. *ἐγέλασα*, to laugh, smile; *by impl.* to be merry, happy, to rejoice, Lu. 6. 21, 25. (ά).

**Γέλος, ωτος, ό**, laughter; *by impl.* mirth, joy, rejoicing, Ja. 4. 9.

**Γεμίω, f. ίσω, a. 1. ἐγέμισα, a. 1. pass. ἐγεμίσθην**, to fill, Mat. 4. 37; 15. 36, et al.: *from*

**Γέμω**, to be full, Mat. 23. 27. Lu. 11. 39, et al.

**Γενεά, άς, ή, pr.** birth; hence, pro-

geny; a generation of mankind, Mat. 11. 16; 23. 36, et al.; a generation, a step in a genealogy, Mat. 1. 17; a generation, an interval of time, an age; in N. T. course of life, in respect of its events, interests, or character, Lu. 16. 8. Ac. 13. 36.

**Γενεαλογία, ώ, f. ήσω, (γενεά & λόγος)** to reckon one's descent, derive one's origin, He. 7. 6: *whence*

**Γενεαλογία, άς, ή**, genealogy, catalogue of ancestors, history of descent, 1 Ti. 1. 4. Tit. 3. 9.

**Γενέσια, ων, τά, pr.** a day observed in memory of the dead; in N. T. equivalent to γενέθλια, celebration of one's birth-day, birth-day festival, Mat. 14. 6. Mar. 6. 21.

**Γένεσις, εως, ή**, birth, nativity, Mat. 1. 18. Lu. 1. 14. Ja. 1. 23; successive generation, descent, lineage, Mat. 1. 1; *meton.* life, Ja. 3. 6.

**Γενετή, ης, ή**, birth, Jno. 9. 1.

**Γένημα, τό, v. r.** Lu. 12. 18. 2 Co. 9. 10, natural produce, fruit, increase. N. T.

**Γεννάω, ώ, f. ήσω, p. γεγέννηκα, a. 1. ἐγέννησα, p. pass. γεγέννημαι, a. 1. pass. ἐγενήσθην**, spoken of men, to beget, generate, Mat. 1. 2...16, et al.; of women, to bring forth, bear, give birth to, Lu. 1. 13, 57, et al.; *pass.* to be born, produced, Mat. 2. 1, 4, et al.; *met.* to produce, excite, give occasion to, effect, 2 Ti. 2. 23; *from the Heb.* to constitute as son, to constitute as king, or as the representative or vicegerent of God, Ac. 13. 33. He. 1. 5; 5. 5; *by impl.* to be a parent to any one; *pass.* to be a son or child to any one, Jno. 1. 13. 1 Co. 4. 15, et al.: *whence*

**Γένημα, αρος, τό**, what is born or produced, offspring, progeny, brood, Mat. 3. 7; 12. 34, et al.; fruit produce, Mat. 26. 29. Mar. 14. 25, et al.; fruit, increase, Lu. 12. 18; 2 Co. 9. 10.

**Γέννησις, εως, ή**, birth, nativity, Mat. 1. 18. Lu. 1. 14.

**Γεννητός, ή, όν**, born, or produced of, Mat. 11. 11. Lu. 7. 28.

**Γένος, εος, τό, (γίνομαι)** offspring, progeny, Ac. 17. 28, 29; family, kindred, lineage, Ac. 7. 13, et al.; race, nation, people, Mar. 7. 26. Ac. 4. 36.

et al.; kind, sort, species, Mat. 13. 47, et al.

Γερουσία, *as*, ἡ, a senate, assembly of elders; the elders of Israel collectively, Ac. 5. 21: *from*

Γέρων, οὗτος, ὁ, an old man, Jno. 3. 4.

Γεύομαι, *f. γεύσομαι*, a. 1. ἐγευσάμην, (mid. of γεῦω, to cause to taste) to taste, Mat. 27. 34. Jno. 2. 9; *absol.* to take food, Ac. 10. 10, et al.; *met.* to have perception of, experience, He. 6. 4, 5. 1 Pe. 2. 3; θανάτου γεύσθαι, to experience death, to die, Mat. 16. 28, et al.

Γεωργέω, ὦ, *f. ἥσω*, (γεωργός) to cultivate, till the earth, He. 6. 7.

Γεώργιον, οὗ, τό, cultivated field, or ground, a farm, 1 Co. 3. 9: *from*

Γεωργός, οὗ, ὁ, (γῆ & ἔργον) a husbandman, one who tills the earth, 2 Ti. 2. 6. Ja. 5. 7; *in N.T. spec.* a vine-dresser, keeper of a vineyard, i. q. ἀμπελουργός, Mat. 21. 33, 34, et al.

Γῆ, γῆς, ἡ, (contr. fr. γέα) earth, soil, Mat. 13. 5. Mar. 4. 8, et al.; the ground, surface of the earth, Mat. 10. 29. Lu. 6. 49, et al.; the land, *as opposed to the sea or a lake*, Lu. 5. 11. Jno. 21. 8, 9, 11; the earth, world, Mat. 5. 18, 35, et al.; *by synecd.* the inhabitants of the earth, Mat. 5. 13; 6. 10; 10. 34; a land, region, tract, country, territory, Mat. 2. 20; 14. 34; *by way of eminence*, Canaan or Palestine, Mat. 5. 5; 24. 30; 27. 45. Ep. 6. 3; the inhabitants of any region or country, Mat. 10. 15; 11. 24, et al.

Γῆρας, αὖς, ὡς, τό, *dat.* γήραϊ, γήρα, also γήρει, old age, Lu. 1. 36: *whence*

Γηράσκω, *v. γηράω*, ὦ, *f. ἀσομαι*, a. 1. ἐγήρασα, & ἐγήρανα, to be or become old, Jno. 21. 18. He. 8. 13.

Γίνομαι, (a later form of γίγνομαι) *f. γενήσομαι*, *p. γέγονα & γενέσθην*, a. 1. ἐγενήθην, a. 2. ἐγενόμην, to come into existence; to be created, exist by creation, Jno. 1. 3, 10. He. 11. 3. Ja. 3. 9; to be born, produced, grow, Mat. 21. 19. Jno. 8. 58, et al.; to arise, come on, occur, *as the phenomena of nature*, &c.; Mat. 8. 24, 26; 9. 16, et al.; to come, approach,

*as morning or evening*, Mat. 8. 16; 14. 15, 23; to be appointed, constituted, established, Mar. 2. 27. Ga. 3. 17, et al.; to take place, come to pass, happen, occur, Mat. 1. 22; 24. 6, 20, 21, 34, et al. freq.; to be done, performed, effected, Mat. 21. 42, et al.; to be fulfilled, satisfied, Mat. 6. 10; 26. 42, et al.; to come into a particular state or condition; to become, assume the character and appearance of *any thing*, Mat. 5. 45; 12. 45, et al.; to become or be made *any thing*, be changed or converted, Mat. 4. 3; 21. 42. Mar. 1. 17, et al.; to be, esse, Mat. 11. 26; 19. 8; γίνεσθαι ὑπό τινος, to be subject to, Ga. 4. 4; γίνεσθαι ἐν αὐτῷ, to come to one's self, to recover from a trance or surprise, Ac. 12. 11; μὴ γένοιτο, let it not be, far be it from, God forbid, Lu. 20. 16. Ro. 3. 4, 31, et al.; to be kept, celebrated, solemnised, *as festivals*, Mat. 26. 2, et al.; to be finished, completed, He. 4. 3.

Γινώσκω, (a later form of γινώσκω)

*f. γνώσομαι*, *p. ἔγνωκα*, a. 2. ἔγνων, *p. pass. ἔγνωσμαι*, a. 1. *pass. ἐγνώσθην*, to know, *whether the action be inceptive or complete and settled*; to perceive, Mat. 22. 18. Mar. 5. 29; 8. 17; 12. 12. Lu. 8. 46; to mark, discern, Mat. 25. 24. Lu. 19. 44; to ascertain by examination, Mar. 6. 38. Jno. 7. 51. Ac. 23. 28; to understand, Mar. 4. 13. Lu. 18. 34. Jno. 12. 16; 13. 7. Ac. 8. 30. 1 Co. 14. 7, 9; to acknowledge, Mat. 7. 23. 2 Co. 3. 2; to resolve, conclude, Lu. 16. 4. Jno. 7. 26; 17. 8; to be assured, Lu. 21. 20. Jno. 6. 69; 8. 52. 2 Pe. 1. 20; to be skilled, to be master of a *thing*, Mat. 16. 3. Ac. 21. 37; to know *carnally*, Mat. 1. 25. Lu. 1. 34; *fr. the Heb.* to view with favour, 1 Co. 8. 3. Gal. 4. 9.

Γλεύκος, εὖς, τό, *pr.* the fermented juice of grapes, must; *hence*, sweet new wine, Ac. 2. 13: *from*

Γλυκύς, εἶα, ὅ, sweet, Ja. 3. 11, 12. Re. 10. 9, 10.

Γλῶσσα, ἡς, ἡ, the tongue, Mar. 7. 33, 35, et al.; *meton.* speech, talk, 1 Jno. 3. 18; a tongue, language, Ac. 2. 11. 1 Co. 13. 1, et al.; *meton.* a language not proper to a speaker, a gift or faculty of such language, Mar. 16. 17. 1 Co. 14. 13, 14, 26, et al.; *fr. Heb.* a nation *as defm-*

its language, Re. 5. 9, et al.; *met.* a tongue-shaped flame, Ac. 2. 3.

Γλωσσόκομον, ου, τό, (γλώσσα & κομία, to keep, preserve) *pr.* a box for keeping the tongues, mouth-pieces, or reeds, of musical instruments; *hence, gen.* any box or receptacle; in *N.T.* a purse, money bag, Jno. 12. 6; 12. 29. L. G.

Γραφεύς, έως, ό, (γράφος, a teasel, or thistle) a fuller, *part of whose business was to raise a nap by means of teasels, &c.*, Mar. 9. 3.

Γνήσιος, ου, ό, ή, (γένος) lawful, legitimate, as children; genuine, in faith, &c. 1 Ti. 1. 2. Tit. 1. 4; true, sincere, 2 Co. 8. 8. Phi. 4. 3: *whence*

Γνησίως, *adv.* genuinely, sincerely, Phi. 2. 20.

Γνόφος, ου, ό, a thick cloud, darkness, He. 12. 18.

Γνώμη, ης, ή, (γνώσκω) the mind, as the means of knowing and judging; various operations of the mind, as inclination, 1 Co. 1. 10; accordance, consent, Phil. 14; purpose, resolution, Ac. 20. 3; opinion, judgment, 1 Co. 7. 25, 40. 2 Co. 8. 10.

Γνωρίζω, f. ίσω, At. iō, a. 1. ἐγνώρισα, a. 1. pass. ἐγνωρίσθην, to make known, reveal, declare, Jno. 15. 15; 17. 26, et al.; to know, Phi. 1. 22.

Γνώσις, εως, ή, (γνώσκω) knowledge, Lu. 1. 77; knowledge of an especial kind and relatively high character, Lu. 11. 52. Ro. 2. 20. 1 Ti. 6. 20, more particularly in respect of Christian enlightenment, Ro. 15. 14. 1 Co. 8. 10; 12. 8. 2 Co. 11. 6, et al.

Γνώστης, ου, ό, (fr. same) one acquainted with a thing, knowing, skillful, Ac. 26. 8. L. G.

Γνωστός, ή, όν, (fr. same) known, Jno. 18. 15, 16, et al.; certain, incontrovertible, Ac. 4. 16; τὸ γνωστόν, that which is known or is cognisable, the unquestionable attributes, Ro. 1. 19; *subst.* an acquaintance, Lu. 2. 44; 23. 49.

Γογγύζω, f. ύσω, a. 1. ἐγόγγυσα, to speak privately and in a low voice, mutter, Jno. 7. 32; to utter secret and sullen discontent, express indignant complaint, murmur, grumble, Mat. 20. 11. Lu. 5. 30. Jno. 6. 41, 43, 61: (L. G.) *whence*

Γογγυσμός, ου, ό, a muttering, murmuring, low and suppressed discourse, Jno. 7. 12; the expression of secret and sullen discontent, murmuring, complaint, Ac. 6. 1. Phi. 2. 14. 1 Pe. 4. 9. L. G.

Γογγυστής, ου, ό, a murmurer, Jude 16. L. G.

Γόης, ητος, ό, a juggler, diviner; *hence, by impl.* an impostor, cheat, 2 Ti. 3. 13.

Γόμος, ου, ό, (γέμω) the lading of a ship, Ac. 21. 3; *by impl.* merchandise, Re. 18. 11, 12.

Γονεύς, έως, ό, (γίνομαι) a father; *pl.* parents, Mat. 10. 21. Lu. 2. 27, 41. 2 Co. 12. 14.

Γόνυ, άρος, τό, the knee, Lu. 22. 41. He. 12. 12, et al.

Γονυπετέω, ώ, f. ήσω, a. 1. ἐγονυπέτησα, (γόνυ & πέτω) to fall upon one's knees, to kneel before, Mat. 17. 14; 27. 29. Mar. 1. 40; 10. 17.

Γράμμα, άρος, τό, (γράφω) *pr.* that which is written or drawn; a letter, character of the alphabet, Lu. 23. 38; a writing, book, Jno. 5. 47; an acknowledgment of debt, an account, a bill, note, Lu. 16. 6, 7; an epistle, letter, Ac. 28. 21. Ga. 6. 11; ιερὰ γράμματα, Holy writ, the sacred books of the Old Testament, the Jewish Scriptures, 2 Ti. 3. 15; *spec.* the letter of the law of Moses, i. e. the bare literal sense, Ro. 2. 27, 29. 2 Co. 3. 6, 7; *pl.* letters, learning, Jno. 7. 15. Ac. 26. 24: *whence*

Γραμματεύς, εως, ό, a scribe, a clerk, town-clerk, register, recorder, Ac. 19. 36; one skilled in the Jewish law, a teacher or interpreter of the law, Mat. 2. 4; 5. 20, et al. freq.; *gen.* a religious teacher, Mat. 13. 53; *by synecd.* any one distinguished for learning or wisdom, 1 Co. 1. 20.

Γραπτός, ή, όν, (γράφω) written, Ro. 2. 15.

Γραφή, ης, ή, a writing; *in N.T.* the Holy Scriptures, the Jewish Scriptures or books of the Old Testament, Mat. 21. 42. Jno. 5. 39, et al.; *by synecd.* doctrines, declarations, oracles, or promises contained in the sacred books, Mat. 22. 29. Mar. 12. 24, et al.; *spec.* a prophecy, Mat.

26. 54. Mar. 14. 49. Lu. 4. 21; 24. 27, 32; *with the addition of προφηταί*, Ro. 16. 26, *of τῶν προφητῶν*, Mat. 26. 56: *from*
- Γράφω, *f. ψω*, *p. γέγραφα*, *a. 1. ἔγραψα*, to engrave, write, *according to the ancient method of writing on plates of metal, waxed tables, &c.* Jno. 8. 6, 8; to write on parchment, paper, &c. generally, Mat. 27. 37, et al.; to write letters to another, Ac. 23. 25. 2 Co. 2. 9; 13. 10, et al.; to describe in writing, Jno. 1. 46. Ro. 10. 5; to inscribe in a catalogue, &c. Lu. 10. 20. Re. 13. 8; 17. 8, et al.; to write or impose a law, command or enact in writing, Mar. 10. 5; 12. 19. Lu. 2. 23, et al.
- Γραῶδης, *εὐς, ὁ, ἡ, τό, -ες*, (γραῦς, an old woman) old-womanish; *by impl.* silly, absurd, 1 Ti. 4. 7. L. G.
- Γρηγορέω, *ῶ, f. ἦσω*, *a. 1. ἐγρηγόρησα*, (a later form from the *perf.* ἐγρηγόρα) to be awake, to watch, Mat. 26. 38, 40, 41. Mar. 14. 34, 37, 38; to be alive, 1 Thes. 5. 10; *met.* to be watchful, attentive, vigilant, circumspect, Mat. 25. 13. Mar. 13. 35, et al.
- Γυμνάζω, *f. άσω*, *p. pass. γεγύμνασμαι*, (γυμνός) *pr.* to train in gymnastic discipline; *hence*, to exercise in any thing, train to use, discipline, 1 Ti. 4. 7. He. 5. 14; 12. 11. 2 Pe. 2. 14: *whence*
- Γυμνασία, *ας, ἡ, pr.* gymnastic exercise; *hence*, bodily discipline of any kind, 1 Ti. 4. 8.
- Γυμνητεύω, *f. εύσω*, to be naked; *by synecd.* to be poorly clad, or destitute of proper and sufficient clothing, 1 Co. 4. 11: (L. G.) *from*
- Γυμνός, *ἡ, ὄν*, naked, without clothing, Mar. 14. 51, 52; without the upper garment, and clad only with an inner garment or tunic, Jno. 21. 7; poorly or meanly clad, destitute of proper and sufficient clothing, Mat. 25. 36, 38, 43, 44. Ac. 19. 16. Ja. 2. 15; *met.* without a body, 2 Co. 5. 3; not covered, uncovered, open, manifest, He. 4. 13; bare, mere, 1 Co. 15. 37; naked of spiritual clothing, Re. 3. 17; 16. 15; 17. 16: *whence*
- Γυμνότης, *τητος, ἡ*, nakedness; want of proper and sufficient clothing, Ro. 8. 35. 2 Co. 11. 27; *spiritual*

- nakedness, being destitute of spiritual clothing, Re. 3. 18. S.
- Γυναικάριον, (dimin. of γυνή) a little woman, muliercula; a trifling, weak, silly woman, 2 Ti. 3. 6. L. G.
- Γυναικεῖος, *εία, εἶον*, pertaining to women, female, 1 Pe. 3. 7: *from*
- Γυνή, γυναικός, *ἡ*, a woman, Mat. 5. 28, et al.; a married woman, wife, Mat. 5. 31, 32; 14. 3, et al.; in the voc. ὦ γυναῖ, O woman, an ordinary mode of addressing females under every circumstance; *met.* used of the church, as united to Christ, Re. 19. 7; 21. 9.
- Γωνία, *ας, ἡ*, an exterior angle, projecting corner, Mat. 6. 5; 21. 42, et al.; an interior angle; *by impl.* a dark corner, obscure place, Ac. 26. 26; corner, extremity, or quarter of the earth, Re. 7. 1; 20. 8.

## Δ

- Δαιμονίζομαι, *f. ίσομαι*, *a. 1. pass. ἔδαμονίσθην*, in N. T. to be possessed, afflicted, vexed, by a demon, or evil spirit; i. q. δαμόνιον ἔχειν, Mat. 4. 24; 8. 16, 28, 33, et al.: *from*
- Δαμόνιον, *ιον, τό*, (δαίμων) a heathen god, deity, Ac. 17. 18. 1 Co. 10. 20, 21. Re. 9. 20; in N. T., a demon, evil spirit, Mat. 7. 22; 9. 33, 34; 10. 8; 12. 24, et al.: *whence*
- Δαιμονιώδης, *εὐς, ὁ, ἡ*; pertaining to or proceeding from demons; demoniacal, devilish, Ja. 3. 15. L. G.
- Δαίμων, *ονος, ὁ, ἡ*, a god, a superior power; in N. T. a malignant demon, evil angel, Mat. 8. 31. Mar. 5. 12. Lu. 8. 29. Re. 16. 14; 18. 2.
- Δάκνω, *f. δήξομαι*, *a. 2. ἔδακον*, *p. δέσχηα*, to bite, sting; *met.* to molest, vex, injure, Gal. 5. 15.
- Δάκρυ, *υος, τό, & δάκρυον, ύου, τό*, a tear.
- Δακρύω, *f. ύσω*, *a. 1. ἔδακρυσα*, to shed tears, weep, Jno. 11. 35. (ῶ).
- Δακτύλιος, *ου, ὁ*, a ring for the finger, Lu. 15. 22: *from*
- Δάκτυλος, *ου, ὁ*, a finger, Mat. 23. 4. Mar. 7. 33, et al.; *fr. Heb.* power, Lu. 11. 20.
- Δαμάζω, *f. άσω*, *a. 1. ἐδάμην* *p. pass. δεδάμασμαι*, (δαμάω,

to subdue, tame, Mar. 5. 4. Ja. 3. 7; *met.* to restrain within proper limits, govern, Ja. 3. 8. (μά).

Δαμάλις, εως, ἡ, a helper, He. 9. 13.

Δανείζω, f. εἶσω, a. 1. ἐδάνεισα, to lend money, Lu. 6. 34, 35; *mid.* to borrow money, Mat. 5. 42: *from*

Δάνειον, ου, τό, (δάνος, a gift, loan) a loan, debt, Mat. 18. 27.

Δανειστής, ου, ό, (δανείζω) a lender, creditor, Lu. 7. 41. L. G.

Δαπανᾶω, ώ, f. ἤσω, a. 1. ἐδαπάνησα, to expend, be at expense, Mar. 5. 26. Ac. 21. 24. 2 Co. 12. 15; to spend, waste, consume by extravagance, Lu. 15. 14. Ja. 4. 3: *from*

Δαπάνη, ης, ἡ, expense, cost, Lu. 14. 28. (πά).

Δέ, a conjunctive particle, marking the superaddition of a clause, whether in opposition or in continuation, to what has preceded, and it may be variously rendered but, on the other hand, and, also, now, &c.; και δέ, when there is a special superaddition in continuation, too, yes, &c. It sometimes is found at the commencement of the apodosis of a sentence, Ac. 11. 17. It serves also to mark the resumption of an interrupted discourse, 2 Co. 2. 10. Gal. 2. 6.

Δέησις, εως, ἡ, (δέομαι) want, entreaty; prayer, supplication, Lu. 1. 13; 2. 37; 5. 33, et al.

Δεῖ, imperson. fr. δέω, f. δεήσῃ, a. 1. ἐδέησε, imperf. εἶδε, subj. δέη, inf. δεῖν, part. δέον, it is binding, it is necessary, it behoveth, it is proper; it is inevitable, Ac. 21. 22.

Δείγμα, ἄρος, τό, (δείκνυμι) pr. that which is shown, a specimen, sample; *met.* an example by way of warning, Jude 7: whence

Δειγματίζω, f. ἴσω, a. 1. ἐδειγματίσω, to make a public show or spectacle of, Col. 2. 15. N. T.

Δεικνύω, (ὕ) v. δείκνυμι, f. δείξω, a. 1. εἶδεα, a. 1. pass. ἐδείχθη, to show, point out, present to the sight, Mat. 4. 8; 8. 4, et al.; to exhibit, permit to see, cause to be seen, Jno. 3. 18; 10. 32. 1 Ti. 6. 15; to demonstrate, prove, Ja. 2. 18; 3. 13; *met.* to teach, make known, declare, announce, Mat. 16. 21. Jno. 5. 20. Ac. 10. 28, et al.

Δειλία, as, ἡ, (δειλός) timidity, 2 Ti. 1. 7.

Δειλιάω, ώ, f. άσω, to be timid, be in fear, Jno. 14. 27: (L. G.) *from*

Δειλός, ἡ, όν, timid, fearful, pusillanimous, cowardly, Mat. 8. 26. Mar. 4. 40. Re. 21. 8.

Δεῖνα, ό, ἡ, τό, gen. δεῖνος, acc. δεῖνα, such a one, a certain one, Mat. 26. 18.

Δεινός, adv. (δεινος, terrible, vehement) dreadfully, grievously, greatly, vehemently, Mat. 8. 6. Lu. 11. 53.

Δειπνέω, ώ, f. ἤσω & ἡσομαι, a. 1. δεῖπνησα, to sup. Lu. 17. 8; 22. 20. 1 Co. 11. 25. Re. 3. 20: *from*

Δείπνον, ου, τό, pr. a meal; supper, the principal meal taken in the evening, Lu. 14. 12. Jno. 13. 2, 4, et al.; *meton.* food, 1 Co. 11. 21; a feast, banquet, Mat. 23. 6. Mar. 6. 21; 12. 39, et al.

Δεισιδαιμονία, as, ἡ, fear of the gods; in a bad sense, superstition; a form of religious belief, Ac. 25. 19: (L. G.) *from*

Δεισιδαίμων, ονος, ό, ἡ, (δεῖδω, to fear, & δαίμων) reverencing the gods and divine things, religious; in a bad sense, superstitious; in N. T. careful and precise in the discharge of religious services, Ac. 17. 22.

Δέκα, οί, αί, τά, ten, Mat. 20. 24; 25. 1, et al.; ἡμερῶν δέκα, ten days, a few days, a short time, Re. 2. 10.

Δεκαδύο, οί, αί, τά, (δέκα & δύο) i. q. δώδεκα, twelve, Ac. 19. 7; 24. 11.

Δεκαπέντε, οί, αί, τά, (δέκα & πέντε) fifteen, Jno. 11. 18. Ac. 27. 28. Gal. 1. 18.

Δεκατέσσαρες, ον, οί, αί, & τὰ δεκατέσσαρα, (δέκα & τέσσαρες) fourteen, Mat. 1. 17. 2 Co. 12. 2. Gal. 2. 1.

Δέκατος, η, ον, (δέκα) tenth, Jno. 1. 40. Re. 11. 13; 21. 20; δεκάτη, sc. μερίς, a tenth part, tithe, He. 7. 2, 4, 8, 9: whence

Δεκατόω, ώ, f. ώσω, p. δεδεκάτωκα, to cause to pay tithes; *pass.* to be tithed, pay tithes, He. 7. 6, 9. N. T.

Δεκτός, ἡ, όν, (δέχομαι) accepted, acceptable, agreeable, approved.

Lu. 4. 24. Ac. 10. 35. Phi. 4. 18; *by impl. when used for a certain time, marked by a favourable manifestation of the divine pleasure, propitious*, Lu. 4. 19. 2 Co. 6. 2. S.

Δελεύω, f. άσω, (δέλεω, a bait,) *pr.* to entrap, take or catch *with a bait*; *met.* allure, entice, delude, Ja. 1. 14. 2 Pe. 2. 14, 18.

Δένδρον, ου, τό, a tree, Mat. 3. 10; 7. 17; 13. 32.

Δεξιολάβος, ου, ό, (δεξιός & λαμβάνω) one posted on the right hand; a flank guard; a light armed spearman, Ac. 23. 23. (ξ). N T.

Δεξιός, ά, όν, right, as *opposed to left*, dexter, Mat. 5. 29, 30. Lu. 6. 6, et al.; ή δεξιά, sc. χείρ, the right hand, Mat. 6. 3; 27. 29, et al.; τὰ δεξιά, sc. μέρος, the parts towards the right hand, the right hand side; καθίζειν, γ. καθίσθαι, γ. ιστάναι, εκ δεξιών (μερών) τινος, to sit or stand at the right hand of any one, to enjoy with any one the highest honour and dignity which he can bestow, Mat. 20. 21; 26. 64, et al.; ελναι εκ δεξιών (μερών) τινος, to be at one's right hand, to be one's helper, to afford aid to any one, Ac. 2. 25; δεξιās (χειρας) διδόναι, to give the right hand to any one, as a pledge of sincerity in one's promises, Gal. 2. 9.

Δέομαι, see δέω.

Δέον, οντος, τό, (part. of δεῖ) necessary, 1 Pe. 1. 6; proper, right, Ac. 19. 36. 1 Ti. 5. 13.

Δέος, δέους, τό, (δελδω, to fear) fear, v.r. He. 12. 28.

Δέρμα, άρος, τό, (δέρω) the skin of an animal, He. 11. 37: whence

Δερμάτινος, η, ον, made of skin, leathern, Mat. 3. 4. Mar. 1. 6.

Δέρω, f. δερῶ, a. 1. εἶδρα, 2 f. pass. δαρήσομαι, to skin, flay; hence, to beat, scourge, Mat. 21. 35. Mar. 12. 3, 5; 13. 9, et al.

Δεσμεύω, f. εύσω, (δεσμός) to bind, bind up, as a bundle, Mat. 23. 4; to bind, confine, Ac. 22. 4.

Δεσμew, ώ, f. ήσω, (fr. same) to bind, confine, i. q. δεσμεύω, Lu. 8. 29. L. G.

Δεσμή, ης, ή, (δέω) a bundle, as of tares, Mat. 13. 30.

Δεσμος, ίου, ό, (fr. same) one bound, a prisoner, Mat. 27. 15, 16. Mar. 15. 6, et al.

Δεσμός, ου, ό, πλ. τὰ δεσμά, & οι δεσμοί, (fr. same) a bond, any thing by which one is bound, a cord, chain, fetters, &c.; and *by meton.* imprisonment, Lu. 8. 29. Ac. 16. 26; 20. 23, et al.; a string or ligament, as of the tongue, Mar. 7. 35; *met.* an impediment, infirmity, Lu. 13. 16.

Δεσμοφύλαξ, άκος, ό, (δεσμός & φυλάσσω) a keeper of a prison, jailer, Ac. 16. 23, 27, 36. (ϑ). L. G.

Δεσμοτήριον, ίου, τό, (δεσμός) a prison, Mat. 11. 2. Ac. 5. 21, 23; 16. 26.

Δεσμώντης, ου, ό, (fr. same) a prisoner, i. q. δέσμιος, Ac. 27. 1, 42.

Δεσπότης, ου, ό, a lord, master, especially of slaves, 1 Ti. 6. 1, 2. 2 Ti. 2. 21. Tit. 2. 9. 1 Pe. 2. 18; *by impl. as denoting the possession of supreme authority*, Lord, sovereign, used of God, Lu. 2. 29. Ac. 4. 24. Re. 6. 10, and of Christ, 2 Pe. 2. 1. Jude 4.

Δεῦρο, adv. hither, here; *used also as a sort of imperative*, come, come hither! Mat. 19. 21. Mar. 10. 21, et al.; *used of time*, άχρι του δεῦρο, sc. χρόνου, to the present time, Ro. 1. 13.

Δεῦτε, i. e. δεῦρ' ἴτε, an exclamation in the plural, of which the singular form is δεῦρο, come, Mat. 4. 19; 11. 28, et al.; as a particle of exhortation, incitement, &c., and followed by an imperative, come now, &c. Mat. 21. 38; 28. 6, et al.

Δευτεραίος, αία, αἰον, (δευτέρος) on the second day of a certain state or process, and used as an epithet of the subject or agent, Ac. 28. 13.

Δεύτερον, neut. of δευτέρος, used as an adv. the second time, again, Jno. 3. 4; 21. 16, et al.

Δευτερόπρωτος, ου, ό, ή, (δευτέρος & πρῶτος) second-first, an epithet of uncertain meaning, but probably appropriated to the Sabbath following the first day of unleavened bread, Lu. 6. 1. N. T.

Δεύτερος, α, ον, (δύο) second, Mat. 22. 26, et al.; τὸ δεύτερον



the second time, another time, Jude 5; *so in δευτέρου*, Mat. 26. 42, et al.; & *in τῇ δευτέρῃ*, Ac. 7. 13.

**Δέχομαι, f. ξομαι, p. δέδεγμαi, a. 1.** *δέξαιμην*, to take into one's hands, Ac. Lu. 2. 28; 16. 6, 7, et al.; to receive, Ac. 22. 5; 28. 21. Phil. 4. 18; to receive into and retain, contain, Ac. 3. 21; *met.* to receive by the hearing, learn, acquire a knowledge of, 2 Co. 11. 4. Ja. 1. 21; to receive, admit, grant access to, to receive kindly, welcome, Mat. 10. 40, 41; 18. 5, et al.; to receive in hospitality, entertain, Lu. 9. 53. He. 11. 31; to bear with, bear patiently, 2 Co. 11. 16; *met.* to receive, approve, assent to, Mat. 11. 14. Lu. 8. 13. Ac. 8. 14; 11. 1, et al.; to admit, and by *impl.* to embrace, follow, 1 Co. 2. 14. 2 Co. 8. 17, et al.

**Δέω, f. δῆσω, p. δέδεκα, a. 1. εἴδησα, p. pass. δέδεμαι, a. 1. pass. εἰδῆναι**, to bind, tie, Mat. 13. 30; 21. 2, et al.; to bind, confine, Mat. 27. 2; 14. 3, et al.; to impede, hinder, 2 Ti. 2. 9; to affect with disease, Lu. 13. 16; to bind by a legal or moral tie, as marriage, Ro. 7. 2. 1 Co. 7. 27, 39; by *impl.* to impel, compel, Ac. 20. 22; *in N. T.* to pronounce or declare any thing to be binding or obligatory; or, to declare any thing prohibited and unlawful, Mat. 16. 19; 18. 18.

**Δέω, f. δέησω, a. 1. εἰδέσθαι, to lack, fall short of; mid. δέομαι, f. δέησμαι, a. 1. εἰδέσθην**, to be in want, to need; to ask, request, Mat. 9. 38. Lu. 5. 12; 8. 28, 38, et al.; *in N. T. absol.* to pray, offer prayer, beseech, supplicate, Lu. 21. 36; 22. 32. Ac. 4. 31; 8. 22, 24, et al.

**Δή, a particle serving to add an intensity of expression to a term or clause. Its simplest and most ordinary uses are when it gives impressiveness to an affirmation, indeed, really, doubtless, Mat. 13. 23. 2 Co. 12. 1, or earnestness to a call, injunction or entreaty, Lu. 2. 15. Ac. 13. 2; 15. 36. 1 Co. 6. 20.**

**Δῆλος, η, ον, pr.** clearly visible; plain, manifest, evident, Mat. 26. 73. 1 Co. 15. 27. Gal. 3. 11. 1 Ti. 6. 7; whence

**Δηλώω, ὦ, f. ὥσω, a. 1. εἰδήλωσα**, to render manifest or evident; to

make known, to tell, relate, declare, 1 Co. 1. 11. Col. 1. 8; to show, point out, bring to light, 1 Co. 3. 13; to intimate, signify, He. 9. 8; 12. 27. 1 Pe. 1. 11.

**Δημιουργέω, ὦ, f. ἦσω, (δῆμος & ἔργον)** to address a public assembly, to deliver an harangue or public oration, Ac. 12. 21.

**Δημιουργός, οὐ, ὁ, (δῆμος & ἔργον)** *pr.* one who labours for the public, or, exercises some public calling; an architect, especially the Divine Architect of the universe, He. 11. 10.

**Δῆμος, ου, ὁ, the people, Ac. 12. 22; 17. 5; 19. 30, 33; whence**

**Δημόσιος, ἰα, ον, public, belonging to the public, Ac. 5. 18; δημοσίᾳ, publicly, Ac. 16. 37; 18. 28; 20. 20.**

**Δηνάριον, ἰον, τό, Lat. denarius, a Roman silver coin. The silver denarius was at first equivalent to about 84d. of English money, declining, under the empire, to about 74d., and was therefore somewhat less than the Greek δραχμή. The name originally imported ten ases.**

**Δίητορε, an intensive combination of the particle δι with τωρε; which see; as an intensive, Jno. 5. 4.**

**Δίηπου, see που.**

**Διά, prep., with a genitive, through, used of place or medium, Mat. 7. 13. Lu. 6. 1. 2 Co. 11. 33, et al.; through, of time, during, in the course of, He. 2. 15. Ac. 5. 19, et al.; after an interval of, Mar. 2. 1, et al.; through, of immediate agency, causation, instrumentality, by means of, by, Jno. 1. 3. Ac. 3. 18, et al.; of means or manner, through, by, with, Lu. 8. 4. 2 Co. 5. 7; 8. 8, et al.; of state or condition, in a state of, Ro. 4. 11, et al.; with an accusative, used of causation which is not direct and immediate in the production of a result, on account of, because of, for the sake of, with a view to, Mar. 2. 27. Jno. 1. 31, et al.; rarely, through, while subjected to a state of unfavourable circumstances, Gal. 4. 13.**

**Διαβαίνω, f. βήσομαι, a. 2. διέβην, (διά & βαίνω)** to pass through or over, Lu. 16. 26. Ac. 16. 9. He. 11. 29.

**Διαβάλλω, f. βαλῶ, (διά & βάλλω)** to throw or convey through or over:

to thrust through; to defame, to inform against, Lu. 16. 1.

**Διαβεβαύομαι**, (διά & βεβαύω) to assert strongly, asseverate, 1 Ti. 1. 7. Tit. 3. 8.

**Διαβλέπω**, *φω*, (διά & βλέπω) to look through; to view steadily; to see clearly or steadily, Mat. 7. 5. Lu. 6. 42.

**Διάβολος**, ου, ό, ή, (διαβάλλω) a calumniator, slanderer, 1 Ti. 3. 11. 2 Ti. 3. 3. Tit. 2. 3; a treacherous informer, traitor, Jno. 6. 70; δ διάβολος, the devil.

**Διαγγέλλω**, *φ. γελώ*, a. 1. διήγγεिला, a. 2. pass. διηγήλην, (διά & ἀγγέλλω) to publish abroad, Lu. 9. 60. Ro. 9. 17; to certify to the public, Ac. 21. 26; to tell, announce, give notice of, divulge, publish abroad, Ac. 21. 26; to declare, promulgate, teach, Lu. 9. 60; *fr. the Heb.* to celebrate, praise, Ro. 9. 17.

**Διαγίνομαι**, *φ. γενήσομαι*, a. 2. διεγενόμην, (διά & γίνομαι) to continue through; to intervene, elapse, Mar. 16. 1. Ac. 25. 13; 27. 9.

**Διαγινώσκω**, *φ. γινώσκω*, (διά & γινώσκω) *pr.* to distinguish; to resolve determinately; to examine, inquire into, *judicially*, Ac. 23. 15; 24. 22.

**Διαγνωρίζω**, *φ. ίσω*, (διά & γνωρίζω) to tell abroad, publish, Lu. 2. 17. N. T.

**Διάγνωσις**, *εως, ή*, (διαγινώσκω) *pr.* an act of distinguishing or discernment; a determination; examination *judicially*, hearing, trial, Ac. 25. 21.

**Διαγογγύζω**, *φ. ύσω*, (διά & γογγύζω) to murmur, mutter, Lu. 15. 2; 19. 7. L. G.

**Διαγρηγορέω**, *ω*, (διά & γρηγορέω) to remain awake; to wake thoroughly, Lu. 9. 32. L. G.

**Διάγω**, *φ. ξω*, (διά & ἄγω) to conduct or carry through or over; to pass or spend time, live, 1 Ti. 2. 2. Tit. 3. 3.

**Διαδέχομαι**, *φ. δέχομαι*, (διά & δέχομαι) to receive by transmission; to receive by succession, Ac. 7. 45.

**Διάδημα**, *ατος, τό*, (διαδέω, διά & δέω) *pr.* a band or fillet; a diadem,

*the badge of a sovereign*, Re. 12. 3; 13. 1; 19. 12.

**Διαδίδωμι**, *φ. δάσω*, a. 1. διέδωκα, (διά & δίδωμι) to deliver from hand to hand; to distribute, divide, Lu. 11. 22; 18. 22. Jno. 6. 11. Ac. 4. 35.

**Διάδοχος**, ου, ό, ή, (διαδέχομαι) a successor, Ac. 24. 27.

**Διαζώννυμι**, *φ. ζώννυμι*, *φ. ζώσω*, *p. pass. διέζωσμαι*, (διά & ζώννυμι) to gird firmly round, Jno. 13. 4, 5; *mid.* to gird round one's self, Jno. 21. 7.

**Διαθήκη**, *ης, ή*, (διατίθημι) a testamentary disposition, will; a covenant, He. 9. 16, 17. Gal. 3. 15; *in N. T.*, a covenant of God with men, Gal. 3. 17; 4. 24. He. 9. 4. Mat. 26. 28, et al.; the writings of the old covenant, 2 Co. 3. 14.

**Διαίρεσις**, *εως, ή*, a division; a distinction, difference, diversity, 1 Co. 12. 4, 5, 6; *from*

**Διαιρέω**, *ω*, *φ. ήσω*, a. 2. διεύλον, (διά & αἰρέω) to divide, to divide out, distribute, Lu. 15. 12. 1 Co. 12. 11.

**Διακαθαρίζω**, *φ. ιώ*, (διά & καθαρίζω,) to cleanse thoroughly, Mat. 3. 12. Lu. 3. 17. N. T.

**Διακατελέγχομαι**, *φ. έγξομαι*, (διά, κατά, & ἐλέγχομαι) to confute strenuously or thoroughly, Ac. 18. 28. N. T.

**Διακονέω**, *ω*, *φ. ήσω*, imperf. ἐδιακόνουν, a. 1. ἐδιακόνησα, *p. δεδιακόνηκα*, but later *δεηκόνουν, δεηκόνησα, δεηκόνηκα*, (διάκονος) to wait, attend upon, serve, Mat. 8. 15. Mar. 1. 31. Lu. 4. 39, et al.; to be an attendant or assistant, Ac. 19. 22; to perform a service by commission, 2 Co. 3. 3. 1 Pe. 1. 12; to minister to another's necessities, relieve, assist, or supply with the necessities of life, provide the means of living, Mat. 4. 11; 27. 55. Mar. 1. 13; 15. 41. Lu. 8. 3; to fill the office of διάκονος, deacon, perform the duties of that office, 1 Ti. 3. 10, 13. 1 Pe. 4. 11; to collect and make distribution of alms, Ro. 15. 25. 2 Co. 8. 19, 20. He. 6. 10.

**Διακονία**, *ας, ή*, serving, service, waiting, attendance, the act of rendering friendly offices, Lu. 10. 40. 2 Ti. 4. 11. He. 1. 14; relief, aid, Ac. 6. 1; 11. 29. 2 Co. 8. 4; 9. 1, 12, 13; a commission, Ac. 12. 25. Ro. 15. 31; a commission or ministr-

service of the Gospel, Ac. 1. 17, 25; 20. 24. Ro. 11. 12. 2 Co. 4. 1; 5. 18. 1 Ti. 1. 12; service in the Gospel, Ac. 6. 4; 21. 19. 1 Co. 16. 15. 2 Co. 6. 3; 11. 8. Ep. 4. 12. Re. 2. 19; a function, ministry, or office in the church, Ro. 12. 7. 1 Co. 12. 5. Col. 4. 17. 2 Ti. 4. 5; a ministering in the conveyance of a revelation from God, 2 Co. 3. 7, 8, 9.

**Διάκονος**, ου, ό, ή, one who renders service to another, an attendant, servant, Mat. 20. 26; 22. 13. Jno. 2. 5, 9, et al.; one who executes a commission, a deputy, Ro. 13. 4; 15. 8. Χριστού, Θεού, εν κυρίω, &c. a religious instructor, preacher of the gospel, 1 Co. 3. 5. 2 Co. 3. 6; 6. 4, et al.; a follower, disciple, Jno. 12. 26; a deacon or deaconess, whose official duty was to superintend the aims of the church, with other kindred services, Ro. 16. 1. Phil. 1. 1. 1 Ti. 3. 8, 12. (α).

**Διακόσιοι**, αι, α, two hundred, Mar. 6. 37. Jno. 6. 7, et al.

**Διακούω**, f. ούσομαι, (διά & ακούω) to hear a thing through; to hear judicially, Ac. 23. 35.

**Διακρίνω**, f. ἴνω, (διά & κρίνω) to separate, sever; to make a distinction or difference, Ac. 15. 9. 1 Co. 11. 29; to make to differ, distinguish, prefer, confer a superiority, 1 Co. 4. 7; to examine, scrutinise, estimate, 1 Co. 11. 31; 14. 29; to discern, discriminate, Mat. 16. 3; to judge, hear and decide a cause, 1 Co. 6. 5; *mid.* διακρίνομαι, α. 1. διεκρίθην, to dispute, contend, Ac. 11. 2. Jude 9; to make a distinction mentally, Ja. 2. 4. Jude 22; *in N. T.*, to hesitate, be in doubt, Mat. 21. 21. Mar. 11. 23, et al.: *whence*

**Διακρίσις**, εως, ή, a separation; a distinction, or, doubt, Ro. 14. 1; a discerning, the act of discerning or distinguishing, He. 5. 14; the faculty of distinguishing and estimating, 1 Co. 12. 10.

**Διακωλύω**, f. ύσω, (διά & κωλύω) to hinder, restrain, prohibit, Mat. 3. 14. (υ).

**Διαλαλέω**, ώ, f. ήσω, (διά & λαλέω) to talk with; *by impl.* to consult, deliberate, Lu. 6. 11; to divulge, publish, spread by rumour, Lu. 1. 65.

**Διαλέγομαι**, f. λέξομαι, α. 1. δι-

αλέχθην, (διά & λέγω) to discourse, reason, argue, Ac. 17. 2, 17; 24. 12, et al.; to address, speak to, He. 12. 5; to contend, dispute, Mar. 9. 34. Jude 9.

**Διαλείπω**, f. ψω, α. 2. διελείπον, (διά & λείπω) to leave an interval; to intermit, cease, Lu. 7. 45.

**Διάλεκτος**, ου, ή, speech; manner of speaking; peculiar language of a nation, dialect, vernacular idiom, Ac. 1. 19; 2. 6, 8; 21. 40; 22. 2; 26. 14.

**Διαλλάσσω**, (διά & ἀλλάσσω) to change, exchange; *pass.* διαλλάσσομαι, α. 2. δηλλάγην, to be reconciled to another, Mat. 5. 24.

**Διαλογίζομαι**, f. ἴσομαι, (διά & λογίζομαι) *pr.* to make a settlement of accounts; to reason, deliberate, ponder, consider, Mat. 16. 7, 8. Mar. 2. 6, 8. Jno. 11. 50, et al.; to dispute, contend, Mar. 9. 33: *whence*

**Διαλογισμός**, ου, ό, reasoning, ratiocination, thought, cogitation, purpose, Mat. 15. 19. Mar. 7. 21, et al.; discourse, dispute, disputation, contention, Lu. 9. 46, et al.; doubt, hesitation, scruple, Lu. 24. 38

**Διαλύω**, f. ύσω, (διά & λύω) to dissolve, dissipate, disperse, Ac. 5. 36.

**Διαμαρτύρομαι**, f. ρούμαι, α. 1. διαμαρτυράμην, (διά & μαρτύρομαι) to make solemn affirmation, protest; to charge, exhort with entreaty, admonish solemnly, Lu. 16. 28. Ac. 2. 40, et al.; to testify or teach earnestly, enforce publicly, Ac. 8. 25; 18. 5, et al. (υ).

**Διαμάχομαι**, f. χέσομαι, ούμαι, (διά & μάχομαι) to fight out, to fight resolutely; *met.* to contend vehemently, insist, Ac. 23. 9.

**Διαμένω**, f. ενώ, α. 1. διέμεινα, *p.* διαμεμένηκα, (διά & μένω) to continue throughout; to continue, be permanent or unchanged, Lu. 1. 22. Gal. 2. 5. He. 1. 11. 2 Pe. 3. 4; to continue, remain constant, Lu. 22. 28.

**Διαμερίζω**, f. ἴσω, (διά & μερίζω) to divide into parts and distribute, Mat. 27. 35. Mar. 15. 24. Ac. 2. 3 et al.; *pass. in N. T.*, to be in a state of dissension, Lu. 11. 17, 18; 12. 52. 53: *whence*

**Διαμερισμός**, ου, ό, division; *met.*

in *N. T.*, disunion, dissension, Lu. 12. 51. L. G.

**Διανέμω**, *f. εμῶ*, *a. 1. pass. διενεμήην*, (*διά & νέμω*) to distribute; to divulge, spread abroad, Ac. 4. 17.

**Διανεύω**, *f. εύσω*, (*διά & νέω*) to signify by a nod, beckon, make signs, Lu. 1. 22. L. G.

**Διανόημα**, *ατος, τό*, (*διανοέομαι*, to turn over in the mind, think, fr. *διά & νοέω*) thought, Lu. 11. 17.

**Διάνοια**, *ας, ή*, (fr. same) *pr.* thought, intention; the mind, intellect, understanding, Mat. 22. 37. Mar. 12. 30. Lu. 10. 17, et al.; an operation of the understanding, thought, imagination, Lu. 1. 51; insight, comprehension, 1 Jno. 5. 20; mode of thinking and feeling, disposition of mind and heart, the affections, Ep. 2. 3. Col. 1. 21.

**Διανοίγω**, *f. οίξω*, (*διά & ἀνοίγω*) to open, Mar. 7. 34, 35. Lu. 2. 23; 24. 31; *met.* to open the sense of a thing, explain, expound, Lu. 24. 32. Ac. 17. 3; *διανοίγειν τὸν νοῦν, τὴν καρδίαν*, to open the mind, the heart, so as to understand and receive, Lu. 24. 45. Ac. 16. 14.

**Διανυκτερεύω**, *f. εύσω*, (*διά & νύξ*) to pass the night, spend the whole night, Lu. 6. 12.

**Διανύω**, *f. ύσω*, (*διά & ἀνύω*, to accomplish) to complete, finish, Ac. 21. 7. (ὕ).

**Διαπαντός**, (*i. e. διὰ παντός*) through all time, throughout; always, Mar. 5. 5, et al.; continually *fr. stated routine*, Lu. 24. 53. He. 9. 6.

**Διαπαρτιβή**, *ης, ή*, (*διά & παρτιβή*, collision, altercation, fr. *παρτιβή*, to rub against, *παρά & τριβή*) pertinacious disputation, v. r. 1 Ti. 6. 5. N. T.

**Διαπεράω**, *ῶ, f. άσω*, (*διά & περάω*) to pass through or over, Mat. 9. 1; 14. 34. Mar. 5. 21, et al. (ἀ).

**Διαπλέω**, *f. εύσομαι*, *a. 1. διέπλευσα*, (*διά & πλέω*) to sail through or over, Ac. 27. 5.

**Διαπονέομαι**, *οῦμαι, f. ήσομαι, a. 1. διεπονήην*, (*διαπονέω*, to elaborate, *fr. διά & πονέω*) *pr.* to be thoroughly exercised with labour; to be wearied; to be vexed, Ac. 4. 2; 16. 18.

**Διαπορεύομαι**, *f. εύσομαι*, (*διά & πορεύομαι*) to go or pass through, Lu. 6. 1; 13. 22. Ac. 16. 4; to pass by, Lu. 18. 36, i. q. *παρέρχομαι*, v. 37.

**Διαπορέω**, *ῶ, f. ήσω*, (*διά & ἀπορέω*) to be utterly at a loss; to be in doubt and perplexity, Lu. 9. 7; 24. 4, et al.

**Διαπραγματεύομαι**, *f. εύσομαι*, (*διά & πραγματεύομαι*) to dispatch a matter thoroughly; to make profit in business, gain in trade, Lu. 19. 15.

**Διαπρίω**, *f. ίσω*, (*διά & πρίω*) to divide with a saw, saw asunder; to grate the teeth in a rage; *pass. met.* to be cut to the heart, to be enraged, Ac. 5. 33; 7. 54. (i)

**Διαρθρώω**, *ῶ, f. ώσω*, & *διαρθρούμαι*, *a. 1. διρθρώθην*, (*διά & ἀρθρον, a joint*) to articulate, speak distinctly, v. r. Lu. 1. 64.

**Διαρπάξω**, *f. άσω*, (*διά & ἀρπάξω*) to plunder, spoil, pillage, Mat. 12. 29. *dis.* Mar. 3. 27, *dis.*

**Διαρρήγνυμι & διαρρήσσω**, *f. ήξω*, (*διά & ρήγνυμι*) to break asunder, rend, tear, burst, Mat. 26. 65, et al.

**Διασαφέω**, *ῶ, f. ήσω*, *a. 1. διεσάφησα* (*διά & σαφής*, manifest) to make known, declare, tell plainly, or fully, Mat. 18. 31.

**Διασείω**, *f. σω*, (*διά & σείω*) *pr.* to shake thoroughly or violently; to harass, intimidate, extort from, Lu. 3. 14.

**Διασκορπίζω**, *f. ίσω*, (*διά & σκορπίζω*) to disperse, scatter, Mat. 26. 31. Mar. 14. 27, et al.; to dissipate, waste, Lu. 15. 13; 16. 1; to winnow, or, to strew, Mat. 25. 24, 26. L. G.

**Διασπάω**, *ῶ, f. άσομαι, p. pass. διέσπασμαι*, *a. 1. pass. διεσπάσθην*, (*διά & σπάω*) to pull or tear asunder or in pieces, burst, Mar. 5. 4. Ac. 23. 10. (ἀ).

**Διασπείρω**, *f. ερώ, a. 2. p. pass. διεσάρην*, (*διά & σπείρω*) to scatter abroad or in every direction, *as seed*; to disperse, Ac. 8. 1, 4; 11. 19: *whence*

**Διασπορά**, *ας, ή, pr.* a scattering *as of seed*; dispersion; in *N. T. meton.* the dispersed portion of the Jews, specially termed the dispersion, Jno. 7. 35. Ja. 1. 1. 1 Pe. 1. 1. L. G.

**Διαστέλλω**, (*διά & στέλλω*)

separate, distinguish; *mid.* διασάλλομαι, a. 1. διαστέλλω, to determine, issue a decision; to state or explain distinctly and accurately; hence, to admonish, direct, charge, command, Ac. 15. 24. He. 12. 20; *when followed by a negative clause*, to interdict, prohibit, Mat. 16. 20. Mar. 8. 43, et al.

Διάστημα, ατος, τό, (διόστημα) interval, space, distance, Ac. 5. 7.

Διαστολή, ἥς, ἡ, (διαστέλλω) distinction, difference, Ro. 3. 22; 10. 12. 1 Co. 14. 7. L. G.

Διαστρέφω, f. ψω, p. pass. διέστραμαι, (διά & στρέφω) to distort, turn awry; *met.* to pervert, corrupt, Mat. 17. 17. Lu. 9. 41, et al.; to turn out of the way, cause to make defection, Lu. 23. 2. Ac. 13. 8; *δυστραμένος*, perverse, corrupt, erroneous.

Διασώζω, f. σώσω, a. 1. pass. διεσώθη, (διά & σώζω) to bring safe through; to convey in safety, Ac. 23. 24; *pass.* to reach a place or state of safety, Ac. 27. 44; 28. 1, 4. 1 Pe. 3. 20; to heal, to restore to health, Mat. 14. 36. Lu. 7. 3.

Διαταγή, ἥς, ἡ, (διατάσσω) an injunction, institute, ordinance, Ro. 13. 2. Ac. 7. 53. L. G.

Διάταγμα, ατος, τό, (fr. same) a mandate, commandment, ordinance, He. 11. 23. L. G.

Διαταράσσω, f. ξω, (διά & ταρασσω) to throw into a state of perturbation, to move or trouble greatly, Lu. 1. 29.

Διατάσσω, f. ξω, & *mid.* διατάσσομαι, (διά & τάσσω) *pr.* to arrange, make a precise arrangement; to prescribe, 1 Co. 11. 34; 16. 1. Tit. 1. 5; to direct, Lu. 8. 55. Ac. 20. 13; to charge, Mat. 11. 1; to command, Ac. 18. 2, et al.; to ordain, Gal. 3. 19.

Διατελέω, ώ, f. έσω, (διά & τελέω) to complete, finish; *intrans.* to continue, persevere, in a certain state or course of action, Ac. 27. 23.

Διατηρέω, ώ, f. ήσω, (διά & τηρέω) to watch carefully, guard with vigilance; to treasure up, Lu. 2. 51; *εαυτὸν εἰς*, to keep one's self from, to abstain wholly from, Ac. 15. 29.

Διατί, i. e. διὰ τί, *interrog.* for what?

why? wherefore? Mat. 9. 14; 13. 10. Lu. 19. 23, 31.

Διατίθημι, (διά & τίθημι) to arrange; *mid.* διατίθεμαι, f. θέσσομαι, a. 2. διεθέμην, to arrange according to one's own mind; to make a disposition, to make a will; to settle the terms of a covenant, to ratify, Ac. 3. 25. He. 8. 10; 10. 16; to assign, Lu. 22. 29.

Διατρίβω, f. ψω, (διά & τρίβω) *pr.* to rub, wear away by friction; *met.* to pass or spend time, to remain, stay, tarry, continue, Jno. 3. 22; 11. 54. Ac. 12. 19; 14. 3, 28, et al. (i).

Διατροφή, ἥς, ἡ, (διατρέφω, to nourish) food, sustenance, 1 Ti. 6. 8.

Διανγάζω, f. άσω, (διά & αἰγάζω) to shine through, shine out, dawn, 2 Pe. 1. 19. L. G.

Διανγής, έος, οὗς, ό, ἡ, (διά & αἰγή) translucent, transparent, pellucid, v. r. Re. 21. 21.

Διαφανής, έος, οὗς, ό, ἡ, (διαφαίνω, to show through) transparent, pellucid, Re. 21. 21.

Διαφέρω, f. οίσω, a. 1. ήνεγκα, a. 2. ήνεγκον, (διά & φέρω) to convey through, across, Mar. 11. 16; to carry different ways or into different parts separate; *pass.* to be borne, driven, or tossed hither and thither, Ac. 27. 27; to be promulgated, proclaimed, published, Ac. 13. 49; *intrans.* *met.* to differ, 1 Co. 15. 41; to excel, be better or of greater value, be superior, Mat. 6. 26; 10. 31, et al.; *impers.* διαφέρει, it makes a difference. It is of consequence; *with οὐδέν*, it makes no difference, it is nothing Gal. 2. 6.

Διαφεύγω, f. ξομαι, a. 2. διεφύγον, (διά & φεύγω) to flee through, escape by flight, Ac. 27. 42.

Διαφημίζω, f. ίσω, a. 1. διεφήμισα, (διά & φημι) to report, proclaim, publish, spread abroad, Mat. 9. 31. 28. 15. Mar. 1. 45.

Διαφθείρω, f. φθερώ, (διά & φθείρω) a. 1. διέφθειρα, p. διέφθαρα, a. 1. pass. διεφθάρην, p. pass. διεφθαίρηκα, to corrupt or destroy utterly; to waste, bring to decay, Lu. 12. 33. 2 Co. 4. 16; to destroy, Re. 8. 9; 11. 18; *met.* to corrupt, pervert utterly 1 Ti. 6. 5; whence

Διαφθορά, ἁς, ἡ, corruption, dissolution, Ac. 2. 27, 31; 13. 34, 35, 36, 37.

Διάφορος, ου, ὁ, ἡ, (διαφέρω) different, diverse, of different kinds, Ro. 12. 6. He. 9. 10; excellent, superior, He. 1. 4; 8. 6.

Διαφυλάσσω, f. ξω, (διά & φυλάσσω) to keep or guard carefully or with vigilance; to guard, protect, Lu. 4. 10.

Διαχειρίζω & διαχειρίζομαι, (διά & χεῖρ) *pr.* to have in the hands, to manage; *mid.*, later, to kill, Ac. 5. 30; 26. 21.

Διαχλευάζω, f. ἄσω, (διά & χλευάζω) to jeer outright, deride, v. r. Ac. 2. 13.

Διαχωρίζομαι, f. ἴσομαι, (mid. of διαχωρίζω, to separate, fr. διά & χωρίζω) to depart, go away, Lu. 9. 33.

Διδακτικός, ἡ, ὄν, (διδάσκω) apt or qualified to teach, 1 Ti. 3. 2. 2 Ti. 2. 24. N. T.

Διδακτός, ἡ, ὄν, (fr. same) *pr.* taught, teachable, of things; in N. T., taught, of persons, Jno. 6. 45. 1 Co. 2. 13.

Διδασκαλία, ας, ἡ, the act or occupation of teaching, Ro. 12. 7. 1 Ti. 4. 13, et al.; information, instruction, Ro. 15. 4. 2 Ti. 3. 16; matter taught, precept, doctrine, Mat. 15. 9. 1 Ti. 1. 10, et al.; from

Διδάσκᾱλος, ου, ὁ, a teacher, master, Ro. 2. 20, et al.; in N. T. as an equivalent to ῥαββί, Jno. 1. 39, et al.

Διδάσκω, f. διδάξω, p. δεδίδαχα, a. 1. ἐδίδαξα, a. 1. pass. ἐδιδάχην, to teach, Mat. 4. 23; 22. 16, et al.; to teach or speak in a public assembly, 1 Ti. 2. 12; to direct, admonish, Mat. 28. 15. Ro. 2. 21, et al.; whence

Διδαχῇ, ἡς, ἡ, instruction, the giving of instruction, teaching, Mar. 4. 2; 12. 38, et al.; instruction, what is taught, doctrine, Mat. 16. 12. Jno. 7. 16, 17, et al.; *meton.* mode of teaching and kind of doctrine taught, Mat. 7. 28. Mar. 1. 27.

Διδραχμον, ου, τό, (δῖς & δραχμή) a didrachmon, or double drachm, a silver coin equal to the drachm of Alexandria, to two Attic drachms, to two Roman denarii, and to the half-shekel of the Jews, in value about 15d.

halfpenny of our money, Mat. 17. 24, *bis*.

Διδύμος, ου, ὁ, ἡ, (δύο) twofold; a twin; the Greek equivalent to the name Thomas, Mat. 11. 16; 20. 24; 21. 2.

Δίδωμι, f. δώσω, p. δέδωκα, a. 1. ἔδωκα, a. 2. ἔδων, p. pass. δέδομαι, a. 1. pass. ἔδωκην, to give, bestow, present, Mat. 4. 9; 6. 11. Jno. 3. 16; 17. 2, et al. freq.; to give, cast, throw, Mat. 7. 6; to supply, suggest, Mat. 10. 19. Mar. 13. 11; to distribute alms, Mat. 19. 21. Lu. 11. 41, et al.; to pay tribute, &c. Mat. 22. 17. Mar. 12. 14. Lu. 20. 22; to be the author or source of a thing, Lu. 12. 51. Ro. 11. 8, et al.; to grant, permit, allow, Ac. 2. 27; 13. 35. Mat. 13. 11; 19. 11, et al.; to deliver to, intrust, commit to the charge of any one, Mat. 25. 15. Mar. 12. 9, et al.; to give or deliver up, Lu. 22. 19. Jno. 6. 51, et al.; to reveal, teach, Ac. 7. 38; to appoint, constitute, Ep. 1. 22; 4. 11; to consecrate, devote, offer in sacrifice, 2 Co. 8. 5. Gal. 1. 4. Re. 8. 3, et al.; to present, expose one's self in a place, Ac. 19. 31; to recompense, Re. 2. 23; to attribute, ascribe, Jno. 9. 24. Re. 11. 13; fr. the Heb. to place, put, infix, inscribe, He. 8. 10; 10. 16, et al.; to infix, impress, 2 Co. 12. 7. Re. 13. 16; to inflict, Jno. 18. 22; 19. 3. 2 Thes. 1. 8; to give in charge, assign, Jno. 5. 36; 17. 4. Re. 9. 5; to exhibit, put forth, Mat. 24. 24. Ac. 2. 19; to yield, bear fruit, Mat. 13. 8; δίδοναι ἐργασίαν, operam dare, to endeavour, strive, Lu. 12. 58; δίδοναι ἀποκρίσιν, responsum dare, to answer, reply, Jno. 1. 22; δίδοναι τόπον, locum dare, to give place, yield, Lu. 14. 9. Ro. 12. 19.

Διευγείρω, f. διεγερῶ, a. 1. pass. διεγέρθην, (διά & γαίρω) to arouse or awake thoroughly, Mat. 1. 24. Mar. 4. 38, 39. Lu. 8. 24; pass. to be raised, excited, agitated, as a sea, Jno. 6. 18; *met.* to stir up, arouse, animate, 2 Pe. 1. 13; 3. 1.

Διενθυμέομαι, οὔμαι, (διά & ἐνθυμέομαι) to revolve thoroughly in the mind, consider carefully, v. r. Ac. 10. 19. L. G.

Διέξοδος, ου, ἡ, (διά & ἔξοδος) a passage throughout; a line of a thoroughfare, Mat. 22. 9.

**Διερμηνευτής**, οὗ, ὁ, an interpreter, 1 Co. 14. 28: (L. G.) *from*

**Διερμηνεύω**, f. εὗσω, a late compound used as an equivalent to the simple ἐρμηνεύω, to explain, interpret, translate, Lu. 24. 27. Ac. 9. 36. 1 Co. 14. 5, 13, 27; to be able to interpret, 1 Co. 12. 30.

**Διέρχομαι**, f. ελεύσομαι, a. 2. διήλθον, (διά & ἔρχομαι) to pass through, Mar. 10. 25. Lu. 4. 30, et al.; to pass over, cross, Mar. 4. 35. Lu. 8. 22; to pass along, Lu. 19. 4; to proceed, Lu. 2. 15. Ac. 9. 38, et al.; to travel through or over a country, wander about, Mat. 12. 43. Lu. 9. 6, et al.; to transfix, pierce, Lu. 2. 35; to spread abroad, be prevalent, as a rumour, Lu. 5. 15; *met.* to extend to, Ro. 5. 12.

**Διερωτάω**, ὦ, f. ἤσω, (διά & ἔρω-ται) to sift by questioning, of persons; in N. T., of things, to ascertain by inquiry, Ac. 10. 17.

**Διετής**, ἐός, οὗς, ὁ, ἡ, τό, -ές, (δύς & ἔτος) of two years; of the age of two years; Mat. 2. 16: *whence*

**Διετία**, ας, ἡ, the space of two years, biennium, Ac. 24. 27; 28. 30. N. T.

**Διηγέομαι**, οὔμαι, f. ἡσομαι, (διά & ἡγέομαι) *pr.* to lead throughout; to declare thoroughly, detail, recount, relate, tell, Mar. 5. 16; 9. 9. Lu. 8. 39. Ac. 8. 33. He. 11. 32, et al.: *whence*

**Διήγησις**, ἐως, ἡ, a narration, relation, history, Lu. 1. 1.

**Διηνεκής**, ἐός, οὗς, ὁ, ἡ, τό, -ές, (διά & ἡνεκής, extended, prolonged) continuous, uninterrupted; εἰς τό, διηνεκές, perpetually, He. 7. 3; 10. 1, 12, 14.

**Διθάλασσος**, ου, ὁ, ἡ, (δύς & θάλασσα) bimaria, washed on both sides by the sea; τόπος διθάλασσος, a shoal or sand bank formed by the confluence of opposite currents, Ac. 27. 41. L. G.

**Διϊκνέομαι**, οὔμαι, f. ἱξομαι, (διά & ἱκνέομαι) to go or pass through; to penetrate, He. 4. 12.

**Διίστημι**, f. διαστήσω, (διά & ἵστημι) to set at an interval, apart; to station at an interval from a former position, Ac. 27. 28; *intrans.* a. 2.

*διίστημι*, to stand apart; to depart, be parted, Lu. 24. 51; *of time*, to intervene, be interposed, Lu. 22. 59.

**Διίσχυρίζομαι**, f. ἰσομαι, (διά & ἰσχυρίζομαι, fr. ἰσχυρός) to feel or express reliance; to affirm confidently, asseverate, Lu. 22. 59. Ac. 12. 15.

**Δικαιοκρισία**, ας, ἡ, (δίκαιος & κρίσις) just or righteous judgment, Ro. 2. 5. 8.

**Δίκαιος**, αία, αιον, *used of things*, just, equitable, fair, Mat. 20. 4. Lu. 12. 57. Jno. 5. 30. Col. 4. 1, et al.; *of persons*, just, righteous, *absolutely*, Jno. 17. 25. Ro. 3. 10, 26. 2 Ti. 4. 8. 1 Pe. 3. 18. 1 Jno. 1. 9; 2. 1, 29. Re. 16. 5; *righteous by account and acceptance*, Ro. 2. 13; 5. 19, et al.; *in ordinary usage*, just, upright, innocent, pious, Mat. 5. 45; 9. 13, et al. freq.; ὁ δίκαιος, the Just One, one of the distinctive titles of the Messiah, Ac. 3. 14; 7. 52; 22. 14: *whence*

**Δικαιοσύνη**, ης, ἡ, fair and equitable dealing, justice, Ac. 17. 31. He. 11. 33. Ro. 9. 28; rectitude, virtue, Lu. 1. 75. Ep. 5. 9; *in N. T.*, generosity, alms, 2 Co. 9. 10. v. r. Mat. 6. 1; piety, godliness, Ro. 6. 13, et al.; investiture with the attribute of righteousness, acceptance as righteous, justification, Ro. 4. 11; 10. 4, et al. freq.; a provision or means for justification, Ro. 1. 17. 2 Co. 3. 9, et al.; an instance of justification, 2 Co. 5. 21.

**Δικαίω**, ὦ, f. ὥσομαι, & ὥσω, a. 1. ἐδικαίωσα, p. pass. δεδικαίωμαι, a. 1. pass. δικαίωθην, *pr.* to make or render right or just; *mid.* to act with justice, Re. 22. 11; to avouch to be good and true, to vindicate, Mat. 11. 19. Lu. 7. 29, et al.; to set forth as good and just, Lu. 10. 29; 16. 15; *in N. T.*, to hold as guiltless, to accept as righteous, to justify, Ro. 3. 26, 30. 4. 5; 8. 30, 33, et al.; *pass.* to be held acquit, to be cleared, Ac. 13. 39. Ro. 3. 24; 6. 7; to be approved, to stand approved, to stand accepted, Ro. 2. 13; 3. 20, 28, et al.: *whence*

**Δικαίωμα**, ατος, τό, *pr.* a rightful act, act of justice, equity; a sentence, of condemnation, Re. 15. 4; *in N. T.*, of acquittal, justification, Ro. 5. 16; a decree, law, ordinance, Lu. 1. 6. Ro. 1. 32; 2. 26; 8. 4. He. 9. 1, 10; a meritorious act, perfect

righteousness, Ro. 5. 18; state of righteousness, Re. 19. 8.

**Δικαίως**, *adv.* justly, with strict justice, 1 Pe. 2. 23; deservedly, Lu. 23. 41; as it is right, fit or proper, 1 Co. 15. 34; uprightly, honestly, piously, religiously, 1 Thes. 2. 10. Ti. 2. 12.

**Δικαίωσις**, *εως, ἡ, pr.* a making right or just; a declaration of right or justice; a judicial sentence; *in N. T.* acquittal, acceptance, justification, Ro. 4. 25; 5. 18.

**Δικαστής**, *οὔ, ὁ, (δικάζω, to judge, fr. δίκη) a judge, Lu. 12. 14. Ac. 7. 27, 35.*

**Δίκη**, *ης, ἡ, right, justice; in N. T.* judicial punishment, vengeance, 2 Thes. 1. 9. Jude 7; sentence of punishment, judgment, Ac. 25. 15; *personified*, the goddess of justice or vengeance, Nemesis, Poena, Ac. 28. 4.

**Δίκτυον**, *ου, τό, a net, fishing-net, Mat. 4. 20, 21, et al.*

**Δίλογος**, *ου, ὁ, ἡ, (δῖς & λόγος) pr.* saying the same thing twice; *in N. T.* double-tongued, speaking one thing and meaning another, deceitful in words, 1 Ti. 3. 8. N. T.

**Διό**, (*i. e.* δι' ὃ) on which account, wherefore, therefore, Mat. 27. 8. 1 Co. 12. 3, et al.

**Διοδεύω**, *f. εὔσω, (διά & δδεύω) to travel through a place, traverse, Lu. 8. 1. Ac. 17. 1. L. G.*

**Διόπερ**, *conj. strengthened from διό, on this very account, for this very reason, wherefore, 1 Co. 8. 13; 10. 14; 14. 13.*

**Διοπετής**, *έος, οὗς, ὁ, ἡ, τό-ές, (Ζεύς, Διός, & πίπτω) which fell from Jupiter, or heaven; τοῦ διοπετοῦς, sc. ἀγλάματος, Ac. 19. 35.*

**Διορθώμα**, *ατος, τό, (διορθόω, to correct, fr. δῖα & ὀρθόω, to make straight, fr. ὀρθός) correction, emendation, reformation, v. r. Ac. 24. 3.*

**Διορθώσεις**, *εως, ἡ, (fr. same) a complete rectification, reformation, He. 9. 10.*

**Διорύσσω**, *f. ξω, (διά & ὀρύσσω) to dig or break through, Mat. 6. 19, 20; 24. 43. Lu. 12. 39.*

**Διόσκουροι**, *v. διόσκοροι, ων, οἱ, (Ζεύς, Διός, & κοῦρος, a youth) the Dioscuri, Castor & Pollux, sons of*

*Jupiter by Leda, and patrons of sailors, Ac. 28. 11.*

**Διότι**, *conj. (διά, ὅτι) on the account that, because, Lu. 2. 7; 21. 28; in as much as, Lu. 1. 13. Ac. 18. 10, et al.*

**Διπλός**, *οὗς, ὅη, ἡ, ὅον, οὖν, double, Mat. 23. 15. 1 Ti. 5. 17. Re. 18. 6: whence*

**Διπλόω**, *ῶ, f. ὥσω, a. 1. ἐδίπλωσα, to double; to render back double, Re. 18. 6.*

**Δίς**, *adv. (δύο) twice, Mar. 14. 30, 72, et al.; in the sense of entirely, utterly, Jude 12; ἀπαξ καὶ δῖς, once and again, repeatedly, Phi. 4. 16.*

**Διστάζω**, *f. ἄσω, a. 1. ἐδίστασα, (δῖς) to doubt, waver, hesitate, Mat. 14. 31; 28. 17.*

**Δίστομος**, *ου, ὁ, ἡ, (δῖς & στόμα) pr. having two mouths; two-edged, He. 4. 12. Re. 1. 16; 2. 12.*

**Δισχίλιοι**, *αι, α, (δῖς & χίλιοι) two thousand, Mar. 5. 13. (Γ)*

**Διυλίζω**, *f. ἴσω, (διά & ὑλίζω, to strain, filter) to strain, filter thoroughly; to strain out or off, Mat. 23. 24.*

**Διχάζω**, *f. ἄσω, (δίχα, apart) to cut asunder, disunite; met. to cause to disagree, set at variance, Mat. 10. 35.*

**Διχοστασία**, *ας, ἡ, (δίχα & στάσις) a standing apart; a division, dissension, Ro. 16. 17. 1 Co. 3. 8. Gal. 5. 20.*

**Διχοτομέω**, *ῶ, f. ἥσω, (δίχα & τέμνω) pr. to cut into two parts, cut asunder; in N. T.* to inflict a punishment of extreme severity, Mat. 24. 51. Lu. 12. 46.

**Διψάω**, *ῶ, f. ἥσω, a. 1. ἐδιψησα, (διψα, thirst) to thirst, be thirsty, Mat. 25. 35, 37, 42, 44, et al.; met. to desire or long for ardently, Mat. 5. 6. Jno. 4. 14; 6. 35, et al.*

**Δίψος**, *εος, τό, thirst, 2 Co. 11. 27.*

**Διψύχος**, *ου, ὁ, ἡ, (δῖς & ψυχή) double-minded, inconstant, fickle, Ja. 1. 8; 4. 8. L. G.*

**Διωγμός**, *ου, ὁ, (διώκω) pr. chase, pursuit; persecution, Mat. 13. 21. Mar. 4. 17; 10. 30, et al.*

**Διώκτης**, *ου, ὁ, a persecutor, 1 Ti. 1. 13: (L. G.) from*



**Διώκω**, *φ. ὥξω*, *α. 1. ἐδίωξα*, *ρ. pass. διώγωμαι*, *α. 1. pass. διώχθην*, to put in rapid motion; to pursue; to follow, pursue the direction of, Lu. 17. 23; to follow eagerly, endeavour earnestly to acquire, Ro. 9. 30, 31; 12. 13, et al.; to press forwards, Phil. 3. 12, 14; to pursue *with malignity*, persecute, Mat. 5. 10, 11, 12, 44, et al.

**Δόγμα**, *ατος, τό*, (*δοκέω*) a decree, statute, ordinance, Lu. 2. 1. Ac. 16. 4; 17. 7. Ep. 2. 15. Col. 2. 14: *whence*

**Δογματίζω**, *φ. ἴσσω*, to decree, prescribe an ordinance; *mid.* to suffer laws to be imposed on one's self, to submit to, bind one's self by, ordinances, Col. 2. 20. L. G.

**Δοκέω**, *ῶ, φ. δόξω*, *α. 1. ἔδοξα*, to think, imagine, suppose, presume, Mat. 3. 9; 6. 7, et al.; to seem, appear, Lu. 10. 36. Ac. 17. 18, et al.; *impers. δοκεῖ*, it seems; it seems good, best or right, it pleases, Lu. 1. 3. Ac. 15. 22, 25, et al.

**Δοκιμάζω**, *φ. ἄσσω*, *α. 1. ἐδοκίμασα*, *ρ. pass. δοκιμάσμαι*, (*δόκιμος*) to prove *by trial*; to test, assay metals, 1 Pe. 1. 7; to prove, try, examine, scrutinise, Lu. 14. 19. Ro. 12. 2, et al.; to put to the proof, tempt, He. 3. 9; to approve *after trial*, judge worthy, choose, Ro. 14. 22. 1 Co. 16. 3. 2 Co. 8. 22, et al.; to decide upon *after examination*, judge of, distinguish, discern, Lu. 12. 56. Ro. 2. 18. Phil. 1. 10.

**Δοκιμασία**, *ας, ῆ*, proof, probation, *v. r.* He. 3. 9.

**Δοκιμή**, *ης, ῆ*, trial, proof by trial, 2 Co. 8. 2; the state or disposition of that which has been tried and approved, approved character or temper, Ro. 5. 4. 2 Co. 2. 9, et al.; proof, document, evidence, 2 Co. 13. 3. L. G.

**Δοκιμὸν**, *ον, τό*, that by means of which any thing is tried, proof, criterion, test; trial, the act of trying or putting to proof, Ja. 1. 3; approved character, 1 Pe. 1. 7: *from*

**Δόκιμος**, *ον, ὁ, ῆ*, proved, tried; approved *after examination and trial*, Ro. 16. 10. Ja. 1. 12, et al.; *by impl.* acceptable, Ro. 14. 18.

**Δοκός**, *οῦ, ῆ & ὁ*, a beam or spar

*of timber*; Mat. 7. 3, 4, 5. Lu. 6. 41, 42.

**Δόλιος**, *ία, ιον, & ος, ον*, (*δολος*) fraudulent, deceitful, 2 Co. 11. 13: *whence*

**Δολιόω**, *ῶ, φ. ὥσω*, to deceive, use fraud or deceit, Ro. 3. 13. S.

**Δόλος**, *ου, ὁ, pr.* a bait or contrivance for entrapping; fraud, deceit, insidious artifice, guile, Mat. 26. 4. Mar. 7. 22; 14. 1, et al.: *whence*

**Δολόω**, *ῶ, φ. ὥσω, pr.* to entrap, beguile; to adulterate, corrupt, falsify, 2 Co. 4. 2.

**Δόμα**, *ατος, τό*, (*δίδωμι*) a gift, present, Mat. 7. 11, et al. L. G.

**Δόξα**, *ης, ῆ*, (*δοκέω*) *pr.* a seeming; appearance; a notion, imagination, opinion; the opinion which obtains respecting one; reputation, credit, honour, glory; *in N. T.*, honourable consideration, Lu. 14. 10; praise, glorification, honour, Jno. 5. 41, 44. Ro. 4. 20; 15. 7, et al.; dignity, majesty, Ro. 1. 23. 2 Co. 3. 7, et al.; a manifestation of some glorious attribute, Jno. 11. 40. 2 Pe. 1. 3, et al.; *pl.* dignitaries, 2 Pe. 2. 10. Jude 8; glorification *in a future state of bliss*, 2 Co. 4. 17. 2 Ti. 2. 10, et al.; pride, ornament, 1 Co. 11. 15. 1 Thes. 2. 20; splendid array, pomp, magnificence, Mat. 6. 29; 19. 28, et al.; radiance, dazzling lustre, Lu. 2. 9. Ac. 22. 11, et al.

**Δοξάζω**, *φ. ἄσσω*, *α. 1. ἐδόξασα*, *ρ. pass. δοξάσμαι*, *α. 1. pass. ἐδοξάσθην*, according to the various significations of *δόξα*, to think, suppose, judge; to extol, magnify, Mat. 6. 2. Lu. 4. 14 et al.; *in N. T.*, to adore, worship, Ro. 1. 21, et al.; to invest with dignity, or majesty, 2 Co. 3. 10. He. 5. 5, et al.; to cause a manifestation of dignity, excellence, or majesty, Jno. 12. 28; 13. 32, et al.; to glorify *by admission to a state of bliss*, to testify, Ro. 8. 30, et al.

**Δορκάς**, *ἄδος, ῆ*, a gazelle or antelope, Ac. 9. 36, 39.

**Δόσις**, *εως, ῆ*, (*δίδωμι*) *pr.* giving; outlay, Phil. 4. 15; a donation, gift, Ja. 1. 17.

**Δότης**, *ου, ὁ*, (*fr. same*) a giver, 2 Co. 9. 7. S.

**Δουλαγωγέω**, *ῶ, φ. ἥσω*, (*δούλος*

& ἀγω) *pr.* to bring into slavery; to treat as a slave; to discipline into subjection, 1 Co. 9. 27. L. G.

Δουλεία, ας, ἡ, (δοῦλος) slavery, bondage, servile condition; *in N. T.* *met.* with reference to degradation and unhappiness, thraldom spiritual or moral, Ro. 8. 15, 21. Gal. 4. 24; 5. 1. He. 2. 15.

Δουλεύω, f. εὔσω, p. δεδολευκα, a. 1. ἐδούλευσα, (fr. same) to be a slave or servant; to be in slavery or subjection, Jno. 8. 33. Ac. 7. 7. Ro. 9. 12; to discharge the duties of a slave or servant, Ep. 6. 7. 1 Ti. 6. 2; to serve, be occupied in the service of, be devoted, subservient, Mat. 6. 24. Lu. 15. 29. Ac. 20. 19. Ro. 14. 18; 16. 18, et al.; *met.* to be enthralled, involved in a slavish service, *spiritually or morally*, Gal. 4. 9, 25. Tit. 3. 3.

Δούλος, ης, ον, *adj.* enslaved, enthralled, subservient, Ro. 6. 19; *as a subst.* δούλος, a male slave, or servant, of various degrees, Mat. 8. 9, et al. freq.; a person of mean condition, Phil. 2. 7; *fem.* δούλη, a female slave; a handmaiden, Lu. 1. 38, 48. Ac. 2. 18; δούλος, *used figuratively*, in a bad sense, one involved in moral or spiritual thraldom, Jno. 8. 34. Ro. 6. 17, 20. 1 Co. 7. 23. 2 Pe. 2. 19; *in a good sense*, a devoted servant, follower or minister, Ac. 16. 17. Ro. 1. 1, et al.; one pledged or bound to serve, 1 Co. 7. 22. 2 Co. 4. 5; *whence*

Δουλώω, ὦ, f. ὠσω, a. 1. ἐδούλωσα, p. pass. δεδολωμαι, a. 1. pass. ἐδουλώθην, to reduce to servitude, enslave, oppress by retaining in servitude, Ac. 7. 6. 2 Pe. 2. 19; *met.* to render subservient, 1 Co. 9. 19; *pass.* to be under restraint, 1 Co. 7. 15; to be in bondage, *spiritually or morally*, Gal. 4. 3. Tit. 2. 3; to become devoted to the service of, Ro. 6. 18, 22.

Δοχή, ἡς, ἡ, (δέχομαι) *pr.* reception of guests; *in N. T.*, a banquet, feast, Lu. 5. 29; 14. 13.

Δράκων, οντος, ὁ, a dragon or large serpent; *met.* the devil or Satan, Re. 12. 3, 4, 7, 9, 13, 16, 17; 13. 2, 4, 11; 16. 13; 20. 2.

Δράσσομαι, (δράξ, the fist) *pr.* to grasp with the hand, clutch; to lay hold of, seize, take, catch, 1 Co. 3. 19.

Δραχμή, ἡς, ἡ, a drachm, an Attic silver coin of nearly the same value as the Roman denarius, about 7½d. of our money, Lu. 15. 8, 9.

Δρέπανον, ου, τό, (δρέπω, to crop, cut off) an instrument with a curved blade, as a sickle, Mar. 4. 29. Re. 14. 14, 15, 16, 17, 18, 19.

Δρόμος, ου, ὁ, (δέδρομα) a course, race, race-course; *met.* course of life or ministry, career, Ac. 13. 25; 20. 24. 2 Ti. 4. 7.

Δύναμαι, f. δυνήσομαι, imperf. ἐδυνάμην, & ἡδυνάμην, a. 1. ἐδυνάστην, & ἐδυνάσθην, ἐδυνήθην, ἡδυνήθην, to be able, either intrinsically and absolutely, which is the ordinary signification; or, for specific reasons, Mat. 9. 15. Lu. 16. 2.

Δύναμις, εως, ἡ, power; strength, ability, Mat. 25. 15. He. 11. 11; efficacy, 1 Co. 4. 19, 20. Phil. 3. 10. 1 Thes. 1. 5. 2 Ti. 3. 5; energy, Col. 1. 29. 2 Ti. 1. 7; meaning, purport of language, 1 Co. 14. 11; authority, Lu. 4. 36; 9. 1; might, power, majesty, Mat. 22. 29; 24. 30. Ac. 3. 12. Ro. 9. 17. 2 Thes. 1. 7. 2 Pe. 1. 16; *in N. T.*, a manifestation or instance of power, mighty means, Ac. 8. 10. Ro. 1. 16. 1 Co. 1. 18, 24; ἡ δύναμις, omnipotence, Mat. 26. 64. Lu. 22. 69. Mar. 14. 62; *pl.* authorities, Ro. 8. 38. Ep. 1. 21. 1 Pe. 3. 22; miraculous power, Mar. 5. 30. Lu. 1. 35; 5. 17; 6. 19; 8. 46; 24. 49. 1 Co. 2. 4; a miracle, Mat. 11. 20, 21, et al. freq.; a worker of miracles, 1 Co. 12. 28, 29; *fr. the Heb. ai dυνάμεις τῶν οὐρανῶν*, the heavenly luminaries, Mat. 24. 29. Mar. 13. 25. Lu. 21. 26; *ai dυνάμεις*, the spiritual powers, Mat. 14. 2. Mar. 6. 14; *whence*

Δυναμόω, ὦ, f. ὠσω, to strengthen, confirm, Col. 1. 11. L. G.

Δυναστής, ου, ὁ, a potentate, sovereign, prince, Lu. 1. 52. 1 Ti. 6. 15; a person of rank and authority, a grandee, Ac. 8. 27.

Δυνατέω, ὦ, f. ἡσω, to be powerful, mighty, to show one's self powerful, 2 Co. 13. 3. v. r. Ro. 14. 4. (N. T.): *from*

Δυνατός, ἡ, ὄν, (δύναμις) able, having power, powerful, mighty. δυνατός εἶναι, to be able, i. q. δύναμις. Lu. 14. 31. Ac. 11, 17, et al.;

τός, the Mighty One, God, Lu. 1. 49; τὸ δυνατὸν, power, i. q. δύναμις, Ro. 9. 22; valid, powerful, efficacious, 2 Co. 10. 4; distinguished for rank, authority or influence, Ac. 25. 5. 1 Co. 1. 26; distinguished for skill or excellence, Lu. 24. 19. Ac. 7. 22. Ro. 15. 1; δυνατόν & δυνατὰ, possible, capable of being done, Mat. 19. 26; 24. 24, et al.

Δύνω, a. 2. εἶδον, to sink, go down, set as the sun, Mar. 1. 32. Lu. 4. 40.

Δύο, both indeclin. & also gen. and dat. δύοιν, v. gen. δυνῶν, dat. δυοῖ; in N. T., both indeclin. and also with dat. δυοῖ, two, Mat. 6. 24; 21. 28, 31, et al. freq.; οἱ δύο both, Jno. 20. 4; δύο ἢ τρεῖς, two or three, some, a few, Mat. 18. 20; from the Heb. δύο δύο, two and two, Mar. 6. 7, i. q. ἀνὰ δύο, Lu. 10. 1, and κατὰ δύο, 1 Co. 14. 27.

Δυσ—, an inseparable particle, conveying the notion of untowardness, as hard, ill, unlucky, dangerous, like the English un—, mis—; opp. to εὖ.

Δυσβάστακτος, ου, ὁ, ἡ, (δυσ & βαστάζω) difficult or grievous to be borne, oppressive, Mat. 23. 4. Lu. 11. 46. L. G.

Δυσεντερία, as, ἡ, (δυσ & ἔντερον, an intestine) a dysentery, Ac. 28. 8.

Δυσερμήνευτος, ου, ὁ, ἡ, (δυσ & ἐρμηνεύω) difficult to be explained, hard to be understood, He. 5. 11. L. G.

Δύσκολος, ου, ὁ, ἡ, (δυσ & κόλον, food) pr. peevish about food; hard to please; disagreeable; in N. T., difficult, Mar. 10. 24: whence

Δυσκόλως, adv. with difficulty, hardly, Mat. 19. 23. Mar. 10. 23, et al.

Δυσμῆ, ἡς, ἡ, (δύω) a sinking or setting; pl. δυσμαί, ai, the setting of the sun; hence, the west, Mat. 8. 11; 24. 27, et al.

Δυσνόητος, ου, ὁ, ἡ, (δυσ & νοητός, fr. νοέω) hard to be understood, 2 Pe. 3. 16. L. G.

Δυσφημέω, ᾧ, f. ἡσσω, pr. to use ill words; to reproach, revile, v. r. 1 Co. 4. 13.

Δυσφημία, as, ἡ, (δυσ & φήμη) ill words; words of ill omen; reproach, contumely, 2 Co. 6. 8.

Δώδεκα, οἱ, αἱ, τά, (δύο & δέκα)

twelve, Mat. 9. 20; 10. 1, et al.; οἱ δώδεκα, the twelve apostles, Mat. 26. 14, 20, et al.: whence

Δωδέκατος, η, ον, the twelfth, Re. 21. 20.

Δωδεκάφυλον, ου, τό, (δώδεκα & φυλή) twelve tribes, Ac. 26. 7. N. T.

Δῶμα, atos, τό, pr. a house; synecd. a roof, Mat. 10. 27; 24. 17, et al.

Δωρεά, as, ἡ, a gift, free gift, benefit, Jno. 4. 10. Ac. 2. 38, et al.

Δωρεάν, accus. of δωρεά, adv. gratis, gratuitously, freely, Mat. 10. 8. Ro. 3. 24, et al.; in N. T. undeservedly, without cause, Jno. 15. 25; in vain, Gal. 2. 21.

Δωρέομαι, οὔμαι, f. ἡσσομαι, a. 1. δωρήσατο, p. δωρήσμαι, (δῶρον) to give freely, grant, Mar. 15. 45. 2 Pe. 1. 3, 4: whence

Δώρημα, atos, το, a gift, free gift, Ro. 5. 16. Ja. 1. 17.

Δῶρον, ου, τό, (δίδωμι) a gift, present, Mat. 2. 11. Ep. 2. 8. Re. 11. 10; an offering, sacrifice, Mat. 5. 23, 24; 8. 4, et al.; δῶρον, sc. ἐστίν, it is consecrated to God, Mat. 15. 5. Mar. 7. 11; contribution to the temple, Lu. 21. 1, 4.

## E.

\*Εἰ, interj. ha! an expression of surprise or displeasure, Mar. 1. 24. Lu. 4. 34.

\*Εἰν, conj. if. The particulars of the use of εἰν must be learnt from the grammars. Εἰν μὴ, except, unless; also equivalent to ἀλλά, Gal. 2. 16. Εἰν, in N. T., as in the later Greek, is substituted for εἰν after relative words, Mat. 5. 19, et al. freq.

\*Εἰνπερ, a strengthening of εἰν by the enclitic particle περ, if it be that, if at all events, He. 3. 6, 14; 6. 3.

\*Εαυτοῦ, ἡς, οὔ, contr. αὐτοῦ, ἡς, οὔ, pl. εαυτῶν, a reflexive pronoun of the third person, himself, herself, itself, Mat. 8. 22; 12. 26; 9. 21, et al.; also used for the first and second persons, Ro. 8. 23. Mat. 23. 31. also equivalent to ἀλλήλων, Mar. 10. 26. Jno. 12. 19; ἀφ' εαυτοῦ, ἀφ' εαυτῶν of himself, themselves, voluntarily.

spontaneously, Lu. 12. 47; 21. 30, et al.; of one's own will merely, Jno. 5. 19; δὲ αὐτοῦ, per se, of itself, in its own nature, Ro. 14. 14; ἐξ αὐτῶν, of one's self merely, 2 Co. 3. 5; καθ' αὐτόν, by one's self, alone, Ac. 28. 16. Ja. 2. 17; παρ' αὐτοῦ, with one's self, at home, 1 Co. 16. 2; πρὸς αὐτόν, to one's self, to one's home, Lu. 24. 12. Jno. 20. 10; or, with one's self, Lu. 18. 11.

Ἐάω, ὦ, f. ἄσω, imperf. εἶων, a. 1. εἶσα, to let, allow, permit, suffer to be done, Mat. 24. 43. Lu. 4. 41, et al.; to let be, let alone, desist from, Lu. 22. 51. Ac. 5. 38; to commit a ship to the sea, let her drive, Ac. 27. 40.

Ἐβδομήκοντα, οἱ, αἱ, τὰ, (ἑβδομος) seventy, Ac. 7. 14, et al.; οἱ ἑβδομ, the seventy disciples, Lu. 10. 1, 17.

Ἐβδομηκοντάκις, ἀδν. seventy times, Mat. 18. 22.

Ἐβδόμη, ἡ, ον, (ἑπτά) seventh, Jno. 4. 52. He. 4. 4, et al.

Ἐβραϊκός, ἡ, ὄν, Hebrew, Lu. 23. 38: from

Ἐβραῖος, αἶα, αἶον, γ. ον, ὁ, a Hebrew, one descended from Abraham in the Hebrew, 2 Co. 11. 22. Phi. 3. 5; in N. T., a Jew of Palestine, opp. to Ἑλληνιστής, Ac. 6. 1: whence

Ἐβραῖς, ἴδος, ἡ, sc. διάλεκτος, the Hebrew dialect, i. e. the Hebrew-Aramaean dialect of Palestine, Ac. 21. 40, et al.

Ἐβραϊστί, in Hebrew, Jno. 5. 2; 19. 13, et al.

Ἐδράμων, part. δραμών, see τρέχω.

Ἐγγίζω, f. ἴσω, At. ἰώ, p. ἤγγικα, a. 1. ἤγγισα, (fr. ἔγγυς) pr. to cause to approach; in N. T. intrans. to approach, draw near, Mat. 21. 1. Lu. 18. 35, et al.; met. to be at hand, impend, Mat. 3. 2; 4. 17, et al.; μέχρι θανάτου ἐγγίζειν, to be at the point of death, Phi. 2. 30; fr. Heb. to draw near to God, to offer him reverence and worship, Mat. 18. 8. He. 7. 19. Ja. 4. 8; used of God, to draw near to men, assist them, bestow favours on them, Ja. 4. 8. L. G.

Ἐγγράφω, f. ψω, p. pass. ἐγγέγραμμαι, (ἐν & γράφω) to engrave, inscribe; met. to infix or impress deeply, 2 Co. 3. 2, 3.

Ἐγγυος, ου, ὁ, ἡ, (fr. ἐγγύη, a pledge) a surety, sponsor, He. 7. 22.

Ἐγγύς, ἀδν. near, as to place, Lu. 19. 11, et al.; close at hand, Ro. 10. 8; near, in respect of ready interposition, Phi. 4. 5; near, as to time, Mat. 24. 32, 33, et al.; near to God, as being in covenant with him, Ep. 2. 13; οἱ ἐγγύς, the people near to God, the Jews, Ep. 2. 17.

Ἐγγύτερον, ἀδν. (pr. neut. of ἐγγύτερος, comp. of ἐγγύς) nearer, Ro. 13. 11.

Ἐγειρώ, f. ἐγερῶ, p. ἐγήγερκα, a. 1. ἤγειρα, p. pass. ἐγήγερμαι, a. 1. pass. ἠγέρθη, to excite, arouse, awaken, Mat. 8. 25, et al.; mid. to awake, Mat. 2. 13, 20, 21, et al.; met. mid. to rouse one's self to a better course of conduct, Ro. 13. 11. Ep. 5. 14; to raise from the dead, restore to life, Jno. 12. 1, et al., and mid. to rise from the dead, Mat. 27. 52. Jno. 5. 21, et al.; met. to raise as it were from the dead, 2 Co. 4. 14; to raise up, cause to rise up from a recumbent posture, Ac. 3. 7, and mid. to rise up, Mat. 17. 7, et al.; to restore to health, Ja. 5. 15; met. et seq. ἐνί, to excite to war, mid. to rise up against, Mat. 24. 7, et al.; to raise up again, rebuild, Jno. 2. 19, 20; to raise up from a lower place, to draw up or out of a ditch, Mat. 12. 11; fr. Heb. to raise up, to cause to arise or exist, Ac. 13. 22, 23; mid. to arise, exist, appear, Mat. 3. 9; 11. 11, et al.: whence

Ἐγερσις, εως, ἡ, pr. the act of waking or rising up; resurrection, resuscitation, Mat. 27. 53.

Ἐγκάθετος, ου, ὁ, ἡ, (ἐν & καθ-ημι) suborned, Lu. 20. 20.

Ἐγκαίνια, ἰων, τὰ, (ἐν & καινός) initiation, consecration; in N. T., the feast of dedication, an annual festival of eight days in the month Kislev, Jno. 10. 22.

Ἐγκαινίζω, f. ἴσω, a. 1. ἐνεκαίνισα, p. pass. ἐγκεκαίνισμαι, to handseil, initiate, consecrate, dedicate, renovate; to institute, He. 9. 18; 10. 20. S.

Ἐγκαλέω, ὦ, f. ἔσω, (ἐν & καλέω) to bring a charge against, accuse; to institute judicial proceedings, Ac. 19. 38, 40; 23. 28, 29; 26. 2, 7. Ro. 8. f

**Εγκαταλείπω**, *ἑ. ψω*, *α. 2. ἐγκατέλιπον*, (*ἐν & καταλείπω*) to leave in a place or situation, Ac. 2. 27; to leave behind; to forsake, abandon, Mat. 27. 46, et al.; to leave, as a remnant from destruction, Ro. 9. 29.

**Εγκατοικέω**, *ὦ, ἑ. ἡσω*, (*ἐν & κατοικέω*) to dwell in or among, 2 Pe. 2. 8.

**Εγκεντρίζω**, *ἑ. ἰσω*, (*ἐν & κεντρίζω*, to prick) to ingraft; *met.* Ro. 11. 17, 19, 23, 24.

**Εγκλημα**, *ατος, τό*, (*ἐγκαλέω*) an accusation, charge, crimination, Ac. 23. 29; 25. 16.

**Εγκομβόμαι**, *οὔμαι, ἑ. ὠσομαι*, (*κόμβος*, a string, band; *whence ἐγκόμβωμα*, a garment which is fastened by tying) *pr.* to put on a garment which is to be tied; *in N. T.*, to put on, clothe; *met.* 1 Pe. 5. 5.

**Εγκοπή**, *ἡς, ἡ, pr.* an incision, *e. g.* a trench, *etc.* cut in the way of an enemy; an impediment, hindrance, 1 Co. 9. 12; (*L. G.*) *from*

**Εγκόπτω**, *ἑ. ψω*, (*ἐν & κόπτω*) *pr.* to cut or strike in; *hence*, to impede, interrupt, hinder, Ro. 15. 22. 1 Thes. 2. 18. 1 Pe. 3. 7. Gal. 5. 7.

**Εγκράτεια**, *ας, ἡ*, (*ἐγκρατής*) self-control, continence, temperance, Ac. 24. 25, et al.

**Εγκρατεύομαι**, *ἑ. εὔσομαι*, to possess the power of self-control or continence, 1 Co. 7. 9; to practise abstinence, 1 Co. 9. 25.

**Εγκρατής**, *εὖος, ὁ, ἡ*, (*κράτος*) strong, stout; possessed of mastery; master of self, Tit. 1. 8.

**Εγκρίνω**, *ἑ. ἰνῶ*, (*ἐν & κρίνω*) to judge or reckon among, consider as belonging to, adjudge to the number of, class with, place in the same rank, 2 Co. 10. 12. (i)

**Εγκρύπτω**, *ἑ. ψω*, (*ἐν & κρύπτω*) to conceal in any thing; to mix, intermix, Mat. 13. 33. Lu. 13. 21.

**Εγκῦος**, *ου, ἡ*, (*ἐν & κύω*) with child, pregnant, Lu. 2. 5.

**Εγχριώ**, *ἑ. ἰσω*, (*ἐν & χριώ*) to rub in, anoint, Re. 3. 18. (i)

**Εγώ**, *gen. ἐμοῦ & μου*, I.

**Εδαφίζω**, *ἑ. ἰσω*, *At. ἰῶ, pr.* to form a level and firm surface; to

level with the ground, overthrow, raze, destroy, Lu. 19. 44: *from*

**Εδαφος**, *εὖος, τό, pr.* a bottom, base; *hence*, the ground, Ac. 22. 7.

**Εδραῖος**, *αἶα, αἶον*, (*ἐδρα*, a seat) sedentary; *met.* settled, steady, firm, steadfast, constant, 1 Co. 7. 37; 15. 58. Col. 1. 23.

**Εδραῖωμα**, *ατος, τό*, (*ἐδραῖω*, to settle, *fr.* preceding) a basis, foundation, 1 Ti. 3. 15. N. T.

**Εθελοθησκεία**, *ας, ἡ*, (*ἐθέλω & θησκεία*) self-devised worship, supererogatory worship, will-worship, Col. 2. 23.

**Εθέλω & θέλω**, the latter being the form in the present in *N. T.*, *f. ἡθελῶ & θελήσω*, imperf. ἡθελον, *a. 1. ἡθέλησα*, to exercise the will, properly by an unimpassioned operation; to be willing, Mat. 17. 4, et al.; to be inclined, disposed, Ro. 13. 3, et al.; to choose, Lu. 1. 62; to intend, design, Lu. 14. 28, et al.; to will, Jno. 5. 21; 21. 22, et al.; ἡθελον, I could wish, Gal. 4. 20.

**Εθίζω**, *ἑ. ἰσω*, *p. pass. εἴθισμαι*, (*ἔθος*) to accustom; *pass.* to be customary, Lu. 2. 27.

**Εθνάρχης**, *ου, ὁ*, (*ἔθνος & ἀρχω*) a governor, chief, or head of any tribe or nation, prefect, 2 Co. 11. 32. L. G.

**Εθνικός**, *ἡ, ὄν*, (*ἔθνος*) national; *in N. T.*, gentile, heathen, not Israelitish, Mat. 6. 7; 18. 17; (*L. G.*) *whence*

**Εθνικῶς**, *adv.* after the manner of the gentiles, heathenishly, Gal. 2. 14. N. T.

**Εθνος**, *εὖος, τό*, a multitude, company, Ac. 17. 26. 1 Pe. 2. 9. Re. 21. 24; a nation, people, Mat. 20. 25; 21. 43, et al.; *pl. ἔθνη, fr. the Heb.* nations or people, *as distinguished from the Jews*, the heathen, gentiles, Mat. 4. 15; 10. 5. Lu. 2. 32, et al.

**Εθος**, *εὖος, τό*, a custom, usage, Lu. 2. 42; 22. 39, et al.; an institute, rite, Lu. 1. 9. Ac. 6. 14; 15. 1, et al.

**Εἰ**, *conj.* if, Mat. 4. 3, 6; 12. 7. Ac. 27. 39, et al. freq.; *since*, Ac. 4. 9, et al.; *whether*, Mar. 9. 23. Ac. 17. 1; et al.; *that, in certain expressions*, Ac. 26. 8, 23. He. 7. 15; *by a suppression of the apodosis of a sentence*

- ei* serves to express a wish; O if! O that! Lu. 19. 42; 22. 42; also a strong negation, Mar. 8. 12. He. 3. 11; 4. 3; *ei kai*, if even, though, although, Lu. 18. 4, et al.; *ei mi*, unless, except, Mat. 11. 27, et al.; also equivalent to *ἀλλά*, but, Mat. 12. 4. Mar. 13. 32. Lu. 4. 26, 27; *ei mēti*, unless perhaps, unless it be, Lu. 9. 13, et al.; *ei tis*, *ei ti*, *pr.* if any one; who-soever, whatsoever, Mat. 18. 28, et al. The syntax of this particle must be learnt from the grammars. As an interrogative particle, whether, Ac. 17. 11; et al.; in N. T. as a mere note of interrogation, Lu. 22. 49, et al.
- Εἶδον, imperat. ἴδε & ἴδε, optat. ἴδομαι, subj. ἴδω, inf. ἰδεῖν, part. ἰδών, see *ὁράω*.
- Εἶδος, εὖς, τό, form, external appearance, Lu. 3. 22; 9. 29. Jno. 5. 37; kind, species, 1 Thes. 5. 22; sight, perception, 2 Co. 5. 7.
- Εἰδῶ, εἰδέναι, εἰδῶς, see *οἶδα*.
- Εἰδωλεῖον, οὐ, τό, (εἰδωλον) a heathen temple, 1 Co. 8. 10. N. T.
- Εἰδωλόθυτος, οὐ, (εἰδωλον & θύω) *pr.* sacrificed to an idol; *meton.* the remains of victims sacrificed to idols, reserved for eating, Ac. 15. 29; 21. 25, et al. N. T.
- Εἰδωλολατρεία, ας, ἡ, (εἰδωλον & λατρεία) idolatry, worship of idols, 1 Co. 10. 14. Gal. 5. 20, et al. N. T.
- Εἰδωλολάτρης, οὐ, ὁ, (εἰδωλον & λάτρης, a servant, worshipper) an idolater, worshipper of idols, 1 Co. 5. 10, 11; 6. 9; 10. 7, et al. N. T. (ᾶ)
- Εἰδωλον, οὐ, τό, (εἶδος) *pr.* a form, shape, figure; image or statue; hence, an idol, image of a god, Ac. 7. 41, et al.; *meton.* a heathen god, 1 Co. 8. 4, 7, et al.; for *εἰδωλόθυτον*, the flesh of victims sacrificed to idols, Ac. 15. 20.
- Εἰκῇ, *adv.* without plan or system; without cause, lightly, rashly, Mat. 5. 22. Col. 2. 18; to no purpose, in vain, Ro. 13. 4. 1 Co. 15. 2. Gal. 3. 4; 4. 11.
- Εἴκοσι, οἱ, αἱ, τά, twenty, Lu. 14. 31, et al.
- Εἰκοσιπέντε (εἴκοσι & πέντε) twenty-five, Jno. 6. 19.
- Εἰκοσιτέσσαρες, (εἴκοσι & τέσσαρες) twenty-four, Re. 5. 8, 14.

Εἰκοσιτρεῖς, (εἴκοσι & τρεῖς) twenty-three, 1 Co. 10. 8.

Εἰκω, f. ξω, to yield, give place, submit, Gal. 2. 5.

Εἰκών, ονος, ἡ, a material image, likeness, effigy, Mat. 22. 20. Mar. 12. 16, et al.; a similitude, representation, exact image, 1 Co. 11. 7, et al.; resemblance, Ro. 8. 29, et al.

Εἰλικρίνεια, ας, ἡ, clearness, purity; *met.* sincerity, integrity, ingenuousness, 1 Co. 5. 8, et al.; from

Εἰλικρινής, εὖς, ὁ, ἡ, (εἶλη sunshine & κρίνω) *pr.* that which being viewed in the sunshine is found clear and pure; *met.* spotless, sincere, ingenuous, Phi. 1. 10. 2 Pe. 3. 1.

Εἰλίσσω, f. ξω, properly Tonic for εἰλίσσω, (εἰλέω, to roll) to roll up, Re. 6. 14.

Εἰμί, imperf. ἦν & ἦμην, f. ἔσομαι, imperat. ἰσθί, ἔστω & ἦτω, subj. ᾖ, inf. εἶναι, part. ὄν, a verb of existence, to be, to exist, Jno. 1. 1; 17. 5. Mat. 6. 30. Lu. 4. 25, et al. freq.; *εἶναι*, it is possible, proper, He. 9. 5; a simple copula to the subject and predicate, and therefore in itself affecting the force of the sentence only by its tense, mood, &c., Jno. 1. 1; 15. 1, et al. freq.; it also forms a frequent circumlocution with the participles of the present and perfect of other verbs, Mat. 19. 22 Mar. 2. 6, et al.

Εἰμι, to go, come, but generally with a future signification, v. r. Jno. 7. 34, 36.

Εἵνεκεν, equivalent to ἔνεκα, on account of, 2 Co. 7. 12, ter.

Εἶπα, Mat. 26. 25, et al., imperat. εἶπον or εἶπόν, v. r. Ac. 28. 26, see λέγω.

Εἶπερ, a strengthening of εἰ by the enclitic particle περ, if indeed, if it be so that, Ro. 8. 9. 1 Co. 15. 15; since indeed, since, 2 Thes. 1. 6. 1 Pe. 2. 3; although indeed, 1 Co. 8. 5.

Εἶπον, imperat. εἶπέ, subj. εἶπω, opt. εἴποιμι, inf. εἰπεῖν, part. εἰπών, see λέγω.

Εἶπως, (εἰ & πως) if by any means, if possibly, Ac. 27. 12, et al.

Εἰρηνεύω, f. εὔσω, to be at peace to cultivate peace, concord, or

mony, Mar. 9. 50. Ro. 12. 18, et al.: *from*

Εἰρήνη, ης, ἡ, peace, Lu. 14. 32. Ac. 12. 20, et al.; tranquillity, Lu. 11. 21. Jno. 16. 33. 1 Thes. 5. 3; concord, unity, love of peace, Mat. 10. 34. Lu. 12. 51, et al.; *meton.* the author of peace or concord, Ep. 2. 14; *fr. the Heb.* felicity, every kind of blessing and good, Lu. 1. 79; 2. 14, 29, et al.; *meton.* a salutation expressive of good wishes, a benediction, blessing, Mat. 10. 13, et al.: *whence*

Εἰρηνικός, ἡ, ὄν, pertaining to peace; peaceable, disposed to peace and concord, Ja. 3. 17; *fr. the Heb.* profitable, blissful, He. 12. 11.

Εἰρηνοποιέω, ὦ, f. ἦσω, (εἰρήνη & ποιέω) to make peace, restore concord, Col. 1. 20. L. G.

Εἰρηνοποιός, οὔ, ὅ, ἡ, a peacemaker, one who cultivates peace and concord, Mat. 5. 9.

Εἰς, into, Mat. 2. 11, et al.; to, as far as, to the extent of, Mat. 2. 23; 4. 24, et al.; until, Jno. 13. 1, et al.; against, Mat. 18. 15. Lu. 12. 10; before, in the presence of, Ac. 22. 30, et al.; in order to, for, with a view to, Mar. 1. 38, et al.; for the use or service of, Jno. 6. 9. Lu. 9. 13. 1 Co. 16. 1; in accordance with, Mat. 12. 41. Lu. 11. 32. 2 Ti. 2. 26; *also equivalent to ἐν*, Jno. 1. 18, et al.; *by, in forms of swearing*, Mat. 5. 35, et al.; *fr. the Heb.* εἶναι, γίνεσθαι εἰς—to become, result in, amount to, Mat. 19. 5. 1 Co. 4. 3, et al.; εἰς τί, why, wherefore, Mat. 26. 8.

Εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός, one, Mat. 10. 29, et al. freq.; only, unicus, Mar. 12. 6; one, united *so as to be, in a manner, one*, Mat. 19. 5, 6. Jno. 10. 30; one and the same, Lu. 12. 52. Ro. 3. 30, et al.; of one and the same standing or value, 1 Co. 3. 8; *equivalent to τις*, a certain one, Mat. 8. 19; 16. 14, et al.; a, an, Mat. 21. 19. Ja. 4. 13, et al.; εἰς ἕκαστος, each one, every one, Lu. 4. 40. Ac. 2. 3, et al.; εἰς ἄνδρα, one another, 1 Thes. 5. 11; εἰς—καὶ εἰς, the one—and the other, Mat. 20. 21, et al.; εἰς καθ' εἰς & δὲ καθ' εἰς, one by one, one after another, in succession, Mar. 14. 19. Jno. 8. 9, et al.; *fr. the Heb.*, as an ordinal, first, Mat. 28. 1, et al.

Εἰσάγω, f. ξω, (εἰς & ἄγω) to lead

or bring in, introduce, conduct or usher in or to a place or person, Lu. 2. 27; 14. 21; 22. 54, et al. (ᾶ)

Εἰσακούω, f. ούσομαι, (εἰς & ἀκούω) to hear or hearken to, i. e. obey, 1 Co. 14. 21; to listen to the prayers of any one, accept one's petition, Mat. 6. 7. Lu. 1. 13. Ac. 10. 31. He. 5. 7.

Εἰσδέχομαι, f. δέχομαι, (εἰς & δέχομαι) to admit; to receive into favour, receive kindly, accept with favour, 2 Co. 6. 17.

Εἰσείμι, (εἰς & εἶμι) imperf. εἰσῆναι, to go in, enter, Ac. 3. 3; 21. 18, 26. He. 9. 6.

Εἰσέρχομαι, f. ελεύσομαι, a. 2. εἰσέλθον, (εἰς & ἔρχομαι) to go or come in, enter, Mat. 7. 13; 8. 5, 8, et al.; *spc.* to enter by force, break in, Mar. 3. 27. Ac. 20. 29; *met. with εἰς κόσμον*, to begin to exist, come into existence, Ro. 5. 12. 2 Jno. 7; *or*, to make one's appearance on earth, He. 10. 5; to enter into or take possession of, Lu. 22. 3. Jno. 13. 27; to enter into, enjoy, partake of, Mat. 19. 23, 24, et al.; to enter into any one's labour, be his successor, Jno. 4. 38; to fall into, be placed in certain circumstances, Mat. 26. 41, et al.; to be put into, Mat. 15. 11. Ac. 11. 8; to present one's self before, Ac. 19. 30; *met.* to arise, spring up, Lu. 9. 46; *fr. the Heb.* εἰσέρχεσθαι καὶ ἐξέρχεσθαι, to go in and out, to live, discharge the ordinary functions of life, versari, Ac. 1. 21.

Εἰσκαλέω, ὦ, f. ἔσω, & mid. εἰσκαλέομαι, οὔμαι, (εἰς & καλέω) to call in; to invite in, Ac. 10. 23.

Εἵσδος, ου, ἡ, (εἰς & ὁδος) a place of entrance; the act of bringing in or introducing; admission, reception, 1 Thes. 1. 9. He. 10. 19. 2 Pe. 1. 11; a coming, approach, access, 1 Thes. 2. 1; entrance upon office, commencement of official duties, Ac. 13. 24.

Εἰσπηδάω, ὦ, f. ἦσω, (εἰς & πηδάω, to leap) to leap or spring in, rush in eagerly, Ac. 14. 14; 16. 29.

Εἰσπορεύομαι, f. εὔσομαι, (εἰς & πορεύομαι) to go or come in, enter, Mar. 1. 31; 5. 40, et al.; to come to visit, Ac. 28. 30; to be put in, Mat. 15. 17. Mar. 7. 15, 18, 19; to enter

vene, Mar. 4. 19; *fr. the Heb.* εισπορεύεσθαι καὶ ἐκπορεύεσθαι, equivalent to εισέρχεσθαι καὶ ἐξέρχεσθαι, above, Ac. 9. 28.

Εἰστρέχω, a. 2. εἰσέδραμον, (εἰς & τρέχω) to run in, Ac. 12. 14.

Εἰσφέρω, f. οἶσω, a. 1. ἡνεγκα, a. 2. ἡνεγκον, (εἰς & φέρω) to bring in, to, or into, Lu. 5. 18, 19. 1 Ti. 6. 7. He. 13. 11; to bring to the ears of any one, to announce, Ac. 17. 20; to lead into, Mat. 6. 13. Lu. 11. 4.

Εἶτα, adv. then, afterwards, thereupon, Mar. 4. 17, 28. Lu. 8. 12, et al.; in the next place, 1 Co. 12. 28; besides, He. 12. 9.

Εἶωθα, 2. p. from an old pr. ἔθω with a present signification, plup. εἰώθειν, part. εἰώθως, to be accustomed, to be usual, Mat. 27. 15, et al.

Ἐκ, before a consonant, ἐξ before a vowel, prep. from, out of, a place, Mat. 2. 15; 3. 17; of, from, out of, denoting origin or source, Mat. 1. 3; 21. 19; of, from some material, Mat. 3. 9. Ro. 9. 21; of, from, among, partially, Mat. 6. 27; 21. 31. Mar. 9. 17; from, denoting cause, Re. 8. 11; 17. 6; means or instrument, Mat. 12. 33, 37; by, through, denoting the author or efficient cause, Mat. 1. 18. Jno. 10. 32; of, denoting the distinguishing mark of a class, Ro. 2. 8. Gal. 3. 7, et al.; of time, after, 2 Co. 4. 6. Re. 17. 11; from, after, since, Mat. 19. 12. Lu. 8. 27; for, with, denoting a rate of payment, price, Mat. 20. 2; 27. 7; at, denoting position, Mat. 20. 21, 23; after passive verbs, by, of, from, marking the agent, Mat. 15. 5. Mar. 7. 11; forming with certain words a periphrasis for an adverb, Mat. 26. 42, 44. Mar. 6. 51. Lu. 23. 8; put after verbs of freeing, Ro. 7. 24. 2 Co. 1. 10; used partially after verbs of eating, drinking, &c. Jno. 6. 26. 1 Co. 9. 7.

Ἐκαστος, η, ον, each one, every one separately, Mat. 16. 27. Lu. 13. 15, et al.: whence

Ἐκάστοτε, adv. always, 2 Pe. 1. 15.

Ἐκατόν, οί, αἱ, τά, one hundred, Mat. 13. 8. Mar. 4. 8, et al.

Ἐκατονταετής, εός, ό, ή, (ἐκατόν & ετος) a hundred years old, Ro. 4. 19.

Ἐκατονταπλασίον, ονος, ό, ή, a

hundredfold, centuple, Mat. 19. 29, et al.

Ἐκατοντάρχης, ου, ό, and

Ἐκατονταρχος, ου, ό, (ἐκατόν & αρχος) commander of 100 men, a centurion, Mat. 8. 5, 8, 13. Lu. 7. 2, 6, et al.

Ἐκβάλλω, f. βαλῶ, a. 2. ἐξέβαλον, (ἐκ & βάλλω) to cast out, eject by force, Mat. 15. 17. Ac. 27. 38; to expel, force away, Lu. 4. 29. Ac. 7. 58; to refuse, Jno. 6. 37; to extract, Mat. 7. 4; to reject with contempt, despise, condemn, Lu. 6. 22; ἐν Ν. Τ., to send forth, send out, Mat. 9. 38. Lu. 10. 2; to send away, dismiss, Mat. 9. 25. Mar. 1. 12; μετ. to spread abroad, Mat. 12. 20; to bring out, produce, Mat. 12. 35; 13. 52, et al.

Ἐκβάσις, εως, ή, (ἐκβαίνω) way out, egress; hence, result, issue, He. 13. 7; means of clearance or successful endurance, 1 Co. 10. 13.

Ἐκβολή, ης, ή, (ἐκβάλλω) a casting out; especially, a throwing overboard of a cargo, Ac. 27. 18.

Ἐγαμίζω, f. ἰσω, (ἐκ & γαμίζω) to give in marriage, Mat. 22. 30; 24. 38. Lu. 17. 27. v. r. 1 Co. 7. 38. L. G.

Ἐγαμίσκω, (ἐκ & γαμίσκω) i. q. ἐγαμίζω, Lu. 20. 34, 35. L. G.

Ἐκγονος, ου, ό, ή, (ἐκγίνομαι, to be born) born of, descended from; ἔκγονα, descendants, grandchildren, 1 Ti. 5. 4.

Ἐκδανανῶ, ῶ, f. ἦσω, (ἐκ & δανανῶ) to expend, consume, exhaust, 2 Co. 12. 15. L. G.

Ἐκδέχομαι, f. ξομαι, (ἐκ & δέχομαι) pr. to receive from another; to expect, look for, Ac. 17. 16, et al.; to wait for, to wait, 1 Co. 11. 33. 1 Pe. 3. 20, et al.

Ἐκδηλος, ου, ό, ή, (ἐκ & δηλος) clearly manifest, evident, 2 Ti. 3. 9.

Ἐκδημέω, ῶ, f. ἦσω, (ἐκ & δημος) pr. to be absent from home, go abroad, travel; hence, to be absent from any place or person, 2 Co. 5. 6, 8, 9.

Ἐκδίδωμι, f. ἐκδώσω, a. 2. mid. ἐξεδόμην, (ἐκ & δίδωμι) to give out, to give up; to put out at interest; ἐν Ν. Τ., to let out to tenants, Mat. 21. 33, 41, et al.



**Εκδιηγέομαι, οὔμαι, f. ἥσομαι, (ἐκ & διηγέομαι)** to narrate fully, detail, Ac. 13. 14; 15. 3. L. G.

**Εκδικέω, ὦ, f. ἥσω, (ἐκ & δίκη)** *pr.* to execute right and justice; to punish, 2 Co. 10. 6; in *N. T.*, to right, avenge a person, Lu. 18. 3, 5, et al.: (L. G.) *whence*

**Εκδίκησις, εως, ἡ, satisfaction;** vengeance, punishment, retributive justice, Lu. 21. 22. Ro. 12. 19, et al.; ἐκδικήσιν ποιεῖν, to vindicate, avenge, Lu. 18. 7, 8, et al.; δίδόναι ἐκδ. to inflict vengeance, 2 Thes. 1. 8.

**Εκδικός, ου, ὁ, ἡ, maintaining** right; an avenger, one who inflicts punishment, Ro. 12. 4. 1 Thes. 4. 6.

**Εκδιώκω, f. ὥξω, (ἐκ & διώκω)** *pr.* to chase away, drive out; in *N. T.*, to persecute, vex, harass, Lu. 11. 49. 1 Thes. 2. 15.

**Εκδοτός, ου, ὁ, ἡ, (ἐκδίδωμι)** delivered up, Ac. 2. 23.

**Εκδοχή, ἡς, ἡ, (ἐκδέχομαι)** in *N. T.*, a looking for, expectation, He. 10. 27.

**Εκδύω, v. δύνω, f. ὕσω, (ἐκ & δύνω)** *pr.* to go out from; to take off, strip, unclothe, Mat. 27. 31; 27. 28, et al.; *mid.* to lay aside, to put off, 2 Co. 5. 4. (ὕω, ὕνω, ὕσω)

**Εκεῖ, adv.** there, in that place, Mat. 2. 13, 15, et al.; thither, Mat. 2. 22; 17. 20, et al.: *whence*

**Εκεῖθεν, adv.** from there, thence, Mat. 4. 21; 5. 26, et al.

**Εκεῖνος, η, ο, (ἐκεῖ)** a demonstrative pronoun, used with reference to a thing previously mentioned or implied, or already familiar; that, this, he, &c., Mat. 17. 27; 10. 14. 2 Tl. 4. 8, et al.; in contrast with others, referring to the former of two things previously mentioned, Lu. 18. 14, et al.

**Εκείσε, adv.** thither, there, Ac. 21. 3; 22. 5.

**Εκζητέω, ὦ, f. ἥσω, (ἐκ & ζητέω)** to seek out, investigate diligently, scrutinise, 1 Pe. 1. 10; to ask for, beseech earnestly, He. 12. 17; to seek diligently or earnestly after, Ac. 15. 17. Ro. 3. 11. He. 11. 6; *fr. the Heb.* to require, exact, demand, Lu. 11. 50, 51. L. G.

**Εκθαμβέομαι, οὔμαι, to be amazed,**

astonished, awe-struck, Mar. 9. 15; 14. 23; 16. 5, 6: *from*

**Εκθαμβός, ου, ὁ, ἡ, (ἐκ & θάμβος)** amazed, awe-struck, Ac. 3. 11. L. G.

**Εκθετός, ου, ὁ, ἡ, τό, ον, (ἐκτίθμι)** exposed, cast out, abandoned, Ac. 7. 19.

**Εκκαθαίρω, f. αρῶ, a. 1. ηρα, & later, ἀρα, (ἐκ & καθαίρω)** to cleanse thoroughly, purify, 2 Tl. 2. 21; to purge out, eliminate, 1 Co. 5. 7.

**Εκκαίομαι, a. 1. pass. ἐξεκαύθην, (ἐκαίω, to kindle up, ἐκ & καίω)** to blaze out; to be inflamed, Ro. 1. 27.

**Εκκαέω, ὦ, f. ἥσω, (ἐκ & κακός)** to lose spirits, to be faint-hearted, despond, Ep. 3. 13; to faint, to flag, be remiss, indolent, slothful, Lu. 18. 1. Gal. 6. 9. 2 Co. 4. 1, 16. 2 Thes. 3. 13. L. G.

**Εκκεντέω, ὦ, f. ἥσω, (ἐκ & κεντέω)** to stab, pierce deeply, transfix, Jno. 19. 37. Re. 1. 7. L. G.

**Εκκλάω, f. ἀσσω, a. 1. pass. ἐξεκλάσθην, (ἐκ & κλάω)** to break off, Ro. 11. 17, 19, 20.

**Εκκλείω, f. εἰσω, (ἐκ & κλείω)** to shut out, exclude; to shut off, separate, insulate, Gal. 4. 17; to leave no place for, eliminate, Ro. 3. 27.

**Εκκλησία, ας, ἡ, (ἐκκαλέω, to summon forth)** a popular assembly, Ac. 19. 32, 39, 41; in *N. T.*, the congregation of the children of Israel, Ac. 7. 38; transferred to the Christian body; of which the congregation of Israel was a figure, the church, 1 Co. 12. 28. Col. 1. 18; et al.; a local portion of the church, a local church, Ro. 16. 1, et al.; a Christian congregation, 1 Co. 14. 4, et al.

**Εκκλίνω, f. ἰνῶ, (ἐκ & κλίνω)** to deflect, deviate, Ro. 3. 12; to decline or turn away from, avoid, Ro. 16. 17. 1 Pe. 3. 11.

**Εκκολυμβάω, ὦ, f. ἥσω, (ἐκ & κολυμβάω)** to swim out to land, Ac. 27. 42.

**Εκκομίζω, f. ἰσω, (ἐκ & κομίζω)** to carry, bring out; especially, to carry out a corpse for burial, Lu. 7. 12.

**Εκκόπτω, f. ψω, (ἐκ & κόπτω)** to cut out; to cut off, Mat. 3. 10; 5. 30, et al.; *met.* to cut off occasion, re-

move, prevent, 2 Co. 11. 12; to render ineffectual, 1 Pe. 3. 7.

**Εκκρέμαμαι**, (ἐκ & κρέμαμαι) to hang upon a speaker, fondly listen to, be earnestly attentive, Lu. 19. 48.

**Ἐκκαλέω**, ὦ, f. ἦσω, (ἐκ & λαλέω) to speak out; to tell, utter, divulge, Ac. 23. 22.

**Ἐκλάμπω**, f. ψω, (ἐκ & λάμπω) to shine out or forth, be resplendent, Mat. 13. 43.

**Ἐκλανθάνω**, (ἐκ & λανθάνω) to make to forget quite; *mid.* ἐκλανθάνομαι, p. ἐκλήσθαι, to forget entirely, He. 12. 5.

**Ἐκλέγω**, f. ξω, to pick out; *in N. T.*, *mid.* ἐκλέγομαι, a. 1. ἐξελέγμην, to choose, select, Lu. 6. 13; 10. 42, et al.; *in N. T.*, to choose out as the recipients of special favour and privilege, Ac. 13. 17. 1 Co. 1. 27, et al.

**Ἐκλείπω**, f. ψω, (ἐκ & λείπω) *intrans.*, to fall, Lu. 22. 32; to come to an end, He. 1. 12; to be defunct, die, Lu. 16. 9.

**Ἐκλεκτός**, ἡ, ὁ, (ἐκλέγομαι) chosen out, selected; *in N. T.*, chosen as a recipient of special privilege, elect, Col. 3. 12, et al.; specially beloved, Lu. 23. 35; possessed of prime excellence, exalted, 1 Ti. 5. 21; choice, precious, 1 Pe. 2. 4, 6.

**Ἐκλογή**, ἡς, ἡ, (same) the act of choosing out, election; *in N. T.*, election to privilege by divine grace, Ro. 11. 5, et al.; ἡ ἐκλογή, the aggregate of those who are chosen, the elect, Ro. 11. 7; ἐκλογὴς, *equiv.* to ἐκλεκτὸν, *by Hebraism*, Ac. 9. 15.

**Ἐκλύομαι**, (ἐκλύω, to loosen, debilitate, ἐκ & λύω) to be weary, exhausted, faint, Mat. 9. 36; 16. 32. Mar. 8. 3. Gal. 6. 9; to faint, despond, He. 12. 3, 5.

**Ἐκμάσσω**, f. ξω, (ἐκ & μάσσω) to wipe off; to wipe dry, Lu. 7. 38, 44. Jno. 11. 2; 12. 3; 13. 5.

**Ἐμκυκτριζώ**, f. ἴσω, (ἐκ & μκυκτριζώ, fr. μκυκτῆρ, the nose) to mock, deride, scoff at, Lu. 16. 14; 23. 35.

**Ἐκνέω**, f. ἐκνεύσομαι, a. 1. ἐξένευσσα, *pr.* to swim out, to escape by swimming; hence, generally, to escape, get clear of a place; Jno. 5. 13; *though* ἐκνεύσας, *in this place*,

*may be referred* to ἐκνεύω, to deviate, withdraw.

**Ἐκνήφω**, f. ψω, (ἐκ & νήφω) *pr.* to awake sober after intoxication; *met.* to shake off mental bewilderment, to return to a right mode of thinking, feeling, acting, &c. 1 Co. 15. 34.

**Ἐκούσιος**, α, ον, & ου, ὁ, ἡ, (ἐκόν) voluntary, spontaneous, Phil. 14. *whence*

**Ἐκουσίως**, *adv.* voluntarily, spontaneously, He. 10. 26. 1 Pe. 5. 2.

**Ἐκπᾶλαι**, *adv.* (ἐκ & πάλαι) of old, long since, 2 Pe. 2. 3; 3. 5. L. G.

**Ἐκπειράζω**, f. ἄσω, (ἐκ & πειράζω) to tempt, put to the proof, Mat. 4. 7. Lu. 4. 12. 1 Co. 10. 9; to try, sound, Lu. 10. 25. L. G.

**Ἐκπέμπω**, f. ψω, (ἐκ & πέμπω) to send out, or away, Ac. 13. 4; 17. 10.

**Ἐκπερισσῶς**, *adv.* (strengthened fr. περισσῶς) exceedingly, vehemently, v. r. Mar. 14. 31.

**Ἐκπετάννυμι**, f. ἄσω (ἐκ & πετάννυμι) to stretch forth, expand, extend, Ro. 10. 21. (α)

**Ἐκπηδάω**, ὦ, f. ἦσω, (ἐκ & πηδάω, to leap, spring) to leap forth, rush out, v. r. Ac. 14. 14.

**Ἐκπίπτω**, f. πεσοῦμαι, p. πέπτωκα, a. 1. ἐξέπεσα, a. 2. ἐξέπεσον, to fall off or from, Mar. 18. 25. Ac. 12. 7; 27. 32, et al.; *met.* to fall from, forfeit, lose, Gal. 5. 4. 2 Pe. 3. 17. He. 2. 5; to be cast ashore, Ac. 27. 17, 26, 29; to fall to the ground, be fruitless, ineffectual, Ro. 9. 6; to cease, come to an end, 1 Co. 13. 8.

**Ἐκπλέω**, f. εὐσομαι, a. 1. ἐξέπλευσα, (ἐκ & πλέω) to sail out or from a place, Ac. 15. 39; 18. 18; 20. 6.

**Ἐκπληρόω**, ὦ, f. ὥσω, (ἐκ & πληρόω) to fill out, complete, fill up; *met.* to fulfil, perform, accomplish, Ac. 13. 32; *whence*

**Ἐκπλήρωσις**, εως, ἡ, *pr.* a filling up, completion; hence, a fulfilling, accomplishment, Ac. 21. 26. L. G.

**Ἐκπλήσσω**, v. ττω, f. ξω, a. 2. pass. ἐπεπλήην, (ἐκ & πλήσσω) *pr.* to strike out of; hence, to strike out of one's wits, to astound, amaze; *pass.* Mat. 7. 28; 13. 54, et al.

Εκπνέω, ὦ, f. εὔσω & εὔσομαι, (ἐκ & πνέω) to breathe out; to expire, die, Mar. 15. 27, 39. Lu. 23. 46.

Εκπορεύομαι, f. εὔσομαι, (ἐκ & πορεύομαι) to go from or out of a place, depart from, Mar. 11. 19; 13. 1, et al.; to be voided, Mar. 7. 19; to be cast out, Mat. 17. 21; to proceed from, be spoken, Mat. 4. 4; 15. 11, et al.; to burst forth, Re. 4. 5; to be spread abroad, Lu. 4. 37; to flow out, Re. 22. 1; fr. the Heb. *ek-por*. καὶ εἰσπορ. see εἰσέρχομαι, Ac. 9. 28.

Εκπορεύω, f. εὔσω, (ἐκ & πορεύω) to be given to fornication, Jude 7. L. G.

Εκπτύω, f. ὕσω & ὕσομαι (ἐκ & πτύω) to spit out; *met.* to reject, Gal. 4. 14. (ὕ)

Εκρίζω, ὦ, f. ὠσω, (ἐκ & ρίζω) to root up, eradicate, Mat. 13. 29; 15. 13. Lu. 17. 6. Jude 12. L. G.

Ἐκστάσις, εως, ἡ, (ἐξίστημι) *pr.* a displacement; *hence*, a displacement of the mind from its ordinary state and self-possession; amazement, astonishment, Mar. 5. 42; excess of fear; fear, terror, Mar. 16. 8. Lu. 5. 26. Ac. 3. 10; in *N. T.*, an ecstasy, a trance, Ac. 10. 10; 11. 5; 22. 17.

Εκστρέφω, f. ψω, p. pass. ἐξέστραμμαι, (ἐκ & στρέφω) *pr.* to turn out of, to turn inside out; *hence*, to change entirely; in *N. T.*, *pass.* to be perverted, Tit. 3. 11.

Εκταράσσω, f. ξω, (ἐκ & ταράσσω) to disturb, disquiet, throw into confusion, Ac. 16. 20.

Ἐκτείνω, f. τενῶ, (ἐκ & τείνω) to stretch out, Mat. 8. 3; 12. 13, et al.; to lay hands on any one, Lu. 22. 53; to exert power and energy, Ac. 4. 30; to cast out, let down an anchor, Ac. 27. 30.

Εκτελέω, ὦ, f. ἐσω, (ἐκ & τελέω) to bring quite to an end, to finish, complete, Lu. 14. 29, 30.

Ἐκτένεια, ας, ἡ, (ἐκτενής) *pr.* extension; in *N. T.*, intenseness, intentness; ἐν ἐκτενείᾳ, intently, assiduously, Ac. 26. 7. L. G.

Ἐκτενέστερον, *adv.* very earnestly, Lu. 22. 44: *pr. neut. comp. of*

Ἐκτενής, εός, ὁ, ἡ, τό, -ές, (ἐκτείνω) *pr.* extended; *met.* intense, earnest, fervent, Ac. 12. 5. 1 Pe. 4. 8: *whence*

Ἐκτενῶς, *adv.* intensely, fervently, earnestly, 1 Pe. 1. 22.

Ἐκτίθηναι, f. ἐκθήσω, (ἐκ & τίθηναι) *pr.* to place outside, put forth; to expose an infant, Ac. 7. 21; *met.* to set forth, declare, explain, Ac. 11. 4; 18. 26; 28. 23.

Ἐκτινάσσω, f. ξω, (ἐκ & τινάσσω, to shake) to shake out, shake off, Mat. 10. 14. Mar. 6. 11, et al.

Ἐκτός, η, ον, (ἐξ) sixth, Mat. 20. 5; 27. 45, et al.

Ἐκτός, *adv.* (ἐκ) without, on the outside; τὸ ἐκτός, the exterior, outside, Mat. 23. 26; *met.* besides, Ac. 26. 22. 1 Co. 15. 27; ἐκτός εἰ μὴ, unless, except, 1 Co. 14. 5, et al.

Ἐκτρέπω, f. ψω, a. 2. pass. ἐξέτραπην, (ἐκ & τρέπω) to turn out or aside, He. 12. 13; *mid.* to turn away or aside, swerve, 1 Ti. 1. 6; 5. 15. 2 Ti. 4. 4; to turn from, avoid, 1 Ti. 6. 20.

Ἐκτρέφω, f. ἐκθρέψω, (ἐκ & τρέφω) to nourish, promote health and strength, Ep. 5. 29; to bring up, educate, Ep. 6. 4.

Ἐκτρώμα, ατος, τό, (ἐκτιτρώσκω, to cause abortion) an abortion, foetus prematurely born, 1 Co. 15. 8.

Ἐκφέρω, f. ἐξοίσω, a. 1. ἐξήνεγκα, a. 2. ἐξήνεγκον, (ἐκ & φέρω) to bring forth, carry out, Lu. 15. 22. Ac. 5. 15. 1 Ti. 6. 7; to carry out for burial, Ac. 5. 6, 9, 10; to produce, yield, He. 6. 8.

Ἐκφεύγω, f. ξομαι, a. 2. ἐξέφυγον, p. ἐκπέφυγα, (ἐκ & φεύγω) *intrans.* to flee out, to make an escape, Ac. 16. 27; 19. 16; *trans.* to escape, avoid, Lu. 21. 36. Ro. 2. 3, et al.

Ἐκφοβέω, ὦ, f. ἦσω, (ἐκ & φοβέω) to terrify, 2 Co. 10. 9.

Ἐκφοβος, ου, ὁ, ἡ, (ἐκ & φόβος) affrighted, Mar. 9. 6. He. 12. 21.

Ἐκφύω, f. ὕσω, (ἐκ & φύω) to generate; to put forth, shoot, Mat. 24. 32. Mar. 13. 28. (ὕ, ὕσ—)

Ἐκχέω, f. ἐκχέω, or ἐκχέω, a. 1. ἐξέχεα, p. ἐκκέχυκα, *pass.* p. ἐκκέχυμαι,

a. 1. ἐκχύνειν, to pour out, Re. 16. 1, 2, 3, et al.; to shed blood, Mat. 26. 28. Mar. 14. 24, et al.; *pass.* to gush out, Ac. 1. 18; to spill, scatter, Mat. 9. 17. Jno. 2. 15; *met.* to give largely, bestow liberally, Ac. 2. 17, 18, 33; 10. 45, et al.; *pass.* to rush headlong into any thing, be abandoned to, Jude 11.

Ἐκχύνω, a later form equivalent to ἐκχέω. Mat. 23. 35, et al.

Ἐκχωρέω, ὦ, f. ἦσω, (ἐκ & χωρέω) to go out, depart from, flee, Lu. 21. 21.

Ἐκψύχω, f. ξω, to expire, give up the ghost, Ac. 5. 5, 10; 12. 23. (ὕ)

Ἐκών, οὔσα, ὄν, willing, voluntary, Ro. 8. 20. 1 Co. 9. 17.

Ἐλαία, ας, ἡ, an olive tree, Mat. 21. 1; 24. 3, et al.; an olive, fruit of the olive tree, Ja. 3. 12: whence

Ἐλαιον, ου, τό, olive oil, oil, Mat. 25. 3, 4, 8. Mar. 6. 13, et al.

Ἐλαιών, ὠνος, ὁ, an olive garden; in N. T., the mount Olivet, Ac. 1. 12.

Ἐλάσσων, v. ττων, ονος, ὁ, ἡ, τό, -ον, (comp. of the old word ἐλαχύς) less; less in age, younger, Ro. 9. 12; less in dignity, inferior, He. 7. 7; less in quality, inferior, worse, Jno. 2. 10: whence

Ἐλαττον, ἀδν. (pr. neut. of preced.) less, 1 Ti. 5. 9.

Ἐλαττονέω, ὦ, f. ἦσω, a. 1. ἡλαττόνησα, trans. to make less; intrans. to be less, inferior; to have too little, want, lack, 2 Co. 8. 15. L. G.

Ἐλαττώω, ὦ, f. ὥσω, p. pass. ἡλάττωμαι, to make less or inferior, He. 2. 7; *pass.* to be made less or inferior, He. 2. 9; to decline in importance, Jno. 3. 30.

Ἐλαύνω, f. ἐλάσω, p. ἐήλακα, to drive, urge forward, spur on, Lu. 8. 29. Ja. 3. 4. 2 Pe. 2. 17; to impel a vessel by oars, to row, Mar. 6. 48. Jno. 6. 19.

Ἐλαφρία, ας, ἡ, lightness in weight; hence, lightness of mind, thoughtlessness, levity, 2 Co. 1. 17: (L. G.) from

Ἐλαφρός, ἄ, ὄν, light, not heavy, Mat. 11. 30. 2 Co. 4. 17.

Ἐλάχιστος, η, ον, (sup. of μικρός, fr. ἐλαχύς) smallest, least, Mat. 2. 6; 5. 19, et al.

Ἐλαχιστότερος, α, ον, (comp. of preced.) far less, far inferior, Ep. 3. 8. L. G.

Ἐλεγμός, οὔ, ὁ, v. r. 2 Ti. 3. 16, a later equivalent to ἐλεγχος.

Ἐλεγξίς, εως, ἡ, (a later form for ἐλεγχος) reproof, confutation, 2 Pe. 2. 16.

Ἐλεγχος, ου, ὁ, (ἐλέγχω) pr. a trial in order to proof, a proof; *meton.* a certain persuasion, He. 11. 1; reproof, refutation, 2 Ti. 3. 16: from

Ἐλέγχω, f. ξω, a. 1. ἡλεγξα, a. 1. *pass.* ἡλέγχην, to convict, Jno. 8. 9, 46; to refute, confute, 1 Co. 14. 24. Tit. 1. 9; to detect, lay bare, expose, Jno. 3. 20. Ep. 5. 11, 13; to put to shame; to reprove, reprehend, rebuke, Mat. 18. 15. Lu. 3. 19. 1 Ti. 5. 20; to discipline, correct by chastisement, chastise, He. 12. 5. Re. 3. 19.

Ἐλεεινός, ἡ, ὄν, (ἐλεος) pitiable, wretched, miserable, 1 Co. 15. 19. Re. 3. 17.

Ἐλεέω, ὦ, f. ἦσω, a. 1. ἡλέησα, p. *pass.* ἡλέημαι, a. 1. *pass.* ἡλέηθην, (fr. same) to pity, commiserate, have compassion on; *pass.* to receive pity, experience compassion, Mat. 5. 7; 9. 27; 15. 22, et al.; to be gracious to any one, show gracious favour and saving mercy towards; *pass.* to be an object of gracious favour and saving mercy, Ro. 9. 15, 16, 18; 11. 30, 31, 32, et al.; *spc.* to obtain pardon and forgiveness, 1 Ti. 1. 13, 16.

Ἐλεημοσύνη, ης, ἡ, pity, compassion; in N. T., alms, almsgiving, Mat. 6. 2, 3, 4. Lu. 11. 41, et al.: from

Ἐλεήμων, ονος, ὁ, ἡ, (ἐλεέω) merciful, pitiful, compassionate, Mat. 5. 7. He. 2. 17.

Ἐλεος, ου, ὁ, & in N. T. εἶνος, τό, pity, mercy, compassion, Mat. 9. 13; 12. 7. Lu. 1. 50, 78, et al.; *meton.* benefit which results from compassion, kindness, mercies, blessings, Lu. 1. 54, 58, 72; 10. 37. Ro. 9. 23, et al.

Ἐλευθερία, ας, ἡ, liberty, freedom, 1 Co. 10. 29. Gal. 2. 4, et al.: from

Ἐλεύθερος, α, ον, free, in a state of freedom as opposed to slavery, 1 Co. 12. 13. Gal. 3. 28, et al.; free, exempt. Mat. 17. 26. 1 Co. 7. 39, et al.

- stricted, unfettered, 1 Co. 9. 1; free from the dominion of sin, &c. Jno. 8. 36. Ro. 6. 20; free in the possession of Gospel privileges, 1 Pe. 2. 16: whence
- Ἐλευθερώω, ὦ, f. ὠσω, to free, set free, Jno. 32. 36. Ro. 6. 18, 22, et al.
- Ἐλευσις, εως, ἡ, (obs. ἐλεύθω) a coming, advent, Ac. 7. 52. L. G.
- Ἐλεφάντινος, η, ος, (ἐλέφας, ivory) ivory, made of ivory, Re. 18. 12.
- Ἐλίσσω, f. ξω, to roll, fold up, as garments, He. 1. 12.
- Ἔλκος, εος, τό, pr. a wound; hence, an ulcer, sore, Lu. 16. 21. Re. 16. 2, 11: whence
- Ἐλκών, ὦ, f. ὠσω, to ulcerate, ex-ulcerate; pass. to be afflicted with ulcers, Lu. 16. 20.
- Ἐλκω, & L. G. ἔλκω, imp. εἶλκον, f. ὠσω, a. 1. εἰλκύσα, to draw, drag, Jno. 21. 6, 11. Ac. 16. 19; 21. 30. Ja. 2. 6; to draw a sword, unsheath, Jno. 18. 10; met. to draw mentally and morally, Jno. 6. 44; 12. 32.
- Ἑλλάς, ἀδος, ἡ, Hellas, Greece; in N. T., the southern portion of Greece as distinguished from Macedonia, Ac. 20. 2.
- Ἑλλην, ηνος, ὁ, a Greek, Ac. 18. 17. Ro. 1. 14; one not a Jew, a gentile, Ac. 14. 1; 16. 1, 3, et al.
- Ἑλληνικός, ἡ, ὄν, Greek, Grecian, Lu. 23. 28. Re. 9. 11.
- Ἑλληνίς, ἰδος, ἡ, a female Greek, Mar. 7. 26. Ac. 17. 12.
- Ἑλληνιστής, οῦ, ὁ, (ἐλληνίζω, to imitate the Greeks) pr. one who uses the language and follows the customs of the Greeks; in N. T., a Jew by blood but a native of a Greek-speaking country, Ac. 6. 1; 9. 29.
- Ἑλληνιστί, ἀδν., in the Greek language, Jno. 19. 20. Ac. 21. 37.
- Ἑλλογέω, ὦ, f. ἥσω, (ἐν & λόγος) to enter in an account, to put to one's account, Phil. 18; in N. T., to impute, Ro. 5. 13.
- Ἐλπίζω, f. ἴσω, At. ἰῶ, p. ἡλπικα, a. 1. ἡλπισα, to hope, expect, Lu. 28. 8; 24. 21, et al.; to repose hope and confidence in, trust, confide, Mat. 12. 21. Jno. 5. 45, et al.: from
- Ἐλπίς, ἰδος, ἡ, pr. expectation; hope, Ac. 24. 15. Ro. 5. 4, et al.; me-  
-ton. the object of hope, thing hoped for, Ro. 8. 24. Gal. 5. 5, et al.; the author or source of hope, Col. 1. 27. 1 Ti. 1. 1, et al.; trust, confidence, 1 Pe. 1. 21; ἐν ἁπλῇ, in security, with a guarantee, Ac. 2. 26. Ro. 8. 20.
- Ἐλωί, (Aram. ܐܠܘܝܢ) my God, Mar. 15. 34.
- Ἐμαυτοῖ, ἡς, οὔ, reflexive pron. (ἐμοῦ & αὐτοῦ) myself, mei ipsius, Lu. 7. 7. Jno. 5. 31, et al.
- Ἐμβαίνω, f. ἐμβήσομαι, a. 2. ἐνέ-  
-βην, (ἐν & βαίνο) to step in; to go on board a ship, embark, Mat. 8. 23; 9. 1; 13. 2, et al.
- Ἐμβάλλω, f. βαλῶ, a. 2. ἐνέβαλον, (ἐν & βάλλω) to cast into, Lu. 12. 5.
- Ἐμβάπτω, f. ψω, (ἐν & βάπτω) to dip in, Mat. 26. 23. Jno. 13. 26; mid. ἐμβάπτομαι, to dip for food in a dish, Mar. 14. 20.
- Ἐμβатеύω, f. εὔσω, (ἐν & βαίνο) pr. to step into or upon; met. to search into, investigate; to pry into intrusively, Col. 2. 18.
- Ἐμβιβάζω, f. ἀσω, (ἐν & βιβάζω) to cause to step into or upon; to set in or upon; especially, to put on board, Ac. 27. 6.
- Ἐμβλέπω, f. ψω, (ἐν & βλέπω) to look attentively, gaze earnestly, at an object, followed by eis, Mar. 6. 26. Ac. 1. 11; to direct a glance, to look searchingly or significantly, at a person, followed by the dat., Mar. 10. 21; 14. 67. Lu. 22. 61, et al.; absol. to see clearly, Mar. 8. 25. Ac. 22. 11.
- Ἐμβριμάομαι, ὦμαι, f. ἥσομαι, (ἐν & βριμάομαι, to snort) to be greatly fretted or agitated, Jno. 11. 33; to charge or forbid sternly or vehemently, Mat. 9. 30. Mar. 1. 43; to express indignation, to censure, Mar. 14. 5.
- Ἐμέω, ὦ, f. ἔσω, to vomit, Re. 3. 16.
- Ἐμμαινομαι, f. ἀνοῦμαι, (ἐν & μαι-  
-νομαι) to be mad against, be furious towards, Ac. 26. 11. L. G.
- Ἐμμένω, f. ενῶ, (ἐν & μένω) pr. to remain in a place; met. to abide by, to continue firm in, persevere in, Ac. 14. 22. Gal. 3. 10. He. 8. 9.
- Ἐμός, ἡ, ὄν, possessive adj. of the

*first pers.*, my, mine, Jno. 7. 16; 8. 37, et al.

**Εμπαυμονή**, ἡς, ἡ, (ἐμπαίζω) mocking, scoffing, derision, v. r. 2 Pe. 3. 3. N. T.

**Εμπαυμός**, οὗ, ὁ, mocking, scoffing, scorn, He. 11. 36: (L. G.) *from* **Εμπαίζω**, f. αἰζω, (ἐν & παίζω) to play upon, deride, mock, treat with scorn and contumely, Mat. 20. 19; 27. 29, et al.; *by impl.* to illude, delude, deceive, Mat. 2. 16: *whence*

**Εμπαίκτης**, ου, ὁ, a mocker, derider, scoffer, 2 Pe. 3. 3. Jude 18. L. G.

**Εμπεριπατέω**, ὦ, f. ἦσω, (ἐν & περιπατέω) *pr.* to walk about in a place; *met.* in N. T., to live among, be conversant with, 2 Co. 6. 16.

**Εμπλήρημι**, & **ἐμπιπλάω**, ὦ, f. ἐμπλήσω, a. 1. pass. ἐνεπλήσθην, (ἐν & πῖμπλημι) to fill, Ac. 14. 17; *pass.* to be satisfied, satiated, full, Lu. 1. 53; 6. 25. Jno. 6. 12; *met.* to have full enjoyment of, Ro. 15. 24.

**Εμπιπρημι**, f. πρήσω, to set on fire, to burn, Mat. 22. 7.

**Εμπήτω**, f. πεσοῦμαι, a. 2. ἐνέπεσον, (ἐν & πίπτω) to fall into, Mat. 12. 11. Lu. 14. 5; to encounter, Lu. 10. 36; to be involved in, 1 Ti. 3. 6, 7; 6. 9; *eis* χείρας, to fall under the chastisement of, He. 10. 31.

**Εμπλέκω**, f. ἔω, (ἐν & πλέκω) *pr.* to intertwine; *met.* to implicate, entangle, involve; *pass.* to be implicated, involved, or to entangle one's self in, 2 Ti. 2. 4. 2 Pe. 2. 20.

**Εμπλοκή**, ἡς, ἡ, (ἐμπλέκω) braiding or plaiting of hair, 1 Pe. 3. 3. L. G.

**Εμπνέω**, f. εὔσω, (ἐν & πνέω) to breathe into or upon; to respire, breathe; *met.* to breathe of, be animated with the spirit of, Ac. 9. 1.

**Εμπορεύομαι**, f. εὔσομαι, (ἐν & πορεύομαι) to travel; to travel for business' sake; to trade, traffic, Ja. 4. 13; *by impl.* to make a gain of, deceive for one's own advantage, 2 Pe. 2. 3: *whence*

**Εμπορία**, ας, ἡ, traffic, trade, Mat. 22. 5.

**Εμπορίον**, a mart, market-place, emporium; *meton.* traffic, Jno. 2. 16.

**Εμπορος**, ου, ὁ, *pr.* a passenger by sea; a traveller; one who travels about for traffic, a merchant, Mat. 13. 45. Re. 18. 3, 11, 15, 23.

**Εμπροσθεν**, *adv.*, used also as a *prep.*, before, in front of, Lu. 19. 4. Phil. 3. 14; before, in the presence of, in the face of, Mat. 5. 24; 23. 14; before, previous to, Jno. 1. 15, 27, 30; *fr. the Heb.* in the sight or estimation of, Mat. 11. 26; 18. 14, et al.

**Εμπτύω**, f. ὕσω, (ἐν & πτύω) to spit upon, Mat. 26. 67; 27. 30, et al.; (ὕω, ὕσω) L. G.

**Εμφάνης**, εὖος, οὖς, ὁ, ἡ, τό, -ές, (ἐν & φαίνω) apparent, conspicuous, obvious to the sight, Ac. 10. 40; *met.* manifest, known, comprehended, Ro. 10. 20: *whence*

**Εμφανίζω**, f. ἰσώ, a. 1. ἐνεφάνισα, to cause to appear clearly; to communicate, report, Ac. 23. 15, 22; to lay an information, Ac. 24. 1; 25. 2, 15; to manifest, intimate plainly, He. 11. 14; to reveal, make known, Jno. 14. 21, 22; *pass.* to appear, be visible, Mat. 27. 53; to present one's self, He. 9. 24.

**Εμφόβος**, ου, ὁ, ἡ, (ἐν & φόβος) terrible; *in N. T.*, terrified, affrighted, Lu. 24. 5, 37. Ac. 10. 4; 22. 9, et al.

**Εμφύσσω**, ὦ, f. ἦσω, (ἐν & φυσσω, to breathe) to blow or breathe into, inflate; *in N. T.*, to breathe upon, Jno. 20. 22.

**Εμφύτος**, ου, ὁ, ἡ, (ἐν & φύω) implanted, ingrafted, infixed, Ja. 1. 21.

**Εν**, *prep.* *pr.* referring to place, in, Mat. 8. 6. Mar. 12. 26. Re. 6. 6, et al. freq.; upon, Lu. 8. 32, et al.; among, Mat. 11. 11; et al.; before, in the presence of, Mar. 8. 38, et al.; in the sight, estimation of, 1 Co. 14. 11, et al.; before, judicially, 1 Co. 6. 2; in, of state, occupation, habit, Mat. 21. 22. Lu. 7. 25. Ro. 4. 10, et al.; in the case of, Mat. 17. 12, et al.; in respect of, Lu. 1. 7. 1 Co. 1. 7, et al.; on occasion of, on the ground of, Mat. 6. 7. Lu. 1. 21, et al.; *used of the thing by which an oath is made*, Mat. 5. 34, et al.; *of the instrument, means, efficient cause*, Ro. 12. 21. Ac. 4. 12, et al.; equipped with, furnished with, 1 Co. 4. 21. He. 9. 25, et al.; arrayed with, accompanied

14. 31. Ju. 14, et al.; *of time, during*, in the course of, Mat. 2. 1, et al.; *in N. T., of demoniacal possession*, possessed by, Mar. 5. 2, et al.
- \***Εναγκαλιζομαι**, *f. ισομαι*, (έν & ἀγκάλῃ) to take into or embrace in one's arms, Mar. 9. 36; 10. 16. L. G.
- \***Ενάλιος**, *ία, ιον, & ου, ό, ή*, (έν & ἁλς) marine, living in the sea, Ja. 3. 7.
- \***Εναντι**, *adv.* (έν & ἀντί) over against, in the presence of, Lu. 1. 8. L. G.
- \***Εναντίον**, *adv.* (pr. neut. of ἐναντίος) before, in the presence of, Mar. 2. 12. Lu. 20. 26. Ac. 8. 32; *fr. the Heb.* in the sight or estimation of, Ac. 7. 10; *with τού Θεού, an intensive expression*, Lu. 24. 19.
- \***Εναντίος**, *a, ου, (έν & ἀντί)* opposite to, over against, Mar. 15. 39; *contrary, as the wind*, Mat. 14. 24. Ac. 26. 9; 28. 17. 1 Thes. 2. 15; *ή ἐξ ἐναντίας*, an adverse party, enemy, Tit. 2. 8; *adverse, hostile, counter*, 1 Thes. 2. 15.
- \***Ενάρχομαι**, *f. ξομαι*, (έν & ἀρχομαι) to begin, commence, Gal. 3. 3. Phi. 1. 6.
- \***Ενατος**, *see ἐννατος*.
- \***Ενδεής**, *έος, ους, ό, ή*, (ένδέω) indigent, poor, needy, Ac. 4. 34.
- \***Ενδειγμα**, *ατος, τό*, a token, evidence, proof, 2 Thes. 1. 5: *from*
- \***Ενδείκνυμαι**, *f. δειξομαι*, (mid. of ἐνδεικνύμι, to point out) to manifest, display, Ro. 9. 17, 22. He. 6. 10, et al.; to give outward proof of, Ro. 2. 15; to display a certain bearing towards a person; *hence*, to perpetrate openly, 2 Ti. 4. 14: *whence*
- \***Ενδειξίς**, *εως, ή*, a pointing out; *met.* manifestation, public declaration, Ro. 3. 25, 26; a token, sign, proof, i. q. ἐνδειγμα, 2 Co. 8. 24. Phi. 1. 28.
- \***Ενδεκα**, *οί, αί, τά*, (είς, ἔν & δέκα) eleven, Mat. 28. 16. Mar. 16. 14, et al.: *whence*
- \***Ενδέκατος**, *άτη, ατον*, eleventh, Mat. 20. 6, 9. Re. 21. 20.
- \***Ενδέχεται**, *impers.* (ένδέχομαι, to admit) it is possible, Lu. 13. 33.
- \***Ενδημέω**, *ώ, f. ήσω, (έν & δῆμος)* to dwell in a place, to be at home, 2 Co. 5. 6, 8, 9.
- \***Ενδιδύσκω**, *a later form, equivalent to ἐνδύω*, Lu. 8. 27; 16. 19; & v. r. Mar. 15. 17.
- \***Ενδίκος**, *ου, ό, ή*, (έν & δίκη) fair, just, Ro. 3. 8. He. 2. 2.
- \***Ενδόμησις**, *εως, ή*, (ένδομέω) *pr.* a thing built in; *in N. T.*, a building, structure, Re. 21. 18. L. G.
- \***Ενδοξάζω**, *f. άσω, (έν & δοξάζω)* to invest with glory; *pass.* to be glorified, to be made a subject of glorification, 2 Thes. 1. 10, 12. S.
- \***Ενδοξος**, *ου, ό, ή*, (έν & δόξα) honoured, 1 Co. 4. 10; notable, memorable, Lu. 13. 17; splendid, gorgeous, Lu. 7. 25; in unsullied array, Ep. 5. 27.
- \***Ενδύμα**, *ατος, τό, (ένδύω)* clothing, a garment, Mat. 6. 25, 28; 22. 11, 12, et al.; *in particular*, an outer garment, cloak, mantle, Mat. 3. 4. L. G.
- \***Ενδυναμώω**, *ώ, f. άσω, (έν & δύναμις)* to empower, invigorate, Phi. 4. 13. 1 Ti. 1. 12. 2 Ti. 4. 17; *mid.* to summon up vigour, put forth energy, Ep. 6. 10. 2 Ti. 2. 1; *pass.* to acquire strength, be invigorated, be strong, Ac. 9. 22. Ep. 6. 20. He. 11. 34. N. T.
- \***Ενδύω & ἐνδύω**, *f. ύσω, (έν & δύω)* to enter, 2 Ti. 3. 6; to put on, clothe, invest, array, Mat. 27. 31. Mar. 15. 17, 20; *mid.* clothe one's self, be clothed or invested, Mat. 22. 11; 27. 31, et al.; *trop.* to be invested with spiritual gifts, graces, or character, Lu. 24. 49. Ro. 13. 14, et al.: (ύω, ύνω, ύσω): *whence*
- \***Ενδύσις**, *εως, ή*, a putting on, or wearing of clothes, 1 Pe. 3. 3.
- \***Ενέδρα**, *ας, ή*, (έν & ἔδρα) *pr.* a sitting in or on a spot; an ambush, ambuscade or lying in wait, Ac. 23. 16; 25. 3: *whence*
- \***Ενεδρεύω**, *f. εύσω*, to lie in wait or ambush for, Ac. 23. 21; to endeavour to entrap, Lu. 11. 54.
- \***Ενεδρον**, *ου, τό, i. q. ἐνέδρα*, Ac. 23. 16. N. T.
- \***Ενειλέω**, *ώ, f. ήσω, (έν & εἰλεω)* to inwrap, envelope, Mar. 15. 46.
- \***Ενειμι**, (έν & εἰμί) to be in or within; τὰ ἐνόντα, those things which are within, Lu. 11. 41.

**Ἐνεκα**, *v. ἔνεκεν, v. εἵνεκεν, adv.* on account of, for the sake of, by reason of, Mat. 5. 10, 11; 10. 18, 39, et al.

**Ἐνέργεια**, *as, ἡ, (ἐνεργής) energy, efficacy, power, Phil. 3. 21. Col. 2. 12; active energy, operation, Ep. 4. 16. Col. 1. 29, et al.*

**Ἐνεργέω**, *f. ἦσω, a. 1. ἐνήργησα, (fr. same) to effect, 1 Co. 12. 6, 11. Gal. 3. 5. Ep. 1. 11, 20. Phil. 2. 13; absol. to be active, Mat. 14. 2. Mar. 6. 14. Ep. 2. 2; in N. T., to communicate energy and efficiency, Gal. 2. 8; pass. to be called into activity, be actively developed, take effect, Ro. 7. 5. 2 Co. 1. 6, et al.; ἐνεργομένη, Ja. 5. 16, full of energy, fervent: whence*

**Ἐνεργημα**, *ατος, τό, an effect, thing effected, 1 Co. 12. 6; operation, working, 1 Co. 12. 10. L. G.*

**Ἐνεργής**, *εὖος, οὖς, ὁ, ἡ, (ἐν & ἔργον) active, Phil. 6; efficient, energetic, He. 4. 12; adapted to accomplish a thing, effectual, 1 Co. 16. 9.*

**Ενευλογέω**, *ῶ, f. ἦσω, (ἐν & εὐλογία) to bless in respect of, or by means of, Ac. 3. 25. Gal. 3. 8. S.*

**Ἐνέχω**, *f. ξω, imperf. ἐνείχων, (ἐν & ἔχω) to hold within; to fix upon; in N. T., intrans. (scil. χόλον) to entertain a grudge against, Mar. 6. 19; to be exasperated against, Lu. 11. 53; pass. to be entangled, held fast in, Gal. 5. 1.*

**Ἐνθάδε**, *adv. (ἐνθα, here, & δε, an enclitic particle) pr. hither, to this place, Jno. 4. 15, 16, et al.; also, here, in this place, Lu. 24. 41, et al.*

**Ἐνθεν**, *adv. (ἐν) hence, from this place, v. r. Lu. 16. 26.*

**Ἐνθυμέομαι**, *οὔμαι, f. ἡσομαι, a. 1. ἐνθυμήθη, (ἐν & θυμός) to ponder in one's mind, think of, meditate on, Mat. 1. 20; 9. 4. Ac. 10. 19: whence*

**Ἐνθυμήσεις**, *εως, ἡ, the act of thought, cogitation, reflection, Mat. 9. 4; 12. 25. He. 4. 12; the result of thought, invention, device, Ac. 17. 29.*

**Ἐνι**, *(for ἔνεστι, fr. ἐνεμι) there is in, there is contained, there exists, Gal. 3. 28, ter. Col. 3. 11. Ja. 1. 17.*

**Ἐνιαυτός**, *οὔ, ὁ, (ἔνος) a year, more particularly as being a cycle of sea-*

*sons, and in respect of its revolution, Jno. 11. 49, 51; 18. 13, et al.; in N. T., an era, Lu. 4. 19.*

**Ἐνίστημι**, *f. ἐνστήσω, (ἐν & ἵστημι) to place in or upon; intrans. p. ἐνίστηκα, part. ἐνστηκώς & ἐνστώς, f. ἐνστήσομαι, to stand close upon; to be at hand, impend, to be present, Ro. 8. 38. 2 Thes. 2. 2, et al.*

**Ἐνισχύω**, *f. ὑσω, (ἐν & ἰσχύω) to strengthen, impart strength and vigour, Lu. 22. 43; intrans. to gain, acquire, or recover strength and vigour, be strengthened, Ac. 9. 19 (ὑσ).*

**Ἐννάτος**, *v. ἑνάτος, ἀτη, ον, ninth, Mat. 20. 5. Re. 21. 20, et al.: from*

**Ἐννέα**, *οί, αἱ, τά, nine, Lu. 17. 17.*

**Ἐννεήκοντα**, *οί, αἱ, τά, ninety.*

**Ἐννεήκονταεννέα**, *οί, αἱ, τά, (fr. two preced.) ninety-nine, Mat. 18. 12, 13. Lu. 15. 4, 7.*

**Ἐνεός**, *οὔ, ὁ, & ἐνεός, stupid; dumb; struck dumb with amazement, bewildered, stupified, Ac. 9. 7.*

**Ἐννεύω**, *f. εὔσω, (ἐν & νεύω) to nod at, signify by a nod; to make signs; to intimate by signs, Lu. 1. 62.*

**Ἐννοια**, *as, ἡ, (ἐν & νοεῖα, νοῦς) notion, idea; thought, purpose, intention, He. 4. 12. 1 Pe. 4. 1.*

**Ἐννομος**, *ου, ὁ, ἡ, (ἐν & νόμος) within law, lawful, legal, Ac. 19. 39; in N. T., subject or under a law, obedient to a law, 1 Co. 9. 21.*

**Ἐννύχος**, *ου, ὁ, ἡ, (ἐν & νύξ) nocturnal; neut. ἐννυχον, as an adv., by night, Mar. 1. 35.*

**Ἐνοικέω**, *ῶ, f. ἦσω, (ἐν & οἰκέω) to dwell in, inhabit; in N. T., met. to be indwelling spiritually, Ro. 8. 11. Col. 3. 16. 2 Ti. 1. 14; to be infixed mentally, 2 Ti. 1. 5; of the Deity, to be specially present, 2 Co. 6. 16.*

**Ἐνότης**, *τητος, ἡ, (εἷς, ἐνός) oneness, unity, Ep. 4. 3, 13.*

**Ἐνοχλέω**, *ῶ, f. ἦσω, (ἐν & ὀχλέω) to trouble, annoy; to be a trouble, He. 12. 15.*

**Ἐνοχος**, *ου, ὁ, ἡ, (ἐνέχω) held in or by; subjected to, He. 2. 15; obnoxious, liable to, Mat. 5. 21, 22; 26. 66. Mar. 3. 29; 14. 64; an offender against, 1 Co. 11. 27. Ja. 2. 10.*

**Ἐνταλμα**, *ατος, τό, (ἐντελ-*



- equivalent to ἐντολή, a precept, commandment, ordinance, Mat. 15. 9. Mar. 7. 7. Col. 2. 22. S.*
- \***Ἐταφιάζω, f. ἀσω, (ἐντάφιος, θάπτω)** to prepare a body for burial, Mat. 26. 12; *absol.* to make the ordinary preparations for burial, Jno. 19. 40; (L. G.) *whence*
- \***Ἐταφιασμός, οὔ, ὁ,** the preparation of a corpse for burial, Mar. 14. 8. Jno. 12. 7. N. T.
- \***Ἐντέλλομαι, f. τελοῦμαι, a. 1. ἐνετελέμην, p. ἐντέταμαι,** to enjoin, charge, command, Mat. 4. 6; 15. 4; 17. 9, et al.; to direct, Mat. 19. 7. Mar. 10. 3.
- \***Ἐντεῦθεν, adv.** hence, from this place, Mat. 17. 20. Lu. 4. 9, et al.; *ἐντεῦθεν καὶ ἐντεῦθεν*, hence and hence, on each side, Re. 22. 2; hence, from this cause, Ja. 4. 1.
- \***Ἐντευξίς, εὖς, ἡ, (ἐντυγχάνω) pr.** a meeting with; hence, converse, address; prayer, supplication, intercession, 1 Ti. 2. 1; 4. 5.
- \***Ἐντίμος, ου, ὁ, ἡ, (ἐν & τιμή)** honoured, estimable, dear, Lu. 7. 2; 14. 8. Phi. 2. 29; highly valued, precious, costly, 1 Pe. 2. 4, 6.
- \***Ἐντολή, ἡς, ἡ, (ἐντέλλομαι)** an injunction; a precept, commandment, Mat. 5. 19; 15. 3, 6; instruction in one's duties, 1 Ti. 6. 14. 2 Pe. 2. 21; a command, direction, Jno. 10. 18. Ac. 17. 15; an edict, Jno. 11. 57; a direction, Mar. 10. 5; a commission, instructions committed to any one to be proclaimed, a charge, Jno. 12. 49, 50, et al.
- Ἐντόπιος, ου, ὁ, ἡ, (ἐν & τόπος)** i. q. *ἐντοπος*, in or of a place; an inhabitant, citizen, Ac. 21. 12.
- Ἐντός, adv. (ἐν)** inside, within, Lu. 17. 21; τὸ ἐντός, the interior, inside, Mat. 23. 26.
- \***Ἐντρέπω, f. ψω, (ἐν & τρέπω) pr.** to turn one back upon himself; hence, to put to shame, make ashamed; *mid.* *ἐντρέπομαι, f. ἐντραπέσομαι, a. 2. ἐντραπέμην,* to revere, reverence, regard, Mat. 21. 87. Mar. 12. 6, et al.; *absol.* to feel shame, be put to shame, 2 Thes. 3. 14. Tit. 2. 8.
- Ἐντρέφω, f. ἐνθρέψω, (ἐν & τρέφω)** to nourish in, bring up or educate in; *pass.* to be imbued, 1 Ti. 4. 6.
- \***Ἐντρομος, ου, ὁ, ἡ, (ἐν & τρόμος)** trembling, terrified, Ac. 7. 32; 16. 29. He. 12. 21. L. G.
- \***Ἐντροπή, ἡς, ἡ, (ἐντρέπω)** reverence; *in N. T.*, shame, 1 Co. 6. 5; 15. 34.
- \***Ἐντροφάω, ὦ, f. ἦσω, (ἐν & τροφάω)** to live luxuriously, riot, revel, 2 Pe. 2. 13.
- \***Ἐντυγχάνω, f. τεύχομαι, a. 2. ἐντυχῶν, (ἐν & τυγχάνω)** to fall in with, meet; to have converse with, address; to address or apply to *any one*, Ac. 25. 24; *ὑπὲρ τινος*, to intercede for any one, plead the cause of, Ro. 8. 27, 34. He. 7. 25; *κατὰ τινος*, to address a representation or suit against any one, to accuse, complain of, Ro. 11. 2.
- \***Ἐντυλίσσω, f. ξω, p. pass. ἐντετύλιγμα, (ἐν & τυλίσσω)** to wrap up in, inwrap, envelope, Mat. 27. 59. Lu. 23. 53; to wrap up, roll or fold together, Jno. 20. 7.
- \***Ἐντυπώ, ὦ, f. ὤσω, (ἐν & τυπώ, fr. τύπος, an impress)** to impress a figure, instamp, engrave, 2 Co. 3. 7.
- \***Ἐνυβρίζω, f. ἰσω, (ἐν & ὕβρις)** to insult, outrage, condemn, He. 10. 25.
- \***Ἐνυπνιάζω, f. ἀσω, & ἐνυπνιάζομαι, f. ἐνυπνιασθήσομαι,** to dream; *in N. T.*, to receive some supernatural impression or information in a dream, Ac. 2. 17; to cherish vain opinions, Jude 8: *from*
- \***Ἐνύπνιον, ου, τό, (pr. neut. of ἐνύπνιος, presented during sleep, fr. ἐν & ὕπνος)** a dream; *in N. T.*, a supernatural suggestion or impression received during sleep, a vision, Ac. 2. 17.
- \***Ἐνώπιον, adv. (pr. neut. of ἐνώπιος, in sight or front) before, in the presence of, Lu. 5. 25; 8. 47; in front of, Re. 4. 5, 6; immediately preceding as a forerunner, Lu. 1. 17. Re. 16. 19; fr. the Heb. in the presence of, metaphysically, i. e. in the sphere of sensation or thought, Lu. 12. 9; 15. 10. Ac. 10. 31; in the eyes of, in the judgment of, Lu. 16. 15; 24. 11. Ac. 4. 19, et al. L. G.**
- \***Ἐνωτίζομαι, f. ἰσομαι, a. 1. ἐνωτισάμην, (ἐν & οὖς)** to give ear, listen, hearken to, Ac. 2. 14. L. G.
- \***Εξ, see ἐκ.**

- Ἐξ, οἱ, αἱ, τά, six, Mat. 17. 1. Mar. 9. 2, et al.
- Ἐξαγγέλλω, f. γελῶ, (ἐξ & ἀγγέλλω) to tell forth, divulge, publish; to declare abroad, celebrate, 1 Pe. 2. 9.
- Ἐξαγοράζω, f. ἄσω, (ἐξ & ἀγοράζω) to buy out of the hands of a person; to redeem, set free, Gal. 3. 13; *mid.* to redeem, buy off, to secure for one's self or one's own use; to rescue from loss or misapplication, Ep. 5. 16. Col. 4. 5. L. G.
- Ἐξάγω, f. ξω, a. 2. ἐξήγαγον, (ἐξ & ἄγω) to bring or lead forth, conduct out of, Mar. 8. 23; 15. 20. Lu. 24. 50, et al.
- Ἐξαίρω, ὦ, f. ἦσω, a. 2. ἐξεῖλον, (ἐξ & αἰρέω) to take out of; to pluck out, tear out, Mat. 5. 29; 18. 9; *mid.* to take out of, select, choose, Ac. 26. 17; to rescue, deliver, Ac. 7. 10, 34; 12. 11; 23. 27. Gal. 1. 4.
- Ἐξάιρω, f. ἀρῶ, (ἐξ & αἶρω) *pr.* to lift up out of; *in N. T.*, to remove, eject, 1 Co. 5. 2, 13.
- Ἐξαιτέω, ὦ, f. ἦσω, (ἐξ & αἰτέω) to ask for from; to demand; *mid.* to demand for one's self, Lu. 22. 31; *also*, to obtain by asking.
- Ἐξαιφνης, *adv.* (ἐξ & αἴφνης) suddenly, unexpectedly, Mar. 13. 36, et al.
- Ἐξακολουθεῶ, ὦ, f. ἦσω, (ἐξ & ἀκολουθεῶ) to follow out; to imitate, 2 Pe. 2. 2, 15; to observe as a guide, 2 Pe. 1. 16. L. G.
- Ἐξακόσιοι, αἱ, α, (ἑξ & ἑκατόν) six hundred, Re. 13. 18; 14. 20.
- Ἐξαλείφω, f. ψω, (ἐξ & ἀλείφω) *pr.* to anoint or smear over; *hence*, to wipe off or away, Re. 7. 17; 21. 4; to blot out, obliterate, expunge, Col. 2. 14. Re. 3. 5; *met.* to wipe out guilt, Ac. 3. 19.
- Ἐξάλλομαι, f. αὐλούμαι, (ἐξ & ἀλλομαι) to leap or spring up or forth, Ac. 3. 8.
- Ἐξαναστάσις, εως, ἡ, (ἐξ & ἀνάστασις) a raising up; a dislodgment; a rising up; a resurrection from the dead, Phil. 3. 11.
- Ἐξανατέλλω, f. τελῶ, (ἐξ & ἀνατέλλω) to raise up, make to spring up; *intrans.* to rise up, sprout, spring up or forth, Mat. 13. 5. Mar. 4. 5.
- Ἐξανίστημι, f. ἐξαναστήσω, (ἐξ & ἀνίστημι) to cause to rise up, raise up; *fr. the Heb.* to cause to exist, Mar. 12. 19. Lu. 20. 28; *intrans.* a. 2. ἀνίστην, to rise up from, stand forth, Ac. 15. 5.
- Ἐξαπατάω, ὦ, f. ἦσω, (ἐξ & ἀπατάω) *pr.* to deceive thoroughly; to deceive, delude, beguile, Ro. 7. 11; 16. 18. 1 Co. 3. 18, et al.
- Ἐξάπινα, *adv.*, a later form for ἐξαπίνης, suddenly, immediately, unexpectedly, Mar. 9. 8.
- Ἐξαπορέω, ὦ, & ἐξαπορέομαι, οὔμαι, f. ἡσوماί, (ἐξ & ἀπορέω) to be in the utmost perplexity or despair, 2 Co. 1. 8; 4. 8. L. G.
- Ἐξαποστέλλω, f. στελῶ, (ἐξ & ἀποστέλλω) to send out or forth; to send away, dismiss, Lu. 1. 53, et al.; to dispatch on a service or agency, Ac. 7. 12, et al.; to send forth as a pervading influence, Gal. 4. 6.
- Ἐξαρτίζω, f. ἰσω, p. pass. ἐξήρτισμαι, (ἐξ & ἀρτίος) to equip or furnish completely, 2 Ti. 3. 17; to complete time, Ac. 21. 5. L. G.
- Ἐξαστράπτω, f. ψω, (ἐξ & ἀσ-τράπτω) *pr.* to flash forth; *hence*, to glisten, Lu. 9. 29.
- Ἐξαντῆς, *adv.* (ἐξ αὐτῆς, sc. τῆς ὥρας) *lit.* at the very time; presently, instantly, immediately, Mar. 6. 25. Ac. 10. 33; 11. 11, et al.
- Ἐξεγείρω, f. γερῶ, (ἐξ & ἐγείρω) to excite, arouse from sleep; to raise up from the dead, 1 Co. 6. 14; to raise up into existence, or, into a certain condition, Ro. 9. 17.
- Ἐξείμι, (ἐξ & εἶμι) imperf. ἐξήειν, inf. ἐμέναι, part. ἐξών, to go out or forth, Ac. 13. 42; to depart, Ac. 17. 15; 20. 7; ἐπὶ τὴν γῆν, to get to land, from the water, Ac. 27. 43.
- Ἐξελέγχω, f. ξω, (ἐξ & ἐλέγχω) to search thoroughly, to test; to convict; *by impl.* to punish, Jude 15.
- Ἐξέλκω, f. ξω, (ἐξ & ἐλκω) to draw or drag out; *met.* to withdraw, allure, hurry away, Ja. 1. 14.
- Ἐξέραμα, αρος, τό, (ἐξέραω, to vomit) vomit, 2 Pe. 2. 22. L. G.
- Ἐξερευνάω, ὦ, f. ἦσω, (ἐξ & ἐρευνάω) to search out, to examine closely, 1 Pe. 1. 10.

Ἐξερχομαι, *f. ἐξελεύσομαι*, *a. 2. ἐξέλθω*, *p. ἐξελεύσομαι*, (*ἐξ & ἐρχομαι*) to go or come out of; to come out, *Mat. 5. 26; 8. 34*, et al.; to proceed, emanate, take rise from, *Mat. 2. 6; 15. 18. 1 Co. 14. 36*, et al.; to come abroad, *1 Jno. 4. 1*, et al.; to go forth, go away, depart, *Mat. 9. 31. Lu. 5. 8*, et al.; to escape, *Jno. 10. 39*; to pass away, come to an end, *Ac. 16. 19*.

Ἐξεστι, *impers.*, part. *ἐξόν*, it is possible; it is permitted, it is lawful, *Mat. 12. 2, 4*, et al.

Ἐξετάζω, *f. άσω*, (*ἐξ & ἐτάζω*, to inquire, examine) to search out; to inquire by interrogation, examine strictly, *Mat. 2. 8; 10. 11*; to interrogate, *Jno. 21. 12*.

Ἐξηγέομαι, *οὔμαι*, *f. ἡσμαι*, (*ἐξ & ἡγέομαι*) to be a leader; to detail, to set forth in language; to tell, narrate, recount, *Lu. 24. 35. Ac. 10. 8*, et al.; to make known, reveal, *Jno. 1. 18*.

Ἐξήκοντα, *οί, αἱ, τά*, (*ἕξ*) sixty, *Mat. 13. 8, 23*, et al.

Ἐξῆς, *adv.*, successively, in order; *in N. T. with the art.*, *ὁ, ἡ, τό ἐξῆς*, next, *Lu. 7. 11; 9. 37*, et al.

Ἐξηγέω, *ῶ, f. ἡσω*, *p. pass. ἐξήχημαι*, (*ἐξ & ἡγέω*) to make to sound forth or abroad; *pass.* to sound forth, be promulgated, *1 Thes. 1. 8. L. G.*

Ἐξίς, *εως, ἡ*, (*ἔχω*) a condition of body or mind, *strictly, as resulting from practice*; habitude, *He. 5. 14*.

Ἐξίστημι, & ἐξιστάω, *ῶ, f. ἐκστήσω*, *a. 1. ἐξίστησα*, later *p. ἐξίστακα*, (*ἐξ & ἵστημι*) *trans. pr.* to put out of its place; to astonish, amaze, *Lu. 24. 22. Ac. 8. 9, 11; intrans. a. 2. ἐξίστην*, & *mid. ἐξίσταμαι*, to be astonished, *Mat. 12. 23*, et al.; to be beside one's self, *Mar. 3. 21. 2 Co. 5. 13*.

Ἐξισχύω, *f. ἰσώ*, (*ἐξ & ισχύω*) to be fully able, *Ep. 3. 18. L. G.*

Ἐξόδος, *ου, ἡ*, (*ἐξ & ὁδός*) a way out, a going out; a going out, departure, *He. 11. 22; met.* a departure from life, decease, death, *Lu. 9. 31. 2 Pe. 1. 15*.

Ἐξολοθρεύω, *f. εὔσω*, (*ἐξ & ὀλοθρεύω*) to destroy utterly, exterminate, *Ac. 3. 23. L. G.*

Ἐξομολογέω, *ῶ, f. ἡσω*, (*ἐξ & ὁμο-*

*λογέω*) to agree, bind one's self, promise, *Lu. 22. 6; mid.* to confess, *Mat. 3. 6; to profess openly*, *Phi. 2. 11. Re. 3. 5; to make open avowal of benefits*; to praise, celebrate, *Mat. 11. 25. Lu. 10. 21*, et al. *L. G.*

Ἐξόν, *see* Ἐξεστι.

Ἐξορκίζω, *f. ἰσώ*, (*ἐξ & ὀρκίζω*) to put an oath to a person, to adjure, *Mat. 26. 63; whence*

Ἐξορκιστής, *οὔ, ὁ, pr.* one who puts an oath; *in N. T.*, an exorcist, one who by various kinds of incantations, &c. pretended to expel demons, *Ac. 19. 13*.

Ἐξορύσσω, *f. ξώ*, (*ἐξ & ὀρύσσω*) to dig out or through, force up, *Mar. 2. 4; to pluck out the eyes*, *Gal. 4. 15*.

Ἐξουθενώ, *Mar. 9. 12, equivalent to*

Ἐξουθενέω, *ῶ, f. ἡσω*, (*ἐξ & οὐθέν, a later form of οὐδέν*) to make light of, set at nought, despise, contemn, treat with contempt and scorn, *Lu. 18. 9*, et al.; to neglect, disregard, *1 Thes. 5. 20; ἐξουθενημένος*, abject, contemptible, *2 Co. 10. 10; by impl.* to reject with contempt, *Ac. 4. 11. S.*

Ἐξουσία, *ας, ἡ*, (*ἐξέστι*) power, ability, faculty, *Mat. 9. 8; 10. 1*, et al.; efficiency, energy, *Lu. 4. 32*, et al.; liberty, license, *Jno. 10. 18. Ac. 5. 4; authority, rule, dominion, jurisdiction*, *Mat. 8. 9; 28. 18; meton. pl.* authorities, potentates, powers, *Lu. 12. 11. 1 Co. 15. 24. Ep. 1. 21; right, authority, full power*, *Mat. 9. 6; 21. 23; privilege, prerogative*, *Jno. 1. 12; perhaps, a veil*, *1 Co. 11. 10; whence*

Ἐξουσιάζω, *f. άσω*, to have or exercise power or authority over any one, *Lu. 22. 25; to possess independent control over*, *1 Co. 7. 4, bis; pass.* to be subject to, under the power or influence of, *1 Co. 6. 12. L. G.*

Ἐξοχή, *ῆς, ἡ*, (*ἐξέχω*, to be prominent) *pr.* prominence, any thing prominent; *in N. T.*, eminence, distinction, *Ac. 25. 23*.

Ἐξυπνίζω, *f. ἰσώ*, to awake, arouse from sleep, *Jno. 11. 11; (L. G.) from*

Ἐξυπνος, *ου, ὁ, ἡ*, (*ἐξ & ὑπνος*) awake, aroused from sleep, *Ac. 16. 27. L. G.*

Ἐξω, *adv.* (*ἐξ*) without, out of

- doors, Mat. 12. 46, 47; ὁ, η, τὸ ἔξω, outer, external, foreign, Ac. 26. 11. 2 Co. 4. 16; *met.* not belonging to one's community, Mar. 4. 11. 1 Co. 5. 12, 13; out, away, *from a place or person*, Mat. 5. 13; 13. 48; *as a prep.* out of, Mar. 5. 10, et al.: *whence*
- \***Ἐξώθεν**, *adv.* outwardly, externally, Mat. 23. 27, 28. Mar. 7. 15; ὁ, ἡ, τὸ ἔξωθεν, outer, external, Mat. 23. 25. Lu. 11. 39; τὸ ἔξωθεν, the exterior, Lu. 11. 40; οἱ ἔξωθεν, those who do not belong to the Christian community, 1 Ti. 3. 7, et al.
- \***Ἐξωθέω**, ὦ, f. ἤσω, & ὠσω, a. 1. ἐξέωσα, in N. T. ἔξωσα, (ἐξ & ὠθέω) to expel, drive out, Ac. 7. 45; to propel, urge forward, Ac. 27. 39.
- \***Ἐξώτερος**, α, ον, (comp. of ἔξω) outer, exterior, external, Mat. 8. 12; 22. 13; 25. 30. S.
- \***Εοικα**, *p.*, with *pr. sig.*, from *οἶκος*, to be like, Ja. 1. 6, 23.
- \***Εορτάζω**, f. ἄσω, to keep a feast, celebrate a festival, 1 Co. 5. 8: *from*
- \***Εορτή**, ἡς, ἡ, a solemn feast, public festival, Lu. 2. 41; 22. 1. Jno. 13. 1; *spec. used of the passover*, Mat. 26. 5; 27. 15, et al.
- \***Επαγγελία**, ας, ἡ, annunciation, 2 Ti. 1. 1; a promise, act of promising, Ac. 13. 23, 32; 23. 21; *meton.* the thing promised, promised favour and blessing, Lu. 24. 49. Ac. 1. 4, et al.: *from*
- \***Επαγγέλλω**, f. ἐλῶ, (ἐπί & ἀγγέλλω) to declare, announce; *mid.* to promise, undertake, Mar. 14. 11. Ro. 4. 21, et al.; to profess, 1 Ti. 2. 10: *whence*
- \***Επαγγέλωμαι**, ατος, τό, a promise, 2 Pe. 3. 13; *meton.* promised favour or blessing, 2 Pe. 1. 4.
- \***Επάγω**, f. ἀγω, a. 2. ἐπιγάγον, (ἐπί & ἄγω) to bring upon, cause to come upon, 2 Pe. 2. 1, 5; *met.* to cause to be imputed or attributed to, to bring *guilt* upon, Ac. 5. 28.
- \***Επαγωνίζομαι**, f. ἰσομαι, (ἐπί & ἀγωνίζομαι) to contend strenuously in defence of, Jude 3. L. G.
- \***Επαθροίζω**, f. οἶσω, (ἐπί & ἀθροίζω) to gather together) to collect close upon, or beside; *mid.* to crowd upon, Lu. 11. 29.
- \***Επαινέω**, ὦ, f. ἐσω & ἔσομαι, a. 1. ἐπῆνεσα, (ἐπί & αἰνέω) to praise, commend, applaud, Lu. 16. 8. Ro. 15. 11. 1 Co. 11. 2, 17, 22, bis.
- \***Επαινος**, ου, ὁ, (ἐπί & αἶνος) praise, applause, honour paid, Ro. 2. 29. 2 Co. 8. 18, et al.; *meton.* ground or reason of praise or commendation, Phil. 4. 8; *by impl.* favourable regard, reward, Ro. 13. 3. 1 Pe. 2. 14. 1 Co. 4. 5.
- \***Επαίρω**, f. ἀρῶ, a. 1. ἐπῆρα, a. 1. pass. ἐπῆρην, to lift up, raise, elevate; to hoist, Ac. 27. 40; τὴν φωνήν, to lift up the voice, to speak in a loud voice, Lu. 11. 27; τὰς χεῖρας, to lift up the hands *in prayer*, Lu. 24. 50. 1 Ti. 2. 8; τοὺς ὀφθαλμοὺς, to lift up the eyes, to look, Mat. 17. 8; τὴν κεφαλὴν, to lift up the head, to be encouraged, animated, Lu. 21. 28; τὴν πτέρναν, to lift up the heel, to attack, assault; *or*, to seek one's overthrow or destruction, Jno. 13. 18; *pass.* to be borne upwards, Ac. 1. 9; *met. mid.* to exalt one's self, assume consequence, be elated, 2 Co. 10. 6, et al.
- \***Επαισχύνομαι**, a. 1. ἐπσχύνθη, f. ἐπαισχυνθήσομαι, (ἐπί & αἰσχύνομαι) to be ashamed of, Mat. 8. 38. Lu. 9. 26, et al.
- \***Επαιτέω**, ὦ, f. ἤσω, (ἐπί & αἰτέω) to prefer a suit or request in respect of certain circumstances; to ask alms, beg, Lu. 16. 3.
- \***Επακολουθέω**, ὦ, f. ἤσω, (ἐπί & ἀκολουθέω) to follow upon; to accompany, be attendant, Mar. 16. 20; to appear in the sequel, 1 Ti. 5. 24; *met.* to follow *one's steps*, to imitate, 1 Pe. 2. 21; to follow *a work*, pursue, prosecute, be studious of, devoted to, 1 Ti. 5. 10.
- \***Επακούω**, f. οὔσομαι, (ἐπί & ἀκούω) to listen or hearken to; to hear with favour, 2 Co. 6. 2.
- \***Επικροῶμαι**, ὦμαι, (ἐπί & ἀκροῶμαι, to hear) to hear, hearken, listen to, Ac. 16. 25.
- \***Επὶν**, *conj.* (ἐπεὶ & ἄν) whenever, as soon as, Mat. 2. 8. Lu. 11. 23, 34.
- \***Επανάγκες**, *adv.* (ἐπί & ἀνάγκη) of necessity, necessarily; τὰ ἐπανάγκες, necessary things, Ac. 15. 28.
- \***Επανάγω**, f. ξω, a. 2. ἐπανάγῃ

- (ἐπί & ἀνάγω) to bring up or back; *intrane.* to return, Mat. 21. 18; a *nautical term*, to put off from shore, Lu. 8. 3, 4.
- Ἐπαναμνήσκω, f. ἐπαναμνήσω, (ἐπί & ἀναμνήσκω) to remind, put in remembrance, Ro. 15. 15.
- Ἐπαναπαύω, f. αὖσω, (ἐπί & ἀναπαύω) *pr.* to make to rest upon; *mid.* to rest upon; to abide with, Lu. 10. 6; to rely on, confide in, abide by confidently, Ro. 2. 17. L. G.
- Ἐπανέρχομαι, a. 2. ἐπανῆλθον, (ἐπί & ἀνέρχομαι) to come back, return, Lu. 10. 35; 19. 15.
- Ἐπανίστημι, (ἐπί & ἀνίστημι) to raise up against; *mid.* to rise up against, Mat. 10. 21. Mar. 13. 12.
- Ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω, to set upright again; to set to rights; ἐπί & ἀνορθόω) correction, reformation, 2 Ti. 3. 16.
- Ἐπάνω, *adv.* (ἐπί & ἄνω) above, over, upon, of place, Mat. 2. 9; 5. 14; over, of authority, Lu. 19. 17, 19; above, more than, Mar. 14. 5, et al. (ἀ)
- Ἐπαρκέω, ὦ, f. ἐσω, (ἐπί & ἀρκέω) *pr.* to ward off; to assist, relieve, succour, 1 Ti. 5. 10, 16, bis.
- Ἐπαρχία, as, ἡ, (ἐπαρχος, a prefect, &c.) a prefecture, province, Ac. 23. 34; 25. 1. L. G.
- Ἐπαυλις, εως, ἡ (ἐπί & αὐλίζομαι) *pr.* a place to pass the night in; a cottage; *in N. T.*, a dwelling, habitation, Ac. 1. 20.
- Ἐπαύριον, *adv.* (ἐπί & αὐριον) tomorrow; ἡ ἐπαύριον, *sc.* ἡμέρα, the next or following day, Mat. 27. 62. Mar. 11. 12, et al.
- Ἐπαντοφώρω, *adv.* (ἐπί & αὐτόφωρος, fr. αὐτός & φώρ, a thief) *pr.* in the very theft; *in N. T.*, in the very act, Jno. 8. 4.
- Ἐπαφρίζω, f. ἴσω, (ἐπί & ἀφρίζω) to foam out; to pour out like foam, vomit forth, Jude 13.
- Ἐπεγείρω, f. γερῶ, (ἐπί & ἐγείρω) to raise or stir up against, excite or instigate against, Ac. 13. 50; 14. 2.
- Ἐπεῖ, *conj.*, when, after, as soon as, Lu. 7. 1; since, because, in as much as, Mat. 18. 32; 27. 6; for, for then, for else, since in that case, Ro. 3. 6; 11. 6, et al.
- Ἐπειδῇ, *conj.* (ἐπεῖ & δῇ) since, because, in as much as, Mat. 21. 46. Lu. 11. 6. Ac. 13. 46, et al.
- Ἐπειδήπερ, *conj.* (ἐπειδῇ & περ) since now, since indeed, considering that, Lu. 1. 1.
- Ἐπεῖδον, a. 2. of ἐφοράω, *imperat.* ἐπίδε, to look upon, regard; *in N. T.*, to view with favour, Lu. 1. 25. Ac. 4. 29.
- Ἐπειμυ, (ἐπί & εἰμι) *part.* ἐπιών, to come upon; to come after; to succeed immediately, Ac. 7. 26; 16. 11; 20. 15; 21. 18; 23. 11.
- Ἐπεῖπερ, *conj.* (ἐπεῖ & περ) since indeed, seeing that, Ro. 3. 30.
- Ἐπεισαγωγή, ἡς, ἡ, (ἐπί & εἰσάγω) a superinduction, a further introduction, *whether by way of addition or substitution*, He. 7. 19.
- Ἐπειτα, *adv.* (ἐπί & εἶτα) thereupon, then, after that, in the next place, afterwards, Mar. 7. 5. Lu. 16. 7, et al.
- Ἐπέκεινα, *adv.* (i. e. ἐπ' ἐκείνα) on yonder side, beyond, Ac. 7. 43.
- Ἐπεκτείνω, f. ενῶ, (ἐπί & ἐκτείνω) *pr.* to stretch out further; *in N. T.*, *mid.* to reach out towards, strain for, Phi. 3. 14.
- Ἐπενδύτης, ου, ὁ, the outer or upper tunic, worn between the inner tunic and the external garments, Jno. 21. 7: (ῥ) from
- Ἐπενδύω, f. ὕσω, (ἐπί & ἐνδύω) to put on over or in addition to; *mid.* to put on oneself in addition; to be further invested, 2 Co. 5. 2, 4.
- Ἐπέρχομαι, f. ελεύσομαι, a. 2. ἐπῆλθον, (ἐπί & ἔρχομαι) to come to, Ac. 14. 19; to come upon, Lu. 1. 35; 21. 26. Ac. 1. 8. Ja. 5. 1; to come upon unexpectedly, overtake, Lu. 21. 35; to be coming on, to succeed, Ep. 2. 7; to occur, happen to, Ac. 9. 24; 13. 40; to come against, attack, Lu. 11. 22.
- Ἐπερωτάω, ὦ, f. ἡρώ, (ἐπί & ἐρωτάω) to interrogate, question, ask, Mat. 12. 10; 17. 10, et al.; *in N. T.*, to request, require, Mat. 16. 1; *fr. the Heb.* ἐשׂא. τὸν Θεόν, to seek after,

desire an acquaintance with God, Ro. 10. 20: *whence*

\***Επερώτημα**, ατος, τό, *pr.* an interrogation, question; *in N. T.*, profession, pledge, 1 Pe. 3. 21.

\***Επέχω**, *f. ἐφέξω*, imperf. *ἐπείχων*, a. 2. *ἐπέσχω*, (*ἐπι* & *έχω*) *trans.* to hold out, present, exhibit, display, Phi. 2. 16; *intrans.* to observe, take heed to, attend to, Lu. 14. 7. Ac. 3. 5. 1 Ti. 4. 16; to stay, delay, Ac. 19. 22.

\***Επηρέάζω**, *f. άσω*, to harass, insult, Mat. 5. 44. Lu. 6. 28; to traduce, calumniate, 1 Pe. 3. 16.

\***Επί**, *prep.*, *with the gen.*, upon, on, Mat. 4. 6; 9. 2; 27. 19, et al.; *in, of locality*, Mar. 8. 4, et al.; near upon, by, at, Mat. 21. 19. Jno. 21. 1, et al.; upon, over, of *authority*, Mat. 2. 22. Ac. 8. 27, et al.; *in the presence of, especially in a judicial sense*, 2 Co. 7. 14. Ac. 25. 9, et al.; *in the case of, in respect of*, Jno. 6. 2. Gal. 3. 16; *in the time of, at the time of*, Ac. 11. 28. Ro. 1. 10, et al.; *ἐν ἀληθείας*, really, bona fide, Mar. 12. 32, et al.; *with the dat.*, upon, on, Mat. 14. 8. Mar. 2. 21. Lu. 12. 44, et al.; close upon, by, Mat. 24. 33. Jno. 4. 6, et al.; *in the neighbourhood or society of*, Ac. 28. 14; *over, of authority*, Mat. 24. 47, et al.; *to, of addition*, besides, Mat. 25. 20. Ep. 6. 16. Col. 3. 14, et al.; immediately upon, Jno. 4. 27; upon, of the object of an act, towards, to, Mar. 5. 33. Lu. 18. 7. Ac. 5. 35, et al.; against, of hostile posture or disposition, Lu. 12. 52, et al.; *in dependence upon*, Mat. 4. 4. Lu. 5. 5. Ac. 14. 3, et al.; upon the ground of, Mat. 19. 9. Lu. 1. 59. Phi. 1. 3. He. 7. 11; 8. 6; 9. 17, et al.; with a view to, Gal. 5. 13. 1 Thes. 4. 7, et al.; *with the acc.*, upon, with the idea of previous or present motion, Mat. 4. 5; 14. 19, 26, et al.; towards, of place, to, Mat. 3. 13; 22. 34, et al.; towards, of the object of an action, Lu. 6. 35; 9. 38, et al.; against, of hostile movement, Mat. 10. 21, et al.; over, of authority, Lu. 1. 33, et al.; to the extent of, both of place and time, Re. 21. 16. Ro. 7. 1, et al.; near, by, Mat. 9. 9, et al.; about, at, of time, Ac. 3. 1, et al.; in order to, with a view to, for the purpose of, Mat. 3. 7. Lu. 7. 44, et al.

\***Επιβαίνω**, *f. βήσομαι*, *p. βέβηκα*,

a. 2. *ἐπίβην*, (*ἐπι* & *βαίνω*) *pr.* to step upon; to mount, Mat. 21. 5; to go on board, Ac. 21. 6; Ac. 21. 2; 27. 2; to enter, Ac. 20. 18; to enter upon, Ac. 25. 1.

\***Επιβάλλω**, *f. βαλῶ*, a. 2. *ἐπιβάλλων*, (*ἐπι* & *βάλλω*) to cast or throw upon, Mar. 11. 7. 1 Co. 7. 35; to lay on, apply to, Lu. 9. 62; to put on, sew on, Mat. 9. 16. Lu. 5. 36; *τὰς χεῖρας*, to lay hands on, offer violence to, seize, Mat. 26. 50, et al.; also, to lay hand to, undertake, commence, Ac. 12. 1; *intrans.* to rush, dash, beat into, Mar. 4. 37; to ponder, reflect on, Mar. 14. 72; to fall to one's share, pertain to, Lu. 15. 12.

\***Επιβάρυνω**, *ω, f. ήσω*, (*ἐπι* & *βαρύνω*) to burden; *met.* to be burdensome, chargeable to, 1 Thes. 2. 9. 2 Thes. 3. 8; to bear hard upon, overcharge, over-censure, 2 Co. 2. 5. L. G.

\***Επιβιβάζω**, *f. άσω*, (*ἐπι* & *βιβάζω*) to cause to ascend or mount, to set upon, Lu. 10. 34; 19. 35. Ac. 23. 24.

\***Επιβλέπω**, *f. ψω*, (*ἐπι* & *βλέπω*) to look upon; to regard with partiality, Ja. 2. 3; to regard with kindness and favour, compassionate, Lu. 1. 48; 9. 38.

\***Επίβλημα**, ατος, τό, (*ἐπι* & *βάλλω*) that which is put over or upon; *in N. T.*, a patch, Mat. 9. 16. Mar. 2. 21. Lu. 5. 36, bis. L. G.

\***Επιβοάω**, *ω, f. ήσω*, (*ἐπι* & *βοάω*) to cry out to or against; to vociferate, Ac. 25. 24.

\***Επιβουλή**, *ής, ή*, (*ἐπι* & *βουλή*) a purpose or design against any one; conspiracy, plot, Ac. 9. 24; 20. 3, 19; 23. 30.

\***Επιγαμβρεύω**, *f. εύσω*, (*ἐπι* & *γαμβρεύω*, to marry) to marry a wife by the law of affinity, Mat. 22. 24. S.

\***Επίγειος**, είου, ό, ή, τό, -ον, (*ἐπι* & *γή*) *pr.* on the earth, Phi. 2. 10; earthly, terrestrial, Jno. 3. 12. 1 Co. 15. 40. 2 Co. 5. 1. Phi. 3. 19; earthly, low, grovelling, Ja. 3. 15.

\***Επγίνομαι**, (*ἐπι* & *γίνομαι*) to come on, spring up, as the wind, Ac. 28. 13.

\***Επγινώσκω**, *f. γνώσομαι*, a. 1. pass. *ἐπεγνώσθην*, (*ἐπι* & *γινώσκω*) *pr.* to make a thing a subject of observation; hence, to arrive at know-

- from preliminaries; to attain to a knowledge of, Mat. 11. 27, et al.; to ascertain, Lu. 7. 37; 23. 7, et al.; to perceive, Mar. 2. 8; 5. 30, et al.; to discern, detect, Mat. 7. 16, 20, et al.; to recognise, Mar. 6. 33. Lu. 24. 16, 31. Ac. 3. 10, et al.; to acknowledge, admit, 1 Co. 14. 37. 1 Ti. 4. 3, et al.; *pass.* to have one's character discerned and acknowledged, 2 Co. 6. 9; *fr. the Heb.* to regard with favour and kindness, 1 Co. 16. 18: *whence*
- **Επίγνωσις**, εως, ἡ, the coming at the knowledge of a thing, ascertainment, Ro. 3. 20; a distinct perception or impression, acknowledgment, Col. 2. 2, et al.
- **Επιγραφή**, ἡς, ἡ, an inscription; a legend of a coin, Mat. 22. 20. Mar. 12. 16. Lu. 20. 24; a label of a criminal's name and offence, Mar. 15. 26. Lu. 23. 38: *from*
- **Επιγράφω**, f. ψω, (ἐπί & γράφω) to imprint a mark on; to inscribe, engrave, write on, Mar. 15. 26. Ac. 17. 23. Re. 21. 12; *met.* to imprint, impress deeply upon, He. 8. 10; 10. 16. (ἀ).
- **Επιδεικνύμι**, v. νύω, & mid. ἐπι-δείκνυμαι, f. δείξω, (ἐπί & δείκνυμι) to exhibit, Mat. 16. 1. Ac. 9. 39; to show, Mat. 22. 19. Lu. 17. 14; 20. 24; 24. 40; to point out, Mat. 24. 1; to demonstrate, prove, Ac. 18. 28. He. 6. 17.
- **Επιδέχομαι**, f. δέξομαι, (ἐπί & δέχομαι) to admit; to receive kindly, welcome, entertain, 3 Jno. 10; *met.* to admit, approve, assent to, 3 Jno. 9.
- **Επιδημέω**, ὦ, f. ἦσω, (ἐπί & δῆμος) to dwell among a people; to be at home among one's own people; and, in N. T., to sojourn as a stranger among another people, Ac. 2. 10; 17. 21.
- **Επιδιατάσσομαι**, f. ξομαι, (ἐπί & διατάσσω) to enjoin any thing additional, superadd an injunction, &c. Gal. 3. 15. N. T.
- **Επιδίδωμι**, f. δώσω, (ἐπί & δίδωμι) to give in addition; also, to give to, deliver to, give into one's hands, Mat. 7. 9, 10. Lu. 4. 17; 24. 30, 42, et al.; *intrans.*, probably a nautical term, to commit a ship to the wind, let her drive, Ac. 27. 15.
- **Επιδιорθῶ**, ὦ, f. ὠσω, (ἐπί & διορθῶ) to set further to rights, to carry on an amendment, Tit. 1. 5.
- **Επιδύω**, f. δύω, (ἐπί & δύω) of the sun, to set upon, to set during, Ep. 4. 26.
- **Επιείκεια**, ας, ἡ, reasonableness, equity; in N. T., gentleness, mildness, 2 Co. 10. 1; lenity, clemency, Ac. 24. 4: *from*
- **Επιεικής**, εός, οὖς, ὁ, ἡ, (ἐπί & εἰκός) *pr.* suitable; fair, reasonable; gentle, mild, patient, 1 Ti. 3. 3. Tit. 3. 2. Ja. 3. 17. 1 Pe. 2. 18; τὸ ἐπιεικές, mildness, gentleness, probity, Phi. 4. 5.
- **Επιζητέω**, ὦ, f. ἦσω, (ἐπί & ζητέω) to seek for, make search for, Ac. 12. 19; to require, demand, Mat. 12. 29; 16. 4. Ac. 19. 39; to desire, endeavour to obtain, Ro. 11. 7. He. 11. 14, et al.; to seek with care and anxiety, Mat. 6. 32.
- **Επιθανάτιος**, ου, ὁ, ἡ, (ἐπί & θάνατος) condemned to death, under sentence of death, 1 Co. 4. 9. L. G.
- **Επιθεσις**, εως, ἡ, (ἐπιτίθημι) the act of placing upon, imposition of hands, Ac. 8. 18, et al.
- **Επιθυμέω**, ὦ, f. ἦσω, (ἐπί & θυμός) to set the heart upon; to desire, long for, have earnest desire, Mat. 13. 17. Lu. 16. 16, et al.; to lust after, Mat. 5. 28, et al.; *spc.* to covet, Ro. 13. 9, et al.: *whence*
- **Επιθυμητής**, ου, ὁ, one who has an ardent desire for a thing, 1 Co. 10. 6.
- **Επιθυμία**, ας, ἡ, earnest desire. Lu. 22. 15, et al.; irregular or violent desire, cupidity, Mar. 4. 19, et al.; *spc.* impure desire, lust, Ro. 1. 24, et al.; *met.* the object of desire, what enkindles desire, 1 Jno. 2. 16, 17.
- **Επικαθίζω**, f. ἴσω, (ἐπί & καθίζω) to cause to sit upon, seat upon, Mat. 21. 7; or, according to the v. r. ἐπικάθισεν, *intrans.* to sit upon.
- **Επικαλέω**, ὦ, f. ἐσω, p. *pass.* ἐπικέκληται, a. 1. *pass.* ἐπεκλήθη, (ἐπί & καλέω) to call on; to attach or connect a name, Ac. 15. 17. Ja. 2. 7: to attach an additional name, to surname, Mat. 10. 3, et al.; *pass.* to receive an appellation or surname, He. 11. 16; *mid.* to call upon, invoke, 2 Co. 1. 23, et al.; to appeal to, Ac. 25. 11, 12, 21.

- \***Επικάλυμμα**, ατος, τό, a covering, veil; *met.* a cloak, 1 Pe. 2. 16: *from*
- \***Επικαλύπτω**, f. ψω, (ἐπί & καλύπτω) to cover over; *met.* to pardon, forgive, Ro. 4. 7.
- \***Επικατάρατος**, ου, ό, ή, (ἐπί & κατάρατος) cursed, accursed; obnoxious to the heaviest punishments, Gal. 3. 10; infamous, Gal. 3. 13; outcast, vile, Jno. 7. 49.
- \***Επείκειμαι**, f. κείσομαι, (ἐπί & κείμαι) to lie upon, be placed upon, Jno. 11. 38; 21. 9; to press, urge upon, Lu. 5. 1. Ac. 27. 20; be urgent, importunate upon, Lu. 23. 23; to be imposed upon; be imposed by law, He. 9. 10; by necessity, 1 Co. 9. 16.
- \***Επικούρειος**, ου, ό, an Epicurean, a follower of the sect of Epicurus, Ac. 17. 18.
- \***Επικουρία**, as, ή, (ἐπίκουρος, a helper) help, assistance, Ac. 26. 22.
- \***Επικρίνω**, f. ινω, (ἐπί & κρίνω) to decide; to decree, Lu. 23. 24. (i)
- \***Επιλαμβάνω**, f. λήψομαι, & mid. ἐπιλαμβάνομαι, (ἐπί & λαμβάνω) to take hold of, Mat. 14. 31. Mar. 8. 23; to lay hold of, seize, Lu. 23. 26. Ac. 16. 19, et al.; *met.* to seize on one's words, catch in one's words, Lu. 20. 20, 26; to obtain, as if by seizure, 1 Ti. 6. 12, 19; to assume a portion of, to assume the nature of, He. 2. 16; or, to succour.
- \***Επιλανθάνομαι**, f. λήσσομαι, a. 2. ἐπελαθόμην, (ἐπί & λανθάνω) to forget, Mat. 16. 5, et al.; to be forgetful, neglectful of, to disregard, Phi. 3. 14. He. 6. 10, et al.; *p. pass. part.* ἐπιλησθέντος, in N. T., in a passive sense, forgotten, Lu. 12. 6.
- \***Επιλέγω**, f. ξω, (ἐπί & λέγω) to call, denominate, Jno. 5. 2; *mid.* to select for one's self, choose, Ac. 15. 40.
- \***Επιλείπω**, f. ψω, (ἐπί & λείπω) to be insufficient, to run short, to fail, He. 11. 32.
- \***Επιλησμονή**, ης, ή, (ἐπιλανθάνομαι) forgetfulness, oblivion, Ja. 1. 25. S.
- \***Επίλοιπος**, ου, ό, ή, (ἐπιλείπω) remaining, still left, 1 Pe. 4. 2.
- \***Επιλύσις**, εως, ή, a loosing, liberation; *met.* interpretation of what is

- enigmatical and obscure*, 2 Pe. 1. 20: *from*
- \***Επιλύω**, f. ύσω, (ἐπί & λύω) to loose what has previously been fastened or entangled, as a knot; *met.* to solve, to explain what is enigmatical, as a parable, Mat. 4. 34; to settle, put an end to a matter of debate, Ac. 19. 39.
- \***Επιμαρτυρέω**, ώ, f. ησω, (ἐπί & μαρτυρέω) to bear testimony to, to testify solemnly, 1 Pe. 5. 12.
- \***Επιμέλεια**, as, ή, (ἐπιμελής) care, attention, Ac. 27. 3.
- \***Επιμέλομαι**, v. ἐπιμελέομαι, ούμαι, f. ἐπιμεληθήσομαι, and, later, ἐπιμελήσομαι, a. 1. ἐπεμελήθη, (ἐπί & μέλομαι) to take care of, Lu. 10. 34, 35. 1 Ti. 3. 5.
- \***Επιμελώς**, adv. (ἐπιμελής) carefully, diligently, Lu. 15. 8.
- \***Επιμένω**, f. νω, (ἐπί & μένω) to stay longer, prolong a stay, remain on, Ac. 10. 48; 15. 34, et al.; to continue, persevere, Jno. 8. 7. Ac. 12. 16; to adhere to, continue to embrace, Ac. 13. 43. Ro. 11. 22; to persist in, Ro. 6. 1, et al.
- \***Επινεύω**, f. εύσω, (ἐπί & νέω) to nod to; *met.* to assent to, consent, Ac. 18. 20.
- \***Επίνοια**, as, ή, (ἐπί & νοῦς) cogitation, purpose, device, Ac. 8. 22.
- \***Επιόρκέω**, ώ, f. ήσω, (ἐπί & όρκος) to forswear one's self, to fall of observing one's oath, Mat. 5. 33.
- \***Επιόρκος**, ου, ό, ή, (fr. same) one who violates his oath, perjured, 1 Ti. 1. 10.
- \***Επιούσα**, ης, ή, scil. ήμέρα, see *ἐπειμ.*
- \***Επιούσιος**, ίου, ό, ή, supplied with the coming day (ή επιούσα), daily, or, sufficient, Mat. 6. 11. Lu. 11. 3. N. T.
- \***Επιπίπτω**, f. πεσούμαι, a. 2. ἐπέπεσον, (ἐπί & πίπτω) to fall upon; to throw one's self upon, Lu. 15. 20. Jno. 13. 25. Ac. 20. 10, 37; to press, urge upon, Mar. 3. 10; to light upon, Ro. 15. 3; to come over, Ac. 13. 11; to come upon, fall upon *mentally or spiritually*, Lu. 1. 12. Ac. 8. 16; 10. 10, 44; 11. 15; 19. 17.
- \***Επιπλήσσω**, v. ττω, f. ξω.



- πλῆσσω) *pr.* to inflict blows upon; *met.* to chide, reprove, 1 Ti. 5. 1.
- \***Ἐπιπνίγω**, *f. ξω*, (*ἐπί & πνίγω*) *pr.* to suffocate; *met.* to choke, obstruct the growth of, v. r. Lu. 8. 7. N. T.
- \***Ἐπιπροθέω**, *ω, f. ἦσω*, (*ἐπί & προθέω*) to desire besides; also, to desire earnestly, long for, 2 Co. 5. 2; to have a strong bent, Ja. 4. 5; *by impl.* to love, have affection for, 2 Co. 9. 14, et al.: whence
- \***Ἐπιπόθησις**, *εως, ἡ*, earnest desire, strong affection, 2 Co. 7. 7, 11.
- \***Ἐπιπόθητος**, *ου, ὁ, ἡ, τό, -ον*, earnestly desired, longed for, Phil. 4. 1. L. G.
- \***Ἐπιπροθία**, *ας, ἡ*, earnest desire, Ro. 15. 23. N. T.
- \***Ἐπιπορεύομαι**, *f. εὔσομαι*, (*ἐπί & πορεύομαι*) to travel to; to come to, Lu. 8. 4.
- \***Ἐπιρράπτω**, *f. ψω*, (*ἐπί & ράπτω*) to sew upon, Mar. 2. 21. N. T.
- \***Ἐπιρρίπτω**, *f. ψω*, (*ἐπί & ρίπτω*) to throw or cast upon, Lu. 19. 35; *met.* to devote upon, commit to, in confidence, 1 Pe. 5. 7.
- \***Ἐπίσημος**, *ου, ὁ, ἡ*, (*ἐπί & σῆμα*) *pr.* bearing a distinctive mark or device; noted, eminent, Ro. 16. 7; notorious, Mat. 27. 16.
- \***Ἐπισιτισμός**, *ου, ὁ*, (*ἐπισιτίζομαι*, to provision, fr. *ἐπί & σιτίζω*, to feed, fr. *σίτος*) supply of food, provisions, Lu. 9. 12.
- \***Ἐπισκέπτομαι**, *f. ψομαι*, (*ἐπί & σκέπτομαι*) to look at observantly, to inspect; to look out, select, Ac. 6. 3; to go to see, visit, Ac. 7. 23; 15. 36; to visit for the purpose of comfort and relief, Mat. 25. 36, 43. Ja. 1. 27; *from the Heb., of God, to visit with gracious interposition*, Lu. 1. 68, 78, et al.
- \***Ἐπισκευάζομαι**, *f. άσομαι*, (*ἐπισκευάζω*, to put in readiness) to prepare for a journey, v. r. Ac. 21. 15.
- \***Ἐπισκηνώ**, *ω, f. άσω*, (*ἐπί & σκηνή*, a tent) to quarter in or at; *met.* to abide upon, 2 Co. 12. 9. L. G.
- \***Ἐπισκιάζω**, *f. άσω*, (*ἐπί & σκιάζω*, to shade, fr. *σκιά*) to overshadow, Mat. 17. 5, et al.; *met.* to shed influence upon, Lu. 1. 35.
- \***Ἐπισκοπεω**, *ω, (ἐπί & σκοπέω) to*
- look at, inspect; *met.* to be circum-spect, heedful, He. 12. 15; to over-see, to exercise the office of *ἐπισκοπος*, 1 Pe. 5. 2.
- \***Ἐπισκοπή**, *ης, ἡ*, inspection, oversight, visitation; *of God*, visitation, interposition, *whether in mercy or judgment*, Lu. 19. 44. 1 Pe. 2. 12; care, the office of an overseer or bishop, 1 Ti. 3. 1; *from the Heb. charge, function*, Ac. 1. 20. 8.
- \***Ἐπίσκοπος**, *ου, ὁ, pr.* an inspector, overseer; a watcher, guardian, 1 Pe. 2. 25; *in N. T., an ecclesiastical overseer*, Ac. 20. 28. Phil. 1. 1. 1 Ti. 3. 2. Tit. 1. 7.
- \***Ἐπισπάω**, *ω, f. άσω*, (*ἐπί & σπάω*) to draw upon or after; *in N. T., mid.*, to obliterate circumcision by artificial extension of the foreskin, 1 Co. 7. 18.
- \***Ἐπίσταμαι**, *σαι, ται*, to be versed in, to be master of, 1 Ti. 6. 4; to be acquainted with, Ac. 18. 25; 19. 15. Jude 10; to know, Ac. 10. 28, et al.; to remember, comprehend, Mar. 14. 68.
- \***Ἐπιστάτης**, *ου, ὁ*, (*ἐφίσταμαι*) *pr.* one who stands by; one who is set over; *in N. T., in voc., equivalent to διδάσκαλος, or ραββί*, Master, Doctor, Lu. 5. 5; 8. 24, 45, et al. (δ)
- \***Ἐπιστέλλω**, *f. ελῶ*, (*ἐπί & στέλλω*) to send word to; to send injunctions, Ac. 15. 30; 21. 25; to write to, write a letter, He. 13. 22.
- \***Ἐπιστήμων**, *ονος, ὁ, ἡ*, (*ἐπίσταμαι*) knowing, discreet, Ja. 3. 13.
- \***Ἐπιστηρίζω**, *f. ίξω*, (*ἐπί & στηρίζω*) *pr.* to cause to rest or lean on, to settle upon; *met.* to confirm, strengthen, establish, Ac. 14. 22; 15. 32, 41; 18. 23.
- \***Ἐπιστολή**, *ης, ἡ*, (*ἐπιστέλλω*) word sent; an order, command; an epistle, letter, Ac. 9. 2; 15. 30, et al.
- \***Ἐπιστομίζω**, *f. ίσω*, (*ἐπί & στόμα*) to apply a curb or muzzle; *met.* to put to silence, Tit. 1. 11.
- \***Ἐπιστρέφω**, *f. ψω*, a. 2. pass. *ἐπεστράφη*, (*ἐπί & στρέφω*) *trans.* to turn towards; to turn round; to bring back, convert, Lu. 1. 16, 17. Ja. 5. 19, 20; *intrans. and mid.*, to turn one's self upon or towards, Ac. 9. 40. Re. 1. 12; to turn about, Mat. 9. 22,

et al.; to turn back, return, Mat. 12. 44, et al.; *met.* to be converted, Ac. 28. 27, et al.: *whence*

\* **Επιστροφή**, ἡς, ἡ, a turning towards, a turning about; *in N. T.*, *met.*, conversion, Ac. 15. 13.

\* **Επισυνάγω**, f. ξω, (ἐπί & συνάγω) to gather to a place; to gather together, assemble, convene, Mat. 23. 37; 24. 31, et al.: (L. G.) *whence*

\* **Επισυναγωγή**, ἡς, ἡ, the act of being gathered together or assembled, 2 Thes. 2. 1; an assembling together, He. 10. 25. 8.

\* **Επισυντρέχω**, (ἐπί & συντρέχω) to run together to a place, Mar. 9. 25. L. G.

\* **Επισυστάσις**, εως, ἡ, (ἐπισυνίσταμαι) a gathering, concourse, tumult, Ac. 24. 12; a crowding of calls upon the attention and thoughts, 2 Co. 11. 28.

\* **Επισφαλής**, εὖος, οὖς, ὁ, ἡ, τό, -ές, (ἐπί & σφάλλω) on the verge of falling, unsteady; *met.* insecure, hazardous, dangerous, Ac. 27. 9.

\* **Επισχύω**, f. ύσω, (ἐπί & ισχύω) to strengthen; *intrans.* to gather strength; *met.* to be urgent, to press on a point, Lu. 23. 5.

\* **Επισωρεύω**, f. εύσω, (ἐπί & σωρεύω, fr. σωρός, a heap) to heap up, accumulate largely; *met.* to procure in abundance, 2 Ti. 4. 3. L. G.

\* **Επιταγή**, ἡς, ἡ, a later form for ἐπίταξις or ἐπίταγμα, injunction, 1 Co. 7. 6, 25. 2 Co. 8. 8; a decree, Ro. 16. 26. 1 Ti. 1. 1. Tit. 1. 3; authoritativeness, strictness, Tit. 2. 15: *from*

\* **Επιτάσσω**, f. ξω, (ἐπί & τάσσω) to set over or upon; to enjoin, charge, Mar. 1. 27; 6. 39. Lu. 4. 36, et al.

\* **Επιτελέω**, ὦ, f. έσω, (ἐπί & τελώ) to bring to an end; to finish, complete, perfect, Ro. 15. 28. 2 Co. 8. 6, 11; to perform, Lu. 13. 32; to carry into practice, to realise, 2 Co. 7. 1; to discharge, He. 9. 6; to execute; He. 8. 5; *mid.* to end, make an end, Gal. 3. 3; to carry out to completion, Phi. 1. 6; *pass.* to be fully undergone, endured, 1 Pe. 5. 9.

\* **Επιτήδειος**, εία, ειον, (ἐπιτηδές) fit, suitable, necessary, Ja. 2. 16.

\* **Επιτίθημι**, f. επιθήσω, (ἐπί & τίθημι) to put, place, or lay upon,

Mat. 9. 18. Lu. 4. 40, et al.; to impose a name, Mar. 3. 16, 17; to lade, Ac. 28. 3; to inflict, Ac. 16. 23. Lu. 10. 30. Re. 22. 18; *mid.* to set or fall upon, assail, assault, attack, Ac. 18. 10.

\* **Επιτιμᾶω**, ὦ, f. ήσω, (ἐπί & τιμᾶω) *pr.* to set a value upon; to assess a penalty; to allege as a crimination; *hence*, to reprove, chide, censure, rebuke, reprimand, Mat. 19. 13. Lu. 23. 40, et al.; *in N. T.*, to admonish strongly, enjoin strictly, Mat. 12. 16. Lu. 17. 3.

\* **Επιτιμία**, ας, ἡ, used *in N. T.* in the sense of ἐπιτίμημα or ἐπιτίμησις, a punishment, penalty, 2 Co. 2. 6.

\* **Επιτρέπω**, f. ψω, a. 2. *pass.* ἐπετρέπω, p. ἐπιτρέπαι, (ἐπί & τρέπω) to give over, to leave to the entire trust or management of any one; *hence*, to permit, allow, suffer, Mat. 8. 21. Mar. 5. 13, et al.: *whence*

\* **Επιτροπή**, ἡς, ἡ, a trust; a commission, Ac. 26. 12.

\* **Επίτροπος**, ου, ὁ, one to whose charge or control a thing is left; a steward, bailiff, agent, manager, Mat. 20. 8; steward or overseer of the revenue, treasurer, Lu. 8. 3; a guardian of children, Gal. 4. 2.

\* **Επιτυχάνω**, a. 2. ἐπέτυχον, (ἐπί & τυγχάνω) to light upon, find; to hit, reach; to acquire, obtain, attain, Ro. 11. 7. He. 6. 15; 11. 33. Ja. 4. 2.

\* **Επιφαίνω**, f. φανῶ, a. 1. ἐπέφηνα, later and *in N. T.*, ἐπέφανα, a. 2. *pass.* ἐπέφανην, (ἐπί & φαίνω) to make to appear, to display; *pass.* to be manifested, revealed, Tit. 2. 11; 3. 4; *intrans.* to give light, shine, Lu. 1. 79. Ac. 27. 20.

\* **Επιφάνεια**, ας, ἡ, appearance, manifestation, 1 Ti. 6. 14. 2 Ti. 1. 10, et al.; glorious display, 2 Thes. 2. 8: *from*

\* **Επιφάνης**, εὖος, οὖς, ὁ, ἡ, *pr.* in full and clear view; splendid, glorious, illustrious, Ac. 2. 20.

\* **Επιφαιύσκω**, *in N. T.* f. αύσω, (φῶς) to shine upon, give light to, enlighten, Ep. 5. 14.

\* **Επιφέρω**, f. έποίησω, a. 2. ἐπέφερον, (ἐπί & φέρω) to bring upon ~ against, Ac. 25. 18. Jude 9;

- fleet, Ro. 2. 5; to bring to, apply to, Ac. 19. 12; to bring in addition, add, superadd, Phi. 1. 16.
- \***Επιφωνέω**, ὦ, f. ἦσω, (ἐπί & φωνέω) to cry aloud, shout, raise a shout in favour or against any one, Lu. 23. 21. Ac. 12. 22; 23. 24.
- \***Επιφώσκω**, a varied form of ἐπιφανέω, to dawn, Mat. 21. 1; hence, used of the reckoned commencement of the day, to be near commencing, to draw on, Lu. 23. 54.
- \***Επιχειρέω**, ὦ, f. ἦσω, (ἐπί & χεῖρ) to put hand to a thing; to undertake, attempt, Lu. 1. 1. Ac. 9. 29; 19. 13.
- \***Επιχέω**, ὦ, f. εὔσω, (ἐπί & χέω) to pour upon, Lu. 10. 34.
- \***Επιχορηγέω**, ὦ, f. ἦσω, (ἐπί & χορηγέω) to supply further; to superadd, 2 Pe. 1. 5; to supply, furnish, give, 2 Co. 9. 10. Gal. 3. 5. 2 Pe. 1. 11; *pass.* to gather vigour, Col. 2. 19.
- \***Επιχορηγία**, ας, ἡ, supply, aid, Ep. 4. 16. Phi. 1. 19. L. G.
- \***Επιχρίω**, f. ἴσω, (ἐπί & χρίω) to smear upon, to anoint, Jno. 9. 6, 11. (i).
- \***Εποικοδομέω**, ὦ, f. ἦσω, (ἐπί & οἰκοδομέω) to build upon; *pass. met.* to be built upon, rest firmly on, Ep. 2. 20. Col. 2. 7; to build besides or further; to build up, carry up a building; *met.* to carry up to a higher degree of faith and spiritual advancement, Ac. 20. 32, et al.
- \***Εποκέλλω**, α. 1. ἐπώκειλα, (ἐπί & κέλλω, idem) to run a ship aground, Ac. 27. 41.
- \***Επονομάζω**, f. ἄσω, (ἐπί & ὀνομάζω) to attach a name to; *pass.* to be named, to be styled, Ro. 2. 17.
- \***Εποπτεύω**, f. εὔσω, to look upon, observe, watch; to witness, be an eye-witness of, 1 Pe. 2. 12; 3. 2; *from*
- \***Επόπτης**, ου, ὁ, (ἐπί & ὄψομαι) a looker on, eye-witness, 2 Pe. 1. 16.
- \***Επος**, εος, τό, (εἶπον) a word, that which is expressed by words; ὡς ἔπος εἰπεῖν, so to say, if the expression may be allowed, He. 7. 9.
- \***Επουράνιος**, ἰον, ὁ, ἡ, (ἐπί & οὐρανός) heavenly, in respect of locality, Ep. 1. 20; Phil. 2. 10, et al.; τὰ ἐπουράνια, the upper regions of the air. Ep. 6. 12; heavenly, in respect of essence and character. unearthly, 1 Co. 15. 48, 49, et al.; *met.* divine, spiritual, Jno. 3. 12, et al.
- \***Επτά**, οἱ, αἱ, τὰ, seven, Mat. 18. 34, 37, et al.; by Jewish usage for a round number, Mat. 12. 45. Lu. 11. 26: whence
- \***Επτάκις**, adv. seven times, Mat. 18. 21, 22. Lu. 17. 4, bis. (ā)
- \***Επτακισχίλιοι**, αι, α, (ἐπτάκις & χίλιοι) seven thousand, Ro. 11. 4.
- \***Εργάζομαι**, f. ἄσομαι, α. 1. εἰργασάμην, p. εἰργασμαι, (ἐργον) *intrans.* to work, labour, Mat. 21. 28. Lu. 13. 14; to trade, traffic, do business, Mat. 25. 16. Re. 18. 17; to act, exert one's power, be active, Jno. 5. 17; *trans.* to do, perform, commit, Mat. 26. 10. Jno. 6. 28; to be engaged in, occupied upon, 1 Co. 9. 13. Re. 18. 17; to acquire, gain by one's labour, Jno. 6. 27, et al.: whence
- \***Εργασία**, ας, ἡ, work, labour; in N. T., ἐργασίαν διδόναι, operam dare, to endeavour, strive, Lu. 12. 58; performance, practice, Ep. 4. 19; a trade, business, craft, Ac. 19. 25; gain acquired by labour or trade, profit, Ac. 16. 16, 19; 19. 24, 25.
- \***Εργάτης**, ου, ὁ, a workman, labourer, Mt. 9. 37, 38; 20. 1, 2, 8; *met.* a spiritual workman or labourer, 2 Co. 11. 13, et al.; an artisan, artificer, Ac. 19. 25; a worker, practiser, Lu. 13. 27. (ā)
- \***Εργον**, ου, τό, a work, any thing done or to be done; a deed, work, action, Jno. 3. 21. Ep. 2. 10. 2 Co. 9. 8, et al. freq.; duty enjoined, office, charge, business, Mar. 13. 34. Jno. 4. 34, et al. freq.; a process, course of action, Ja. 1. 4; a work product of an action or process, Ac. 7. 41. He. 1. 10, et al.
- \***Ερεθίζω**, f. ἴσω, α. 1. ἠρέθισα, (ἐρέθω, idem, ἔρις) to provoke; to irritate, exasperate, Col. 3. 21; to incite, stimulate, 2 Co. 9. 2.
- \***Ερείδω**, f. εἴσω, α. 1. ἤρεισα, to make to lean upon; to fix firmly; *intrans.* to become firmly fixed, stick fast, Ac. 27. 41.
- \***Ερεύγομαι**, f. ξομαι, to vomit, dis-

- gorge; *met.* to utter, declare openly, Mat. 13. 35.
- \**Ερευνάω*, ὦ, f. ἥσω, to search, trace, investigate, explore, Jno. 5. 39; 7. 52, et al.
- \**Ερημία*, a solitude, uninhabited region, waste, desert Mat. 15. 33, et al.: *from*
- \**Ερημος*, ου, ὅ, ἡ, & η, ου, lone, desert, waste, uninhabited, Mat. 14. 13, 15. Mar. 6. 31, 32, 35; lone, abandoned to ruin, Mat. 23. 38. Lu. 13. 35; *met.* lone, unmarried, Gal. 4. 27; *as a subs.* a desert, uninhabited region, waste, Mat. 3. 1; 24. 26. Ac. 7. 36, et al.: *whence*
- \**Ερημώω*, ὦ, f. ὥσω, p. pass. ἡρημωμαι, a. 1. pass. ἡρημώσθην, to lay waste, make desolate, bring to ruin, Mat. 12. 25. Lu. 11. 17. Re. 17. 16; 18. 16, 19: *whence*
- \**Ερήμωσις*, εως, ἡ, desolation, devastation, Mat. 24. 15. Mar. 13. 14, et al. L. G.
- \**Ερίζω*, f. ἴσω, (ἐρίς) to quarrel; to wrangle; to use the harsh tone of a wrangler or brawler, to grate, Mat. 12. 19.
- \**Εριθεία*, ας, ἡ, (ἐριθεύομαι, to serve for hire, to serve a party; ἐπίσος, a hired labourer) the service of a party, party spirit; feud, faction, 2 Co. 12. 20; contentious disposition, Ja. 3. 14, et al.; *by impl.* untowardness, disobedience, Ro. 2. 8.
- \**Εριον*, ου, τό, (ἐρος, εἶρος, idem) wool, He. 9. 19. Re. 1. 14.
- \**Ερίς*, ιδος, ἡ, altercation, strife, Ro. 13. 13; contentious disposition, Ro. 1. 29. Phi. 1. 15, et al.
- \**Ερίφιον*, ἰον, τό, a goat, kid, Mat. 25. 33: *dim. from*
- \**Ερίφος*, ου, ὅ, ἡ, a goat, kid, Mat. 25. 32. Lu. 15. 29.
- \**Ερμηνεία*, ας, ἡ, interpretation, explanation, 1 Co. 14. 26; *meton.* the power or faculty of interpreting, 1 Co. 12. 10: *from*
- \**Ερμηνεύω*, f. εὔσω, (ἐρμηνεύς, an interpreter) to explain, interpret, translate, Jno. 1. 39, 43; 9. 7. He. 7. 2.
- \**Ερμῆς*, οὔ, ὅ, Hermes or Mercury, son of Jupiter and Maia, the messenger and interpreter of the gods, and the patron of eloquence, learning, &c. Ac. 14. 12.
- \**Ερπετόν*, οὔ, τό, (ἐρπω, to creep) a creeping animal, a reptile, Ac. 10. 12, et al.
- \**Ερυθρός*, ἄ, ὄν, red, Ac. 7. 36. He. 11. 29.
- \**Ερχομαι*, f. ἐλεύσομαι, a. 2. ἤλυθον, by sync. ἤλθον, p. ἐλήλυθα, to come, to go, to pass. *By the combination of this verb with other terms a variety of meaning results, which, however, is due, not to a change of meaning in the verb, but to the adjuncts.* Ὁ ἐρχόμενος, He who is coming, the expected Messiah, Mat. 11. 3, et al.
- \**Ερωτάω*, ὦ, f. ἥσω, to ask, interrogate, inquire of, Mat. 21. 24. Lu. 20. 3; *in N. T.* to ask, request, beg, beseech, Mat. 15. 23. Lu. 4. 38. Jno. 14. 16, et al.
- \**Εσθής*, ἦτος, ἡ, (ἐννυμ, to clothe) a robe, vestment, raiment, Lu. 23. 11. Ac. 1. 10, et al.: *whence*
- \**Εσθησις*, εως, ἡ, a garment, robe, raiment, Lu. 24. 4. L. G.
- \**Εσθίω*, f. ἐδομαι, & in N. T. φάγομαι, εσαι, a. 2. ἐφαγον, (ἐδω) to eat, Mat. 12. 1; 15. 27; ἐσθίειν καὶ πίνειν, to eat and drink, to eat and drink in the usual manner, follow the common mode of living, Mat. 11. 18; *also with the associated notion of supposed security*, Lu. 17. 27; to feast, banquet, Mat. 24. 49; *met.* to devour, consume, He. 10. 27. Ja. 5. 3; *from the Heb.* ἄφρον ἐσθίειν, to eat bread, to take food, take the usual meals, Mat. 15. 2, et al.
- \**Εσοπτρον*, ου, τό, (ὄψομαι) a mirror, speculum, Ja. 1. 23. 1 Co. 13. 12.
- \**Εσπέρα*, ας, ἡ, fem. of ἑσπερος, evening, Lu. 24. 29. Ac. 4. 3; 28. 23.
- \**Εσχάτος*, η, ου, farthest; last, latest, Mat. 12. 45. Mar. 12. 6; lowest, Mat. 19. 30; 20. 16, et al.: *whence*
- \**Εσχάτως*, *adv.* extremely; ἐσχάτως ἔχειν, to be in the last extremity, Mar. 5. 23.
- \**Ἐσω*, *adv.* for the more usual form εἶσω, in, within, in the interior of, Mat. 26. 58. Jno. 20. 26, et al.; ὁ, ἡ, τό ἔσω, inner, interior, internal; *met.* within the pale of community

5. 12; ὁ *δὲ* *ἐν* *τῷ* *ἀνθρώπῳ*, the inner man, the mind, soul, Ro. 7. 22; *whence*
- Ἐσωθεν, *adv.* from within, from the interior, Mar. 7. 21, 23; within, in the internal parts, Mat. 7. 15, et al.; ὁ *ἡ*, τὸ *ἐσωθεν*, interior, internal, Lu. 11. 39, 40; ὁ *ἐσωθεν* *ἀνθρώπος*, the mind, soul, 2 Co. 4. 16.
- Ἐσώτερος, α, ον, inner, interior, Ac. 16. 24. He. 6. 19.
- Ἐταῖρος, ου, ὁ, a companion, associate, fellow, comrade, friend, Mat. 11. 16; 20. 13; 22. 12; 26. 50.
- Ἐτερογλωσσος, ου, ὁ, ἡ, (ἕτερος & γλῶσσα) one who speaks another or foreign language, 1 Co. 14. 21. L. G.
- Ἐτεροδιδασκαλέω, ὦ, f. ἡσω, (ἕτερος & διδασκαλία) to teach other or different doctrine, *and spc.* what is foreign to the Christian religion, 1 Ti. 1. 3; 6. 3. N. T.
- Ἐτεροζυγέω, ὦ, (ἕτερος & ζυγός) to be unequally yoked or matched, 2 Co. 6. 14.
- Ἐτερος, α, ον, other, another, some other, Mat. 8. 21; 12. 45; *met.* different, Lu. 9. 29, et al.; ὁ *ἕτερος*, the other of *τινός*, Mat. 6. 24; τῇ *ἐτέρᾳ*, the next day, Ac. 20. 15; 27. 3; ὁ *ἕτερος*, one's neighbour, Ro. 13. 8, et al.; foreign, strange, Ac. 2. 4. 1 Co. 14. 21; illicit, Jude 7; *whence*
- Ἐτέρως, *adv.* otherwise, differently, Phi. 3. 15.
- Ἐτι, *adv.* yet, still, Mat. 12. 46; still, further, longer, Lu. 16. 2; further, besides, in addition, Mat. 18. 16; *with a compar.*, yet, still, Phi. 1. 9.
- Ἐτοιμάζω, f. ἄσω, (ἔτοιμος) to make ready, prepare, Mat. 22. 4; 26. 17, et al.: *whence*
- Ἐτοιμασία, ας, ἡ, preparation; preparedness, readiness, alacrity, Ep. 6. 15.
- Ἐτοιμος, η, ον, ου, ὁ, ἡ, also ἐτοῖμος, ready, prepared, Mat. 22. 4, 8. Mar. 14. 15, et al.: *whence*
- Ἐτοίμως, *adv.* in readiness, preparedly, Ac. 21. 13, et al.
- Ἔρος, εος, τό, a year, Lu. 2. 41; 3. 23, et al.
- Εὖ, *adv.* well, good, happily, rightly, Mar. 14. 7. Ac. 15. 29; well! well done! Mat. 25. 21, 23, et al.
- Εὐαγγελίζω, f. ἴσω, to address with good tidings, Re. 10. 7; 14. 6; *but elsewhere mid.* εὐαγγελίζομαι, to proclaim as good tidings, to announce good tidings of, Lu. 1. 19, et al.; *absol.* to announce the good tidings of the gospel, Lu. 4. 18; 9. 6, et al.; *pass.* to be announced as good tidings, Lu. 16. 16; to be addressed with good tidings, Mat. 11. 5. Lu. 7. 22. He. 4. 2.
- Εὐαγγέλιον, ου, τό, (εὖ & ἄγγελος) glad tidings, good or joyful news, Mat. 4. 23; 9. 35; the gospel, doctrines of the gospel, Mat. 26. 13. Mar. 8. 35; *meton.* the preaching of, or instruction in the gospel, 1 Co. 4. 15; 9. 14, et al.
- Εὐαγγελιστής, οῦ, ὁ, (εὐαγγελίζω) *pr.* one who announces glad tidings; an evangelist, preacher of the gospel, teacher of the Christian religion, Ac. 21. 8. Ep. 4. 11. 2 Ti. 4. 5. N. T.
- Εὐάρεστέω, ὦ, f. ἡσω, p. εὐηρέστηκα, to please well, He. 11. 5, 6; *pass.* to take pleasure in, be well pleased with, He. 13. 6; (L. G.) *from*
- Εὐάρεστος, ου, ὁ, ἡ, τό, -ον, (εὖ & ἀρεστός, fr. ἀρέσκω) well pleasing, acceptable, grateful, Ro. 12. 1, 2, et al.: *whence*
- Εὐάρεστος, *adv.* acceptably, He. 12. 28.
- Εὐγενής, έος, οὖς, ὁ, ἡ, (εὖ & γένος) well born, of high rank, honourable; Lu. 19. 12. 1 Co. 1. 26; generous, ingenuous, candid, Ac. 17. 11.
- Εὐδία, ας, ἡ, (εὖ & Ζεὺς, Διός, Jupiter, lord of the air and heavens) serenity of the heavens, a cloudless sky, fair or fine weather, Mat. 16. 2.
- Εὐδοκέω, ὦ, f. ἡσω, (εὖ & δοκέω) to think well, approve, acquiesce, take delight or pleasure, Mat. 3. 17; 17. 5. Mar. 1. 11. Lu. 3. 22; 12. 32, et al.: (L. G.) *whence*
- Εὐδοκία, ας, ἡ, approbation; good will, favour, Lu. 2. 14; good pleasure, purpose, intention, Mat. 11. 26. Lu. 10. 21; Ep. 1. 5, 9. Phi. 2. 13; *by impl.* desire, Ro. 10. 1.
- Εὐεργεσία, ας, ἡ, (εὐεργέτης) well doing; a good deed, benefit conferred, Ac. 4. 9; duty, good offices, 1 Ti. 6. 2.

**Ευεργετώ**, ὦ, *f. ἦσω*, to do good, exercise beneficence, Ac. 10. 38: *from*

**Ευεργέτης**, ου, ὁ, (*εὖ & ἔργον*) a well doer; a benefactor, Lu. 22. 25.

**Εὐθετος**, ου, ὁ, ἡ, (*εὖ & τίθημι*) *pr.* well arranged, rightly disposed; fit, proper, adapted, Lu. 9. 62; 14. 35; useful, He. 6. 7.

**Εὐθέως**, *adv.* (*εὐθύς*) immediately, forthwith, instantly, at once, Mat. 8. 3; 13. 5, et al.

**Εὐθυδρομέω**, ὦ, *f. ἦσω*, (*εὐθύς & δρόμος*) to run on a straight course; to sail on a direct course, Ac. 16. 11; 21. 1. L. G.

**Εὐθύμειω**, ὦ, *f. ἦσω*, to be cheerful, be in good spirits, take courage, Ac. 27. 22, 25. Ja. 5. 13: *from*

**Εὐθύμος**, ου, ὁ, ἡ, (*εὖ & θυμός*) of good cheer or courage, cheerful, Ac. 27. 36: *whence*

**Εὐθυμότερον**, *adv.* (*pr. neut. comp. of preced.*) more cheerfully, Ac. 24. 10.

**Εὐθύμως**, *adv.* cheerfully, v. r. Ac. 24. 10.

**Εὐθύνω**, *f. ὑνῶ*, a. 1. *ὑνα*, to guide straight; to direct, guide, steer a ship, Ja. 3. 4; to make straight, Jno. 1. 23: *from*

**Εὐθύς**, εἶα, *ύ*, straight, Mat. 3. 3. Mar. 1. 3; *met.* right, upright, true, Ac. 8. 21, et al.

**Εὐθύς**, *adv.* straight forwards; directly, immediately, instantly, forthwith, Mat. 3. 16; 13. 20, 21, et al.

**Εὐθύτης**, *τητος*, ἡ, rectitude, righteousness, equity, He. 1. 8. (ὅ).

**Εὐκαιρέω**, ὦ, *f. ἦσω*, a. 1. *ἡκαίρησα*, (*εὐκαιρος*) to have convenient time or opportunity, have leisure, Mar. 6. 31. 1 Co. 16. 12; to be at leisure *for a thing*, give one's self up to a thing, Ac. 17. 21. L. G.

**Εὐκαιρία**, as, ἡ, convenient opportunity, favourable occasion, Mat. 26. 16. Lu. 22. 6: *from*

**Εὐκαιρος**, ου, ὁ, ἡ, (*εὖ & καιρός*) timely, opportune, seasonable, convenient, Mar. 6. 21. He. 4. 16: *whence*

**Εὐκαιρως**, *adv.* opportunely, seasonably, conveniently, Mar. 14. 11. 2 Ti. 4. 2.

**Εὐκοπώτερος**, α, ου, (*comp. of εὐκοπος*, easy, *fr. εὖ & κόπος*) easier, more feasible, Mat. 9. 5; 19. 24. Mar. 2. 9, et al. L. G.

**Εὐλάβεια**, as, ἡ, the disposition of one who is *εὐλαβής*, caution, circumspection; *in N. T.*, reverence to God, plety, He. 5. 7; 12. 28.

**Εὐλαβέομαι**, οὐ, *f. ἥσομαι*, a. 1. *ἡλαβήθην*, to be cautious or circumspect; to fear, be afraid or apprehensive, Ac. 23. 10; *in N. T. absol.* to reverence God, to be influenced by pious awe, He. 11. 7: *from*

**Εὐλάβης**, εὐος, οὐς, ὁ, ἡ, (*εὖ & λαμβάνω*) *pr.* taking hold of well, *i. e.* warily; hence, cautious, circumspect; full of reverence towards God, devout, pious, religious, Lu. 2. 25. Ac. 2. 5; 8. 2.

**Εὐλογέω**, ὦ, *f. ἦσω*, *p. ἡκα*, a. 1. *ἡσα*, (*εὖ & λόγος*) *pr.* to speak well of; *in N. T.*, to bless, ascribe praise and glorification, Lu. 1. 64, et al.; to bless, invoke a blessing upon, Mat. 5. 44, et al.; to bless, confer a favour or blessing upon, Ep. 1. 3. He. 6. 14; *pass.* to be blessed, be an object of favour or blessing, Lu. 1. 28, et al.: *whence*

**Εὐλογητός**, οὐ, ὁ, ἡ, worthy of praise or blessing, blessed, Mar. 14. 61. Lu. 1. 68, et al. 8.

**Εὐλογία**, as, ἡ, *pr.* good speaking; fair speech, flattery, Ro. 16. 18; *in N. T.*, blessing, praise, celebration, 1 Co. 10. 16. Re. 5. 12, 13; invocation of good, benediction, Ja. 3. 10; a favour conferred, gift, benefit, Ro. 15. 29. 2 Co. 9. 5, 6, et al.

**Εὐμετάδοτος**, ου, ὁ, ἡ, (*εὖ & μεταδίδωμι*) ready in imparting, liberal, bountiful, 1 Ti. 6. 18. L. G.

**Εὐνοέω**, ὦ, *f. ἦσω*, (*εὖνοος, εὖ & νόος, νοῦς*) to have kind thoughts, be well affected or kindly disposed towards, Mat. 5. 25.

**Εὐνοια**, as, ἡ, (*fr. same*) good will, kindliness; heartiness, Ep. 6. 7; conjugal duty, 1 Co. 7. 3.

**Εὐνουχίζω**, *f. ἴσω*, a. 1. *εὐνουχία*, to emasculate, make a eunuch; to impose chaste abstinence on, to bind to a practical emasculation, Mat. 19. 12: (L. G.) *from*

**Εὐνούχος**, ου, ὁ, (*εὐνή*, a bed, &

ἐξω) *pr.* one who has charge of the bedchamber; *hence*, a eunuch, one emasculated, Mat. 19. 12; *as eunuchs in the East often rose to places of power and trust, hence*, a minister of a court, Ac. 8. 27, 34.

Εὐδοῶ, *f.* ὥσω, (εὖ & ὁδός) to give a prosperous journey; cause to prosper or be successful; *pass.* to have a prosperous journey, to succeed in a journey, Ro. 1. 10; *med.* to be furthered, to prosper, *temporally or spiritually*, 1 Co. 16. 2. 3 Jno. 2, *bis*.

Εὐπάρεδρος, *ου, ὁ, ἡ*, (εὖ & πάρεδρος, one who sits by, an assistant, assessor, *fr.* παρά & ἔδρα, a seat) constantly attending; assiduous, devoted to; τὸ εὐπάρεδρον, assiduity, devotedness, v. r. 1 Co. 7. 35. L. G.

Εὐπειθής, *εὐς, οὐς, ὁ, ἡ*, (εὖ & πείθω) easily persuaded, pliant, Ja. 3. 17.

Εὐπερίστατος, *ου, ὁ, ἡ*, (εὖ & περιστάμαι) easily or constantly environing or besetting, He. 12. 1. N. T.

Εὐποιᾶ, *ας, ἡ*, (εὖ & ποίω) doing good, beneficence, He. 13. 16. L. G.

Εὐπορέομαι, *οὔμαι, f.* ἵσθμαι, (εὐπορέω, to supply, *fr.* εὐπορος, easy, abounding, in easy circumstances) to be in prosperous circumstances, enjoy plenty, Ac. 11. 29.

Εὐπορία, *ας, ἡ*, (*fr.* same) wealth, abundance, Ac. 19. 25.

Εὐπρέπεια, *ας, ἡ*, (εὐπρεπής, well looking, *fr.* εὖ & πρέπει) grace, beauty, Ja. 1. 11.

Εὐπρόσδεκτος, *ου, ὁ, ἡ*, (εὖ & προσδέχομαι) acceptable, grateful, pleasing, Ro. 15. 16, 31. 2 Co. 8. 12. 1 Pe. 2. 6; *in N. T.*, gracious, 2 Co. 6. 2. L. G.

Εὐπρόσεδρος, *ου, ὁ, ἡ*, (εὖ & πρόσεδρος, an assessor) constantly attending, assiduous, devoted to, 1 Co. 7. 35; *equivalent* to εὐπάρεδρος.

Εὐπροσωπείω, *ῶ, f.* ἵσσω, (εὐπρόσωπος, of a fair countenance, *fr.* εὖ & πρόσωπον) to carry or make a fair appearance, to be specious, Gal. 6. 12. N. T.

Εὐρίσκω, *f.* εὐρήσω, *p.* εὕρηκα, a. 2. εὕρον, a. 1 *pass.* εὐρέθη, later a. 1. εὕρησα, and a. mid. εὐράμην, He. 9. 12; to find, to meet with, light upon, Mat. 18. 28; 20. 6; to find out,

to detect, discover, Lu. 23. 2, 4, 14; to acquire, obtain, win, gain, Lu. 1. 30; 9. 12; to find *mentally*, to comprehend, recognise, Ac. 17. 27. Ro. 7. 21; to find *by experience*, observe, gather, Ro. 7. 18; to devise *as feasible*, Lu. 5. 19; 19. 48.

Εὐροκλύδων, (εὖρος, the east wind & κλύδων, a wave) Euroclydon, the name of a tempestuous wind, Ac. 27. 14. There are, however, two various readings, Εὐρυκλύδων (εὐρύς) and Εὐρακλύδων, Euroaquilo. (ὕ). N. T.

Εὐρύχωρος, *ου, ὁ, ἡ*, (εὐρύς, broad & χώρα, spacious) spacious; broad, wide, Mat. 7. 13.

Εὐσέβεια, *ας, ἡ*, (εὐσεβής) reverential feeling; piety, devotion, godliness, Ac. 8. 12. 1 Ti. 2. 2; 4. 7, 8, et al.; religion, the Christian religion, 1 Ti. 3. 16.

Εὐσεβέω, *ῶ, f.* ἵσσω, to exercise piety; *towards a deity*, to worship. Ac. 17. 23; *towards relatives*, to be dutiful towards, 1 Ti. 5. 4; *from*

Εὐσεβής, *εὐς, οὐς, ὁ, ἡ*, (εὖ & σέβομαι) reverent; pious, devout, religious, Ac. 10. 2, 7; 22. 12. 2 Pe. 2. 9; *whence*

Εὐσεβῶς, *adv.* piously, religiously, 2 Ti. 3. 12. Tit. 2. 12.

Εὖσσημος, *ου, ὁ, ἡ*, (εὖ & σῆμα) *pr.* well marked, strongly marked; *med.* significant, intelligible, perspicuous, 1 Co. 14. 9.

Εὖσπλαγχνος, *ου, ὁ, ἡ*, (εὖ & σπλάγχνον) *in N. T.*, tender-hearted, compassionate, Ep. 4. 32. 2 Pe. 3. 3.

Εὖσχημόνων, *adv.* (εὖσχήμων) in a becoming manner, with propriety, decently, gracefully, Ro. 13. 13. 1 Co. 14. 40. 1 Thes. 4. 12.

Εὖσχημοσύνη, *ης, ἡ*, comeliness, gracefulness; artificial comeliness, ornamental array, embellishment, 1 Co. 12. 23; *from*

Εὖσχήμων, *ονος, ὁ, ἡ*, (εὖ & σχῆμα) of good appearance, pleasing to look upon, comely, 1 Co. 12. 24; *med.* becoming, decent; τὸ εὖσχημον, decorum, propriety, 1 Co. 7. 35; honourable, reputable, of high standing and influence, Mar. 15. 43. Ac. 13. 50; 17. 12.

Εὐτόνως, *adv.* (εὐτονος, on the

stretch, fr. εἶ & τείνω) intensely, vehemently, strenuously, Lu. 23. 10. Ac. 18. 28.

Εὐτραπεία, ας, ἡ, (εὐτράπελος, ready, witty, fr. εὖ & τρέπω) facetiousness, pleasantry; hence, buffoonery, ribaldry, Ep. 5. 4.

Εὐφημία, ας, ἡ, pr. use of words of good omen; hence, favourable expression, praise, commendation, 2 Co. 6. 8: from

Εὐφημος, ου, ὁ, ἡ, (εὖ & φήμη) pr. of good omen, auspicious; hence, of good report, commendable, laudable, reputable, Phi. 4. 8.

Εὐφορέω, ὦ, f. ἦσω, (εὐφορος, εὖ & φέρω) to bear or bring forth well or plentifully, yield abundantly, Lu. 12. 16.

Εὐφραίνω, f. ἀνῶ, a. 1. εὐφρηνά & εὐφράνα, (εὐφρων, εὖ & φρήν) to gladden, 2 Co. 2. 2; pass. to be glad, exult, rejoice, Lu. 12. 19. Ac. 2. 26; mid. to feast in token of joy, keep a day of rejoicing, Lu. 15. 23, 24, 29, 32, et al.

Εὐφροσύνη, ης, ἡ, (εὐφρων) joy, gladness, rejoicing, Ac. 2. 28; 14. 17.

Εὐχαριστέω, ὦ, f. ἦσω, a. 1. ἦσα, (εὐχάριστος) to thank, give thanks, Mat. 15. 36; 26. 27, et al.

Εὐχαριστία, ας, ἡ, gratitude, thankfulness, Ac. 24. 3; thanks, the act of giving thanks, thanksgiving, 1 Co. 14. 16, et al.; conversation marked by the gentle cheerfulness of a grateful heart, as contrasted with the unseemly mirth of εὐτραπεία, Ep. 5. 4: from

Εὐχάριστος, ου, ὁ, ἡ, (εὖ & χάρις) grateful, pleasing; grateful, mindful of benefits, thankful, Col. 3. 15.

Εὐχή, ἡς, ἡ, a wish, prayer, Ja. 5. 15; a vow, Ac. 21. 23.

Εὐχόμαι, f. ξομαι, a. 1. ἡξάμην, to pray, offer prayer, Ac. 26. 29. 2 Co. 13. 7, 9. Ja. 5. 16; to wish, desire, Ac. 27. 29. Ro. 9. 3. 3 Jno. 2.

Εὐχρηστος, ου, ὁ, ἡ, (εὖ & χρῆστος) highly useful, very profitable, 2 Ti. 2. 21; 4. 11. Phile. 11.

Εὐψυχέω, ὦ, f. ἦσω, (εὐψύχος, of good courage, εὖ & ψυχή) to be animated, encouraged, in good spirits, Phi. 2. 19.

Εὐωδία, ας, ἡ, (εὐώδης, εὖ & ὀδωδα, ὄζω) a sweet smell, grateful odour, fragrance, 2 Co. 2. 15. Ep. 5. 2. Phi. 4. 18.

Εὐωνύμος, ου, ὁ, ἡ, (εὖ & ὄνομα) of good name or omen; used also as an euphemism by the Greeks instead of ἀμισερός, which was a word of bad import, as all omens on the left denoted misfortune; the left, Mat. 20. 21, 23; 25. 33, 41, et al.

\*Εφάγον, a. 2. of ἐσθίω.

\*Εφάλλομαι, f. αλοῦμαι, (ἐπί & ἄλλομαι) to leap or spring upon, assault, Ac. 19. 16.

\*Εφάπαξ, adv. (ἐπί & ἅπαξ) once for all, Ro. 6. 10; at once, 1 Co. 15. 6.

\*Εφεσίως, η, ου, Re. 2. 1, and

\*Εφέσιος, ία, ιον, Ephesian, of \*Εφεσσος, ου, ἡ, Ephesus, a city of Asia Minor, Ac. 19. 28, 34, 35; 21. 29.

\*Εφευρετής, ου, ὁ, (ἐφευρίσκω, to come upon, find, discover, fr. ἐπί & εὐρίσκω) an inventor, deviser, Ro. 1. 30.

\*Εφημερία, ας, ἡ, pr. daily course; the daily service of the temple; a course of priests to which the daily service for a week was allotted in rotation, Lu. 1. 5, 8; (L. G.) from

\*Εφήμερος, ου, ὁ, ἡ, (ἐπί & ἡμέρα) lasting for a day; daily; sufficient for a day, necessary for every day, Ja. 2. 15.

\*Εφικνέομαι, οὔμαι, f. ἴξομαι, a. 2. ἐφικόμεν, (ἐπί & ἴκνέομαι, to come) to come or reach to, to reach a certain point or end; to reach, arrive at, 2 Co. 10. 13, 14.

\*Επίστημι, f. ἐπιστήσω, (ἐπί & ἵστημι) trans. to place upon, over, close by; intrans. p. ἐφέστηκα, part. ἐφεστώς, a. 2. ἐπέστην, mid. ἐπίσταμαι, to stand by or near, Lu. 2. 38; 4. 39; to come suddenly upon, Lu. 2. 9; 24. 4; to come upon, assault, Ac. 6. 12; 17. 5; to come near, approach, Lu. 10. 40; to impend, be instant, be at hand, 1 Thes. 5. 3; to be present, Ac. 28. 2; to be pressing, urgent, earnest, 2 Ti. 4. 2.

\*Εφθαθά, (Aramaean, ܥܦܬܬܬܐ) be thou opened, Mar. 7. 34.

\*Εχθρα, ας, ἡ, enmity, discord, feud. Lu. 23. 12. Gal. 5. 20; alienat'



Ep. 2. 15, 16; a principle or state of enmity, Ro. 8. 7.

Ἐχθρός, ὁ, ὄν, hated, under disfavour, Ro. 11. 28; inimical, hostile, Mat. 13. 28. Col. 1. 21; as a *sub.* an enemy, adversary, Mat. 5. 43, 44; 10. 36. Lu. 6. 27, 35, et al.

Ἐχιδνα, ἡς, ἡ, (ἔχιδς) a viper, poisonous serpent, Ac. 28. 3; used also *fig.* of persons, Mat. 3. 7.

Ἐχω, f. ἔξω, imperf. εἶχον, a. 2. εἶχον, p. ἔσχηκα, to hold, Re. 1. 16, et al.; to seize, possess a person, Mar. 16. 8; to have, possess, Mat. 7. 29, et al. freq.; to have, have ready, be furnished with, Mat. 5. 23. Jno. 5. 36; 6. 68, et al.; to have as a matter of crimination, Mat. 5. 23. Mar. 11. 25, et al.; to have as a command, Mat. 27. 65; to have the power, be able, Mat. 18. 25. Lu. 14. 14. Ac. 4. 14, et al.; to have in marriage, Mat. 14. 4, et al.; to have, be affected by, subjected to, Mat. 3. 14; 12. 10. Mar. 3. 10. Jno. 12. 48; 15. 23, 24; 16. 21, 22. Ac. 23. 29. 1 Ti. 5. 12. He. 7. 28. 1 Jno. 1. 8; 4. 18; χάρις ἔχω, to feel gratitude, be thankful, 1 Ti. 1. 12. 2 Ti. 1. 3. Phil. 7; to hold, esteem, regard, Mat. 14. 5. Lu. 14. 18, 19, et al.; to have or hold as an object of knowledge, faith, or practice, Jno. 5. 38, 42; 14. 21. 1 Jno. 5. 12. 2 Jno. 9; *intrans.* with adverbs or adverbial expressions, to be, to fare, Mat. 9. 12. Mar. 2. 17; 5. 23. Lu. 5. 31. Jno. 4. 52. Ac. 7. 1; 12. 15; 15. 36; 21. 13. 2 Co. 10. 6; 12. 14. 1 Ti. 5. 25. 1 Pe. 4. 5; τὸ νῦν ἔχω, for the present; *in N. T.*, ἔχειν ἐν γαστρὶ, to be pregnant, Mat. 1. 18, et al.; as also ἔχειν κοίτην, Ro. 9. 10; ἔχειν δαιμόνιον, to be possessed, Mat. 11. 18, et al.; of time, to have continued, to have lived, Jno. 5. 5, 6; 8. 57; of space, to embrace, be distant, Ac. 1. 12; *mid. pr.* to hold by, cling to; hence, to border upon, be next, Mar. 1. 38. Lu. 13. 33. Ac. 20. 15; 21. 26; to tend immediately to, He. 6. 9.

Ἐως, conj., of time, while, as long as, Jno. 9. 4; until, Mat. 2. 9. Lu. 15. 4; as also *in N. T.*, ἕως οὗ, ἕως ὅρου, Mat. 5. 18, 26; ἕως ἄρτι, until now, Mat. 11. 12; ἕως πότε, until when, how long, Mat. 17. 17; ἕως σήμερον, until this day, to this time, 2 Co. 3. 15; as *prep.*, of time, until,

Mat. 24. 21; of place, unto, even to, Mat. 11. 23. Lu. 2. 15; ἕως ἁπώ, to the brim, Jno. 2. 7; ἕως εἰς, even to, as far as, Lu. 24. 50; ἕως κάτω, to the bottom; ἕως ὧδε, to this place, Lu. 23. 5; of state, unto, even to, Mat. 26. 38; of number, even, so much as, Ro. 3. 12, et al. freq.

## Z

Ζάω, ζω, ζῆς, ζῆ, f. ζήσω & ζήσομαι, a. 1. ζήσω, p. ζήσω, to live, to be possessed of vitality, to exercise the functions of life, Mat. 27. 63. Ac. 17. 28, et al.; τὸ ζῆν, life, He. 2. 15; to have means of subsistence, 1 Co. 9. 14; to live, to pass existence in a specific manner, Lu. 2. 36; 15. 13, et al.; to be instinct with life and vigour; hence, ζῶν, living, an epithet of God, in a sense peculiar to Himself; ἐλπίς ζωῆς, a vigorous and enduring hope, 1 Pe. 1. 3; ὕδωρ ζωῆς, a perennial flow of water, Jno. 4. 10; to be cheered and happy, 1 Thes. 3. 8; to be exempt from spiritual condemnation, to have fruition of salvation, 1 Jno. 4. 9, et al.

Ζεστός, ὁ, ὄν, (ζέω) *pr.* boiled; boiling, boiling hot; *met.* glowing with zeal, fervent, Re. 3. 15, 16.

Ζεύγος, εὖς, τό, a yoke of animals; a pair, couple, Lu. 2. 24; 14. 19.

Ζευκτηρία, ας, ἡ, (*pr. fem.* of ζευκτήριος, fr. ζεύγνυμι, to yoke, join) a fastening, band, Ac. 27. 40.

Ζεὺς, Διός, ὁ, the supreme God of the Greeks, answering to the Jupiter of the Romans, Ac. 14. 12, 13.

Ζέω, f. ζέσω, to boil, to be hot; *in N. T.*, *met.* to be fervent, ardent, zealous, Ac. 18. 25. Ro. 12. 11.

Ζηλεύω, f. εὖσω, i. q. ζηλόω, v. r. Re. 3. 19: from

Ζῆλος, ου, ὁ, (ζέω) in a good sense, generous rivalry; noble aspiration; *in N. T.*, zeal, ardour in behalf of ardent affection, Jno. 2. 17. Ro. 10. 3; in a bad sense, jealousy, envy, malice, Ac. 13. 45. Ro. 13. 13; indignation, wrath, Ac. 5. 17, et al.: whence

Ζηλόω, ὦ, f. ὥσω, to have strong affection towards, be ardently devoted to, 2 Co. 11. 2; to make a show of affection and devotion towards, Gal. 4. 17; to desire earnestly, aspire

eagerly after, 1 Co. 12. 31; 14. 1, 39; *absol.* to be fervent, to be zealous, Re. 3. 19; to be jealous, envious, spiteful, Ac. 7. 9; 17. 5. 1 Co. 13. 4. Ja. 4. 2; *pass.* to be an object of warm regard and devotion, Gal. 4. 18: *whence*

Ζηλωτής, οὗ, ὁ, *pr.* a generous rival, an imitator; in *N. T.*, an aspirant, 1 Co. 14. 12. Tit. 2. 14; a devoted adherent, a zealot, Ac. 21. 20; 22. 3. Gal. 1. 14.

Ζημία, ας, ἡ, damage, loss, detriment, Ac. 27. 10, 21. Phi. 3. 7, 8: *whence*

Ζημιόω, ὦ, f. ὥσω, to visit with loss or harm; *pass.* to suffer loss or detriment, 1 Co. 3. 15. 2 Co. 7. 9; to lose, to forfeit, Mat. 16. 26. Mar. 8. 36. Phi. 3. 8.

Ζητέω, ὦ, f. ἥσω, to seek, look for, Mat. 18. 12. Lu. 2. 48, 49; to search after, Mat. 13. 45; to be on the watch for, Mat. 26. 16; to pursue, endeavour to obtain, Ro. 2. 7; 1 Pe. 3. 11, et al.; to desire, wish, want, Mat. 12. 47; to seek, strive for, Mat. 6. 33; to endeavour, Mat. 21. 46; to require, demand, ask for, Mar. 8. 11. Lu. 11. 16; 12. 48; to inquire or ask questions, question, Jno. 16. 19; to deliberate, Mar. 11. 18. Lu. 12. 29; in *N. T. fr. Heb.* ζητεῖν τὴν ψυχὴν, to seek the life of any one, to seek to kill, Mat. 2. 20: *whence*

Ζήτημα, ατος, τό, a question; a subject of debate or controversy, Ac. 15. 2; 18. 15; 23. 29, et al.

Ζήτησις, εως, ἡ, a seeking; an inquiry, a question; a dispute, debate, discussion, Jno. 3. 25. 1 Ti. 1. 4; a subject of dispute or controversy, Ac. 25. 20, et al.

Ζιζάνιον, ου, τό, zizanium, darnel, spurious wheat, a plant found in Palestine, which resembles wheat both in its stalk and grain, but is worthless and deleterious, Mat. 13. 26, 27, 29, 30, 36, 38, 40. L. G.

Ζόφος, ου, ὁ, gloom, thick darkness, 2 Pe. 2. 4, 17. Jude 6, 13.

Ζυγός, ου, ὁ, a collateral form of ζυγόν, (ζεύγνυμι) *pr.* a cross bar or hand; a yoke; *met.* a yoke of bondage, state of slavery, servile condition, 1 Ti. 6. 1; service or obligation, Mat. 11. 29, 30. Ac. 15. 10. Gal.

5. 1; the beam of a balance; *by synecd.* a balance, pair of scales, Re. 6. 5.

Ζύμη, ης, ἡ, leaven, Mat. 16. 12; 13. 33; *met.* leaven of the mind and conduct, a system of doctrine or morals, used in a bad sense, Mat. 16. 6, 11. 1 Co. 5. 6, et al.: *whence*

Ζυμώω, ὦ, f. ὥσω, to leaven, cause to ferment, Mat. 13. 33. Lu. 13. 21. 1 Co. 5. 6. Gal. 5. 9.

Ζωργέω, ὦ, f. ἥσω, p. ἐξώργηκα, (ζῶς, alive, & ἀργέω) *pr.* to take alive, take prisoner in war instead of killing; to take captive, enthrall, 2 Ti. 2. 26; also, to catch animals, as fish; in which sense it is used figuratively, Lu. 5. 10.

Ζωή, ης, ἡ, (ζάω) life, animated existence, state of being alive, Lu. 16. 25. Ac. 17. 25; life, manner of life, conduct, Ro. 6. 4; in *N. T.*, life, deliverance from the proper penalty of sin, expressed by θάνατος, Jno. 6. 51. Ro. 5. 18, et al.; life, the final state of the redeemed, Mat. 25. 46, et al.; the author of life, means of attaining life, Jno. 5. 39; 11. 25. Col. 3. 4.

Ζώνη, ης, ἡ, a zone, belt, girdle, Mat. 3. 4; 10. 9, et al.

Ζώννυμι, and in *N. T.* ζωννύω, f. ζῶσω, to gird, gird on, put on one's girdle, Jno. 21. 18, *bis*.

Ζωογονέω, ὦ, f. ἥσω, (ζῶς & γόνος) *pr.* to bring forth living creatures; in *N. T.*, to preserve alive, save, Lu. 17. 33. Ac. 7. 19.

Ζῶον, ου, τό, a living creature, animal, He. 13. 11. 2 Pe. 2. 12, et al.

Ζωοποιέω, ὦ, f. ἥσω, (ζῶς & ποιέω) *pr.* to engender living creatures; to impart life, make alive, vivify, Ro. 4. 17; 8. 11. 1 Co. 15. 36; in *N. T.*, *met.* to impart the life of salvation, Jno. 6. 63. 2 Co. 3. 6, et al.

## H

\*H, either, or, Mat. 6. 24, et al.; after comparatives, and ἄλλος, ἕτερος, expressed or implied, than, Mat. 10. 15; 18. 8. Ac. 17. 21; 24. 21; intensive after ἀλλά & πρὶν, Lu. 12. 51. Mat. 1. 18; it also serves to point an interrogation, Ro. 3. 29, et al.

- Ἡ**, a particle occurring in the *N. T.* only in the combination ἡ μὴν, introductory to the terms of an oath, He. 6. 14.
- Ἡγεμονεύω**, *f. εὔσω*, (ἡγεμών) to be a guide, leader, chief; in *N. T.*, to hold the office of a Roman provincial governor, Lu. 2. 2; 3. 1.
- Ἡγεμονία**, *as, ἡ*, leadership, sovereignty; in *N. T.*, a reign, Lu. 3. 1: *from*
- Ἡγεμών**, *ονος, ὁ*, a guide; a leader; a chieftain, prince, Mat. 2. 6; a Roman provincial governor, under whatever title, Mat. 27. 2, et al.
- Ἡγέομαι**, *οὔμαι, f. ἡσομαι*, to lead the way; to take the lead, Ac. 14. 12; to be chief, to preside, govern, rule, Mat. 2. 6. Ac. 7. 10; ἡγούμενος, a chief officer in the church, He. 13. 7, 17, 24; also, with *p. ἡγμαι*, to think, consider, count, esteem, regard, Ac. 26. 2. 2 Co. 9. 5, et al.
- Ἡδέως**, *adv. (ἡδύς) with pleasure, gladly, willingly*, Mar. 6. 20; 12. 37. 2 Co. 11. 19.
- Ἡδῆ**, *adv. before now, now, already*, Mat. 3. 10; 5. 28, et al.; ἡδὲ ποτέ, at length, Ro. 1. 10. Phil. 4. 10.
- Ἡδίστα**, *adv. (pr. neut. pl. superlat. of ἡδύς) with the greatest pleasure, most gladly*, 2 Co. 12. 9, 15.
- Ἡδονή**, *ἡς, ἡ*, (ἡδός) pleasure, gratification; esp. sensual pleasure, Lu. 8. 14. Tit. 3. 3. Ja. 4. 3. 2 Pe. 2. 13; a passion, Ja. 4. 1.
- Ἡδύοσμον**, *ου, τό*, (ἡδύς & ὀσμὴ) garden mint, Mat. 23. 23. Lu. 11. 42.
- Ἡθός**, *εος, τό*, *pr.* a place of customary resort, a haunt; hence, a settled habit of mind and manners, 1 Co. 15. 33.
- Ἡκω**, *f. ἦξω*, imperf. ἦκον, to be come, have arrived, Lu. 15. 27, et al.
- Ἡλί**, (Heb. **יְיָ**) my God! Mat. 27. 46.
- Ἡλικία**, *as, ἡ*, (ἡλικί) a particular period of life; the period fitted for a particular function, prime, He. 11. 11; full age, years of discretion, Jno. 9. 21, 23; perhaps, the whole duration of life, Mat. 6. 27. Lu. 12. 25; otherwise, stature, Lu. 19. 3. Ep. 4. 13.
- Ἡλίκος**, *η, ου, as great as; how great*, Col. 2. 1. Ja. 3. 5. (7).
- Ἡλιος**, *ου, ὁ*, the sun, Mat. 13. 43: 17. 2. Mar. 1. 32, et al.; *meton.* light of the sun, light, Ac. 13. 11.
- Ἡλος**, *ου, ὁ*, a nail, Jno. 20. 25, *bis*.
- Ἡμέρα**, *as, ἡ*, day, a day, the interval from sunrise to sunset, *opp. to νύξ*, Mat. 4. 2; 12. 40. Lu. 2. 44; the interval of twenty-four hours, *comprehending day and night*, Mat. 6. 34; 15. 32; *fr. the Heb. הַיּוֹם וְהַיּוֹמָה*, day by day, every day, 2 Co. 4. 16; *ἡμέραν ἐξ ἡμέρας*, from day to day, continually, 2 Pe. 2. 8; *καθ' ἡμέραν*, every day, daily, Ac. 17. 17. He. 3. 13; a point or period of time, Lu. 19. 42. Ac. 15. 7. Ep. 6. 13, et al.; a judgment, trial, 1 Co. 4. 3.
- Ἡμέτερος**, *α, ου, our*, Ae. 2. 11; 24. 6, et al.
- Ἡμιθνής**, *έος, ους, ὁ, ἡ*, (ἡμ— & θνήσκω) half dead, Lu. 10. 30.
- Ἡμίσις**, *σεια, ου*, half, Mar. 6. 23. Lu. 19. 8. Re. 11. 11; 12. 14.
- Ἡμῶριον**, *ου, τό*, (ἡμ— & ὥρα) half an hour, Re. 8. 1. L. G.
- Ἡνίκα**, *adv. when*, 2 Co. 3. 15, 16. (7)
- Ἡπερ**, (ἡ & περ) *an emphatic form of ἡ*, than, Jno. 12. 43.
- Ἡπιος**, *ου, ὁ, ἡ*, mild, gentle, kind, 1 Thes. 2. 7. 2 Ti. 2. 24.
- Ἡρεμος**, *ου, ὁ, ἡ*, equivalent to the ordinary form ἡρεμῖος, tranquil, quiet, 1 Ti. 2. 2. *N. T.*
- Ἡρωδιανοί**, *ων, οί*, Herodians, partisans of Ἡρώδης, Herod Antipas, Mat. 22. 16. Mar. 3. 6; 12. 13.
- Ἡσυχάζω**, *f. ἡσυχός*, (ἡσυχός) to be still, at rest; to live peaceably, be quiet, 1 Thes. 4. 11; to be silent or quiet; *acquiesce, to desist from discussion*, Lu. 14. 4. Ac. 11. 18; 21. 14.
- Ἡσυχία**, *as, ἡ*, rest, quiet, tranquillity; a quiet tranquil life, 2 Thes. 3. 12; silence, silent attention, Ac. 22. 2. 1 Ti. 2. 11, 12.
- Ἡσύχιος**, *ου, ὁ, ἡ*, equivalent to ἡσυχός, quiet, tranquil, peaceful, 1 Ti. 2. 2. 1 Pe. 3. 4.
- Ἡτοι**, *conj. (ἡ & τοι) in N. T. only in the usage, ἥτοι— ἡ*, whether, *with an elevated tone*, Ro. 6. 16.

Ἡττάομαι, ὦμαι, f. ἡττηθῆσομαι & ἡττήσομαι, p. ἡττημαι, (ἡττων) to be less, inferior to; to fare worse, to be in a less favoured condition, 2 Co. 12. 13; *by impl.* to be overcome, vanquished, 2 Pe. 2. 19, 20: *whence*

Ἡττημα, ατος, τό, an inferiority to a particular standard; default, failure, shortcoming, Ro. 11. 12. 1 Co. 6. 7. S.

Ἡττων, Att. for ἡσσων, ονος, ό, ή, less, 2 Co. 12. 15; worse, 1 Co. 11. 17.

Ἡχέω, ὦ, f. ἦσω, (ἦχη) to sound, ring, 1 Co. 13. 1; to roar, *as the sea*, Lu. 21. 25.

Ἡχος, ου, ό, equivalent to ἦχη, sound, noise, Ac. 2. 2. He. 12. 19; *met.* report, fame, rumour, Lu. 4. 37.

## Θ

Θάλασσα, ης, ή, the sea, Mat. 23. 15. Mar. 9. 42; a sea, Ac. 7. 36; an inland sea, lake, Mat. 8. 24, et al.

Θάλλω, f. ψω, to impart warmth; *met.* to cherish, nurse, foster, Ep. 5. 29. 1 Thes. 2. 7.

Θαμβέω, ὦ, f. ἦσω, a. 1. ἐθαμβησα, to be astonished, amazed, Ac. 9. 6; *later, pass.* to be astonished, amazed, awe-struck, Mar. 1. 27; 10. 24, 32: *from*

Θάμβος, εος, τό, astonishment, amazement, awe, Lu. 4. 36, et al.

Θανάσιμος, ου, ό, ή, (θάνατος) deadly, mortal, fatal, Mar. 16. 18.

Θανατηφόρος, ου, ό, ή, (θάνατος & φέρω) mortiferous, bringing or causing death, deadly, fatal, Ja. 3. 8.

Θάνατος, ου, ό, (θνήσκω) death, the extinction of life, *whether naturally*, Lu. 2. 26. Mar. 9. 1; *or violently*, Mat. 10. 21; 15. 4; imminent danger of death, 2 Co. 4. 11, 12; 11. 23; *in N. T.*, death, *as opposed to ζωή in its spiritual sense*, spiritual condemnation, exclusion from salvation, the penal state of loss of salvation. Jno. 8. 51. Ro. 6. 16, et al.: *whence*

Θανατώ, ὦ, f. ὠσω, a. 1. ἐθανάτωσα, to put to death, deliver to death, Mat. 10. 21; 26. 59. Mar. 13. 12; *pass.* to be exposed to imminent danger of death, Ro. 8. 36; *in N. T.*,

*met.* to subdue, mortify, Ro. 8. 13; *pass.* to be dead to, to be rid, parted from, *as if by the intervention of death*, Ro. 7. 4.

Θάπτω, f. ψω, τέταφα, a. 1. ἐθαψα, a. 2. *pass.* ἐτάφη, to bury, inter, Mat. 8. 21, 22; 14. 12, et al.

Θαρσέω, ὦ, &, new Attic, θαρρέω, ὦ, (θάρος, θάρρος), f. ἦσω, imperat. θάρσει, to be of good courage, be of good cheer, Mat. 9. 2, et al.; to be confident, hopeful, 2 Co. 7. 16, et al.; to be bold, maintain a bold bearing, 2 Co. 10. 1, 2.

Θάρσος, εος, τό, courage, confidence, Ac. 28. 15.

Θαῦμα, ατος, τό, a wonder; wonder, admiration, astonishment, Re. 17. 6: *whence*

Θαυμάζω, f. άσω, p. τεθαύμακα, a. 1. ἐθαύμασα, to admire, regard with admiration, wonder at, Lu. 7. 9. Ac. 7. 31; to reverence, adore, 2 Thes. 1. 10; *absol.* to wonder, be filled with wonder, admiration, or astonishment, Mat. 8. 10. Lu. 4. 22, et al.: *whence*

Θαυμάσιος, α, ον, wonderful, admirable, marvellous; τὸ θαυμάσιον, a wonder, wonderful work, Mat. 21. 15.

Θαυμαστός, ή, όν, wondrous, glorious, 1 Pe. 2. 9. Re. 15. 1; marvellous, strange, uncommon, Mat. 21. 42. Mar. 12. 11.

Θεά, ας, ή, (θεός) a goddess, Ac. 19. 27, 35, 37.

Θεάομαι, ὦμαι, f. άσομαι, p. τεθέαμαι, a. 1. *pass.* ἰδεάην, to gaze upon, Mat. 6. 1; 23. 5. Lu. 7. 24; to see, discern with the eyes, Mar. 16. 11, 14. Lu. 5. 27. Jno. 1. 14, 32, 38, et al.; to see, visit, Ro. 15. 24.

Θεατρίζομαι, to be exposed as in a theatre, be made a gazing-stock, object of scorn, He. 10. 33: (N. T.) *from*

Θεάτρον, ου, τό, (θεάομαι) a theatre, a place where public games and spectacles are exhibited, Ac. 19. 29, 31; *meton.* a show, gazing-stock, 1 Co. 4. 9.

Θεῖον, ου, τό, brimstone, sulphur, Lu. 17. 29. Re. 9. 17, 18, et al.

Θεῖος, α, ον, (Θεός) divine, pertaining to God, 2 Pe. 1. 3, 4; τὸ θεῖον.

divine nature, divinity, Ac. 17. 29: *whence*

Θεϊότης, τητος, ἡ, divinity, deity, godhead, divine majesty, Ro. 1. 20. L. G.

Θεϊώδης, εος, ους, ὁ, ἡ, (θεῖον) of brimstone, sulphurous, Re. 9. 17. L. G.

Θέλημα, ατος, τό, (θέλω) will, bent, inclination, 1 Co. 16. 12. Ep. 2. 3. 1 Pe. 4. 3; resolve, 1 Co. 7. 37; will, purpose, design, 2 Ti. 2. 26. 2 Pe. 1. 21; will, sovereign pleasure, behest, Mat. 18. 14. Lu. 12. 47. Ac. 13. 22, et al. freq.; ἐν τῷ θελήματι Θεοῦ, Deo permittente, if God please or permit, Ro. 1. 10. 8.

Θέλσις, εως, ἡ, will, pleasure, He. 2. 4: (L. G.) *from*

Θέλω, *see* ἐθέλω.

Θεμέλιος, ιου, ὁ, (pr. an adj. fr. θέμα, τίθημι) θεμέλιον, τό, a foundation, Lu. 6. 48, 49. He. 11. 10; *met.* a foundation laid in elementary instruction, He. 6. 1; a foundation of a superstructure of faith, doctrine, or hope, 1 Co. 3. 10, 11, 12. Ep. 2. 20. 1 Ti. 6. 19; a foundation laid in a commencement of preaching the gospel, Ro. 15. 20: *whence*

Θεμελιώω, ὦ, f. ὥσω, p. τεθεμελίωκα, α. 1. θεμελιώσα, to found, lay the foundation of, Mat. 7. 26. Lu. 6. 48. He. 1. 10; *met.* to ground, establish, render firm and unwavering, Ep. 3. 17. Col. 1. 23. 1 Pe. 5. 10.

Θεοδιδάκτος, ου, ὁ, ἡ, (Θεός & διδάκτορ) taught of God, divinely instructed, 1 Thes. 4. 9. N. T.

Θεομάχέω, ὦ, f. ἴσω, (Θεός & μάχομαι) to fight or contend against God, to seek to counteract the divine will, Ac. 23. 9.

Θεομάχος, ου, ὁ, fighting against God, in conflict with God, Ac. 5. 39. (ἀ.) N. T.

Θεόπνευστος, ου, ὁ, ἡ, (Θεός & πνέω) divinely inspired, 2 Ti. 3. 16. L. G.

Θεός, ου, ὁ, & ἡ, a deity, Ac. 7. 43. 1 Co. 8. 5; an idol, Ac. 7. 40; GOD, the true God, Mat. 3. 9, et al. freq.; God, possessed of true godhead, Jno. 1. 1. Ro. 9. 5; *fr. the Heb. applied to potentates*, Jno. 10. 34, 35; τῷ θεῷ, an intensive term, *fr. the Heb.*

exceedingly, Ac. 7. 20, &, *perhaps*, 2 Co. 10. 4.

Θεοσέβεια, ας, ἡ, worshipping of God, reverence towards God, piety. 1 Ti. 2. 10: *from*

Θεοσεβής, εος, ους, ὁ, ἡ, (Θεός & σέβομαι) reverencing God, pious, godly, devout, a sincere worshipper of God, Jno. 9. 31.

Θεοστυγής, εος, ους, ὁ, ἡ, (Θεός & στυγέω, to hate) God-hated; *in N. T.* a hater and contemner of God, Ro. 1. 30.

Θεότης, τητος, ἡ, (Θεός) divinity, deity, godhead, Col. 2. 9. L. G.

Θεραπεία, service, attendance; healing, cure, Lu. 9. 11; Re. 22. 2; *meton.* those who render service, servants, domestics, family, household, Mat. 24. 45. Lu. 12. 42: *from*

Θεραπεύω, f. εὔσω, α. 1. ἐθεράπευσα, to serve, minister to, render service and attendance; to render divine service, worship, Ac. 17. 25: to heal, cure, Mat. 4. 23, 24; 8. 16, et al.: *from*

Θεράπων, οντος, ὁ, an attendant, a servant; a minister, He. 3. 5.

Θερίζω, f. ἴσω, α. 1. ἐθέρισσα, (θέρος) to gather in harvest, reap, Mat. 6. 26; 25. 24, 26; *met.* to reap the reward of labour, 1 Co. 9. 11. 2 Co. 9. 6; to reap the harvest of vengeance, Re. 14. 16, 16: *whence*

Θερισμός, ου, ὁ, harvest, the act of gathering the harvest, reaping, Jno. 4. 35, et al.; *met.* the harvest of the Gospel, Mat. 9. 37, 38. Lu. 10. 2; a crop; *met.* the crop of vengeance, Re. 14. 15.

Θεριστής, ου, ὁ, one who gathers in the harvest, a reaper, Mat. 13. 30, 39.

Θερμαίνω, f. ανῶ, to warm; *mid.* to warm one's self, Mar. 14. 54, 67. Jno. 18. 18, 25. Ja. 2. 16: *from*

Θέρμη, ης, ἡ, (θερμός, θέρω) heat, warmth, Ac. 28. 3.

Θέρος, εος, τό, the warm season of the year, summer, Mat. 24. 32. Mar. 13. 38. Lu. 21. 30.

Θεωρέω, ὦ, f. ἴσω, to be a spectator, to gaze on, contemplate; to behold, view with interest and attention, Mat. 27. 55; 28. 1, et al.; to contem-

plate *mentally*, consider, He. 7. 4; *in N. T.*, to see, perceive, Mar. 3. 11, et al.; to come to a knowledge of, Jno. 6. 40; *fr. the Heb.* to experience, undergo, Jno. 8. 51, et al.: *whence*

Θεωρία, ας, ἡ, a beholding; a sight, spectacle, Lu. 23. 48.

Θήκη, ης, ἡ, (τίθημι) a repository, receptacle; a case, sheath, scabbard, Jno. 18. 11.

Θηλάζω, f. άσω, a. 1. έθήλασα, (θηλή, a nipple) to suckle, give suck, Mat. 24. 19. Mar. 13. 17. Lu. 21. 23; 23. 29; to suck, Mat. 21. 16. Lu. 11. 27.

Θήλυς, θήλεια, θήλυ, female; τὸ θήλυ, sc. γενός, a female, Mat. 19. 4. Mar. 10. 6. Ga. 3. 28; ἡ θήλεια, woman, Ro. 1. 26, 27.

Θήρα, ας, ἡ, (θήρ, a wild beast) hunting, the chase; *met.* means of capture, a cause of destruction, Ro. 11. 9: *whence*

Θηρεύω, f. εύσω, to hunt, catch; *met.* to seize on, lay hold of, Lu. 11. 54.

Θηριομαχέω, ώ, f. ήσω, a. 1. έθηριομάχισα, (θηρίον & μάχομαι) to fight with wild beasts; *met.* to be exposed to furious hostility, 1 Co. 15. 32. L. G.

Θηρίον, ου, τό, (equivalent to θήρ, but *pr.* a dimin. from it) a beast, wild animal, Mar. 1. 13. Ac. 10. 12, et al.; *met.* a brutish man, Tit. 1. 12.

Θησαυρίζω, f. ίσω, a. 1. έθησαύρισα, to collect and lay up stores or wealth, treasure up, Mat. 6. 19, 20; to heap up, accumulate, Ro. 2. 5. 1 Co. 16. 2; to reserve, keep in store, 2 Pe. 3. 7: *from*

Θησαυρός, ου, ό, a treasury, a store, treasure, precious deposit, Mat. 6. 19, 20, 21, et al.; a receptacle in which precious articles are kept, a casket, Mat. 2. 11; a store house, Mat. 12. 35.

Θιγγάνω, f. δίξομαι, a. 2. έθιγον, to touch, Col. 2. 21. He. 12. 20; to harm, He. 11. 28.

Θλίβω, f. ψω, p. pass. τέθλιμμαι, to squeeze, press; to press upon, encumber, throng, crowd, Mar. 3. 9; *met.* to distress, afflict, 2 Co. 1. 6; 4. 8, et al.; *pass.* to be compressed, narrow, Mat. 7. 14: (i) *whence*

Θλίψις, εως, ἡ, *pr.* pressure, compression; *met.* affliction, distress of

mind, 2 Co. 2. 4; distressing circumstances, trial, affliction, Mat. 24. 9, et al. L. G.

Θνήσκω, f. θανούμαι, p. τέθνηκα, a. 2. έθανον, to die; *in N. T.*, only *in the p. and plur.*, τέθνηκα, έτεθνήκειν, inf. τεθνάτω, part. τεθνήκως, to be dead, Mat. 2. 20; Mar. 15. 44, et al.: *whence*

Θνητός, ή, όν, mortal, obnoxious to death, Ro. 6. 12; 8. 11. 2 Co. 4. 11; τὸ θνητόν, mortality, 1 Co. 15. 53, 54. 2 Co. 5. 4.

Θορυβέω, ώ, f. ήσω, *intrans.* to make a din, uproar; *trans.* to disturb, throw into commotion, Ac. 17. 5; *in N. T.*, *mid.* to manifest agitation of mind, to raise a lament, Mat. 9. 23. Mar. 5. 39. Ac. 20. 10: *from*

Θόρυβος, ου, ό, an uproar, din; an outward expression of mental agitation, Mar. 5. 38; a tumult, commotion, Mat. 26. 5, et al.

Θραύω, f. αύσω, to break, shiver; *met.*, *pass. p. part.* τεθραυσμένος, shattered, crushed by cruel oppression, Lu. 4. 18.

Θρέμμα, ατος, τό, (τρέφω) that which is reared; *pl.* cattle, Jno. 4. 12.

Θρηνέω, ώ, f. ήσω, a. 1. έθρήνησα, to lament, bewail, Mat. 11. 17. Lu. 7. 32. Jno. 16. 20: *from*

Θρήνος, ου, ό, (θρέομαι, to shriek) wailing, lamentation, Mat. 2. 18.

Θρησκεία, ας, ἡ, religious worship, Col. 2. 18; religion, a religious system, Ac. 26. 5; religion, piety, Ja. 1. 26, 27: *from*

Θρήσκος, ου, ό, ή, occupied with religious observances; *in N. T.*, religious, devout, pious, Ja. 1. 26.

Θριαμβεύω, f. εύσω, (θρίαμβος, a hymn in honour of Bacchus; a triumph) *pr.* to celebrate a triumph; *trans.* to lead in triumph, celebrate a triumph over, Col. 2. 15; *in N. T.*, to cause to triumph, 2 Co. 2. 14. L. G.

Θρίξ, τρήχος, ή, a hair; *pl.* αἱ τρίχες, dat. θρίξι, the hair of the head, Mat. 5. 36; 10. 30, et al.; of an animal, Mat. 3. 4. Mar. 1. 6.

Θροέω, ώ, f. ήσω, (θρός, an uproar, fr. θρέομαι, to make a clamour) to cry aloud; *in N. T.*, *pass.* to

turbed, disquieted, alarmed, terrified, Mat. 24. 6. Mar. 13. 7. 2 Th. 2. 2.

Θρόμβος, ου, ὁ, a lump; *espec.* a clot of blood, Lu. 22. 44.

Θρόνος, ου, ὁ, (θράω, to set) a seat, a throne, Mat. 5. 34; 19. 28. Lu. 1. 52; *meton.* power, dominion, Lu. 1. 32. He. 1. 8; a potentate, Col. 1. 16, et al.

Θυγάτηρ, τέρος, τρός, dat. τέρι, τρί, acc. τέρα, voc. θυγάτερ, ἡ, a daughter, Mat. 9. 18; 10. 35, 37; *in the vocative, an expression of affection and kindness*, Mat. 9. 22; *fr. the Heb. one of the female posterity of any one*, Lu. 1. 5; *met.* a city, Mat. 21. 5. Jno. 12. 15; *pl.* female inhabitants, Lu. 23. 28: (*ἅ*) whence *dimin.*

Θυγάτριον, ίου, τό, a little daughter, female child, Mar. 5. 23; 7. 25.

Θύελλα, ης, ἡ, (θύω) a tempest, whirlwind, hurricane, He. 12. 18.

Θύϊνος, η, ου, thyine, of θυία, *thya*, an aromatic evergreen tree, arbor vitae, resembling the cedar, and found in Lybia, Re. 18. 12. (ὶ).

Θυμίαμα, ατος, τό, (θυμάω) incense, any odoriferous substance burnt in religious worship, Re. 5. 8; 8. 3, 4; 18. 13; *or*, the act of burning incense, Lu. 1. 10, 11.

Θυμιάτριον, ίου, τό, a censer for burning incense, He. 9. 4: *from*

Θυμιάω, ὦ, f. ἄσω, (θύω) to burn incense, Lu. 1. 9.

Θυμομάχῃω, ὦ, f. ἤσω, (θυμός & μάχομαι) to wage war fiercely; to be warmly hostile to, be enraged against, Ac. 12. 20. L. G.

Θυμός, ου, ὁ, (θύω) *pr.* the soul, mind; *hence*, a strong passion or emotion of the mind; anger, wrath, Lu. 4. 28. Ac. 19. 28, et al.; *pl.* swellings of anger, 2 Co. 12. 20. Ga. 5. 20: whence

Θυμώω, ὦ, f. ὠσω, to provoke to anger; *pass.* to be angered, enraged, Mat. 2. 16.

Θύρα, as, ἡ, a door, gate, Mat. 6. 6. Mar. 1. 33; an entrance, Mat. 27. 60, et al.; *in N. T., met.* an opening, occasion, opportunity, Ac. 14. 27. 1 Co. 16. 9, et al.; *meton.* a medium or means of entrance, Jno. 10. 7, 9: whence

Θυρεός, ου, ὁ, a stone or other material employed to close a doorway; *later*, a large oblong shield, Ep. 6. 16.

Θυρίς, ιδος, ἡ, a small opening; a window, Ac. 20. 9. 2 Co. 11. 33.

Θυρωρός, ου, ὁ, (θύρα & ὄρος, a keeper) a door-keeper, porter, Mar. 13. 34. Jno. 10. 3; 18. 16, 17.

Θυσία, as, ἡ, (θύω) sacrifice, act of sacrificing, He. 9. 26; the thing sacrificed, a victim, Mat. 9. 13; 12. 7; the flesh of victims eaten by the sacrificers, 1 Co. 10. 18; *in N. T., an offering or service to God*, Phi. 4. 18, et al.

Θυσιαστήριον, ίου, τό, an altar, Mat. 5. 23, 24. Lu. 1. 11, et al.; *spec.* the altar of burnt offering, Mat. 23. 35. Lu. 11. 51; *meton.* a class of sacrifices, He. 13. 10: (S.) from

Θύω, f. θύσω, p. τέθυκα, a. 1. ἐθύσα, *pass.* p. τέθυμαι, a. 1. ἐρύθην, to offer; to kill in sacrifice, sacrifice, immolate, Ac. 14. 13, 18, et al.; *in N. T., to slaughter for food*, Mat. 22. 4, et al. (ῥ in θύω, ῥ in ἐρύθην).

Θώραξ, ἄκος, ὁ, a breastplate, armour for the body, consisting of two parts, one covering the breast and the other the back, Re. 9. 9, 17. Ep. 6. 14. 1 Th. 5. 8.

## I.

\*Ιᾱμα, ατος, τό, healing, cure, 1 Co. 12. 9, 28, 30: from

\*Ιᾱομαι, ὦμαι, f. ἄσομαι, a. 1. ἰᾱσάμην, p. *pass.* ἰᾱμαι, a. 1. ἰᾱθην, to heal, cure, Mat. 8. 8. Lu. 9. 2; *met.* to heal *spiritually*, restore from a state of sin and condemnation, Mat. 13. 15. He. 12. 13, et al.: whence

\*Ιᾱσις, εως, ἡ, healing, cure, Lu. 13. 32. Ac. 4. 22, 30.

\*Ιασμις, ιδος, ἡ, jasper, a precious stone of various colours, as purple, cerulean, green, &c. Re. 4. 3; 21. 11, 19.

\*Ιᾱτρός, ου, ὁ, (ἰᾱομαι) a physician, Mat. 9. 12. Mar. 2. 17; 5. 26, et al.

\*Ιδε, or ἰδέ, imperat. of εἶδον, used as an interj., lo! behold! Jno. 11. 36; 16. 29; 19. 4, 5, et al.

\*Ιδέα, as, ἡ, (ἰδεῖν) form; look, aspect, Mat. 28. 3.

ἴδιος, *ία, ιον*, one's own, Mar. 15. 20. Jno. 7. 18, et al.; due, proper, specially assigned, Ga. 6. 9. 1 Ti. 2. 6; 6. 15. Tit. 1. 3; also used in *N. T.* as a simple possessive, Eph. 5. 22, et al.; τὰ *idia*, one's home, household, people, Jno. 1. 11; 16. 32; 19. 27; οἱ *idioi*, members of one's household, friends, Jno. 1. 11. Ac. 24. 23, et al.; *idia*, adverbially, severally, respectively, 1 Co. 12. 11; κατ' *idian*, adv. privately, aside, by one's self, alone, Mat. 14. 13, 23, et al.; whence

ἰδιώτης, *ου, ό*, *pr.* one in private life; one devoid of special learning or gifts, a plain person, Ac. 4. 13. 1 Co. 14. 16, 23, 24. 2 Co. 11. 6.

ἰδοῦ, *varied in accent from ἰδοῦ*, imperat. of εἰδοῦν, a particle serving to call attention, 101 Mat. 1. 23. Lu. 1. 38. Ac. 8. 36, et al. freq.

ἰδρώς, *ωτος, ό*, (*idos*, sweat) sweat, Lu. 22. 44.

ἱερατεία, *ας, ή*, priesthood, sacerdotal office, Lu. 1. 9.

ἱερατευμα, *ατος, τό*, a priesthood; *meton.* a body of priests, 1 Pe. 2. 5, 9: (*S.*) from

ἱερατεύω, to officiate as a priest, perform sacred rites, Lu. 1. 8: from

ἱερεῦς, *εως, ό*, (*iepos*) a priest, one who performs sacrificial rites, Mat. 8. 4. Lu. 1. 5. Jno. 1. 19, et al.

ἱερόθυτος, *ου, ό, ή*, (*iepos* & *θυ*) offered in sacrifice, v. r. 1 Co. 10. 28.

ἱερόν, *ου, ό* (*iepos*) a temple, Mat. 4. 5. Lu. 4. 9. Ac. 19. 27, et al.

ἱεροπρεπής, *εός, ους, ό, ή*, (*iepos* & *πρέπει*) beseeeming what is sacred; becoming holy persons, Tit. 2. 3.

ἱερός, *ά, όν*, hallowed; holy, divine, 2 Ti. 3. 15; τὰ *iepa*, sacred rites, 1 Co. 9. 13. *bis*.

ἱεροσολυμίτης, *ου, ό*, an inhabitant of ἱεροσόλυμα, v. Ἱερουσαλήμ, Jerusalem, Mar. 1. 5. Jno. 7. 25. (*ir*).

ἱεροσυλέω, *ω, f. ήσω*, to despoil temples, commit sacrilege, Ro. 2. 22: from

ἱεροσύλος, *ου, ό, ή*, (*iepos*, & *συ-λῶ*) one who despoils temples, commits sacrilege, Ac. 19. 37.

ἱεουργέω, *ω, f. ήσω*, (*iepos* &

*εργον*) to officiate as priest, perform sacred rites; in *N. T.*, to minister in a divine commission, Ro. 15. 16. L. G.

ἱερωσύνη, *ης, ή*, (*iepeus*) priesthood, sacerdotal office, He. 7. 11, 12, 14, 24. (*ir*).

ἱησοῦς, *ου, ό*, (*Heb. יהושע*) contr. *ηησ*) a Saviour, Jesus, Mat. 1. 21, 25; 2. 1, et al. freq.; Joshua, Ac. 7. 45. He. 4. 8; Jesus, a Jewish Christian, Col. 4. 11.

ἱκανός, *ή, όν*, (*ikaw*, v. *ikawo*, to arrive at, reach to) befitting; sufficient, enough, Lu. 22. 38; *ikawon* ποιεῖν *τινι*, to satisfy, gratify, Mar. 15. 15; τὸ *ikawon* λαμβανειν, to take security or bail of any one, Ac. 17. 9; of persons, adequate, competent, qualified, 2 Co. 2. 16; fit, worthy, Mat. 3. 11; 8. 8; of number or quantity, considerable, large, great, much, and *pl.* many, Mat. 28. 12. Mar. 10. 46, et al.: whence

ἱκανότης, *τητος, ή*, sufficiency, ability, fitness, qualification, 2 Co. 3. 5.

ἱκανώω, *ω, f. ώσω*, a. 1. *ikawosa*, to make sufficient or competent, qualify, 2 Co. 3. 6. Col. 1. 12. L. G.

ἱκετηρία, *ας, ή*, (*fem.* of *ikephrios*, so. *ράβδος*, fr. *ikephs*, suppliant) *pr.* an olive branch, borne by supplicants in their hands; supplication, He. 5. 7.

ἱκμάς, *άδος, ή*, moisture, Lu. 8. 6.

ἱλαρός, *ά, όν*, cheerful, not grudging, 2 Co. 9. 7: whence

ἱλαρότης, *τητος, ή*, cheerfulness, Ro. 12. 8. L. G.

ἱλάσκομαι, *f. ἱλάσσομαι*, a. 1. *ilaso-θην*, to appease, render propitious; in *N. T.*, to expiate, make an atonement or expiation for, He. 2. 17; ἱλάσθην, be gracious, show mercy, pardon, Lu. 18. 13: whence

ἱλασμός, *ου, ό*, propitiation, expiation; one who makes expiation, 1 Jno. 2. 2; 4. 10.

ἱλαστήριος, *α, ον*, (*ilaso-komai*) propitiatory; invested with propitiatory power, Ro. 3. 25; in *N. T. & S.*, τὸ *ilasthion*, the cover of the ark of the covenant, the mercy-seat, He. 9. 5.

ἱλεως, *ων, ό, ή*, (*Att.* for *ilao*) propitious, favourable, merciful, clement, He. 8. 12; fr. the *Heb.* *ilaw*



- σοι (ὁ Θεός), God have mercy on thee, God forbid, far be it from thee, Mat. 16. 22.
- ἱμάς, ἄντρος, ὁ, a strap or thong of leather, Ac. 22. 25; a shoe-latchet, Mar. 1. 7. Lu. 3. 16. Jno. 1. 27.
- ἱμαρίζω, f. ἴσω, p. pass. ἱματίζομαι, to clothe; *pass.* to be clothed, Mar. 5. 15. Lu. 8. 35: (N. T.) *from*
- ἱμάτιον, ἴου, τό, (ἐννυμι, εἶμα) a garment; the upper garment, mantle, Mat. 5. 40; 9. 16, 20, 21; *pl.* the mantle and tunic together, Mat. 26. 65; *pl. genr.* garments, raiment, Mat. 11. 8; 24. 18, et al.
- ἱματισμός, οὐ, ὁ, (ἱμαρίζω) a garment; raiment, apparel, clothing, Lu. 7. 25; 9. 29, et al. L. G.
- ἱμείρω & ἱμείρομαι, (ἱμερος, desire) to desire earnestly; *by impl.* to have a strong affection for, love fervently, 1 Th. 2. 8.
- ἵνα, *conj.*, that, in order that, Mat. 19. 13. Mar. 1. 38. Jno. 1. 22; 3. 15; 17. 1; ἵνα μή, that not, lest, Mat. 7. 1; *in N. T., equivalent to ὥστε*, so that, so as that, Jno. 9. 2, et al.; *also, marking a simple circumstance, the circumstance that*, Mat. 10. 25. Jno. 4. 34; 6. 29. 1 Jno. 4. 17; 5. 3, et al.
- ἵνατι, *adv.* (ἵνα & τί) why is it that? wherefore? why? Mat. 9. 4; 27. 46, et al.
- ἰός, οὐ, ὁ, a missile, weapon, arrow, dart; venom, poison, Ro. 3. 13. Ja. 3. 8; rust, serugo, Ja. 5. 3.
- Ιουδαία, as, ἡ, (Ἰουδαῖος) Judea, Mat. 2. 1, 5, 22; 3. 1, et al.; *meton.* the inhabitants of Judea, Mat. 3. 5.
- Ἰουδαῖζω, f. ἴσω, (fr. same) to judaize, live like a Jew, follow the manners and customs of the Jews, Ga. 2. 14.
- Ἰουδαϊκός, ἡ, ὄν, (fr. same) Jewish, current among the Jews, Tit. 1. 14: *whence*
- Ἰουδαϊκῶς, *adv.* Jewishly, in the manner of Jews, Ga. 2. 14.
- Ἰουδαῖος, αἰά, αἶον, Jewish, Mar. 1. 5. Jno. 3. 22. Ac. 16. 1; 24. 24.
- Ἰουδαῖος, οὐ, ὁ, (Heb. יְהוּדִי) *pr.* one sprung from the tribe of Judah, or a subject of the kingdom of Judah; *in N. T., a descendant of*
- Jacob, a Jew, Mat. 23. 15. Mar. 7. 3. Ac. 19. 34. Ro. 2. 28, 29, et al.
- Ἰουδαϊσμός, οὐ, ὁ, Judaism, the character and condition of a Jew; practice of the Jewish religion, Ga. 1. 13, 14.
- ἵππεύς, ἑως, ὁ, (ἵππος) a horseman; *pl.* ἵππευς, horsemen, cavalry, Ac. 23. 23, 32.
- ἵππικός, ἡ, ὄν, equestrian; τό ἵππων, cavalry, horse, Re. 9. 16: *from*
- ἵππος, οὐ, ὁ, a horse, Ja. 3. 3. Re. 6. 2, 4, 5, 8, et al.
- ἶρις, ἱρίδος, a rainbow, iris, Re. 4. 3; 10. 1.
- ἰσάγγελος, οὐ, ὁ, ἡ, (ἴσος & ἄγγελος) equal or similar to angels, Lu. 20. 36. N. T.
- ἰσᾶσι, 3 pl. of οἶδα, *usually in N. T., οἶδασι*, Ac. 26. 4.
- ἴσος, ἡ, οὐ, equal, like, Mat. 20. 12. Lu. 6. 34, et al.; *neut. pl.* ἴσα, *adverbially*, on an equality, Phi. 2. 6; *met.* correspondent, consistent, Mar. 14. 56, 59: *whence*
- ἰσότης, ἡ, equality, equal proportion, 2 Co. 8. 13, 14; fairness, equity, what is equitable, Col. 4. 1.
- ἰσότημος, οὐ, ὁ, ἡ, (ἴσος & τιμή) of equal price, equally precious or valuable, 2 Pe. 1. 1.
- ἰσόψυχος, οὐ, ὁ, ἡ, (ἴσος & ψυχή) like-minded, of the same mind and spirit, Phi. 2. 20.
- Ἰσραηλῆτης, οὐ, ὁ, an Israelite, a descendant of Ἰσραήλ, Israel or Jacob, Jno. 1. 48. Ac. 2. 22, et al.
- ἰστημι, and in N. T. ἰστάω, ὦ, f. στήσω, a. 1. ἱστησα, *trans.* to make to stand, set, place, Mat. 4. 5, et al.; to set forth, appoint, Ac. 1. 23; to fix, appoint, Ac. 17. 31; to establish, confirm, Ro. 10. 3. He. 10. 9; to set down, impute, Ac. 7. 60; to weigh out, pay, Mat. 26. 15; *intrans. p.* ἱστηκα, *inf.* ἱσθάναι, *part.* ἱστής, *plup.* εἰστήκειν, a. 2. ἱστην, *pass.* ἱσταμαι, f. σταθήσομαι, a. 1. ἐσταθην (ᾶ), to stand, Mat. 12. 46, et al.; to stand fast, be firm, be permanent, endure, Mat. 12. 25. Eph. 6. 13, et al.; to be confirmed, proved, Mat. 18. 16. 2 Co. 13. 1; to stop, Lu. 7. 14; 8. 44. Ac. 8. 38, et al.
- ἰστορέω, ὦ, f. ἥσω, (ἵστωρ, know-

ing) to ascertain by inquiry and examination; to inquire of; *in N. T.*, to visit *in order to become acquainted with*, Ga. 1. 18.

**Ἰσχυρός, ὁ, ὄν**, strong, mighty, robust, Mat. 12. 29. Lu. 11. 21; powerful, mighty, 1 Co. 1. 27; 4. 10. 1 Jno. 2. 14; strong, fortified, Re. 18. 10; vehement, Mat. 14. 30; energetic, 2 Co. 10. 10; sure, firm, He. 6. 18, et al.: *from*

**Ἰσχύς, ὕος, ἡ**, strength, might, power, Re. 18. 2. Eph. 1. 19; faculty, ability, 1 Pe. 4. 11. Mar. 12. 30, 33. Lu. 10. 27: *whence*

**Ἰσχύω, ἡ ὕσω, α. 1. ἰσχύω**, to be strong, be well, be in good health, Mat. 9. 12; to have power, be able, Mat. 8. 28; 26. 40; to have power or efficiency, avail, be valid, Ga. 5. 6. He. 9. 17; to be of service, be serviceable, Mat. 5. 13; *meton.* to prevail, Ac. 19. 16. Re. 12. 8, et al. (ῥ).

**Ἰσως, ἄν.** (ἴσως) equally; perhaps, it may be that, Lu. 20. 13.

**Ἰταλικός, ἡ, ὄν**, Italian, Ac. 10. 1.

**Ἰχθύδιον, οὐ, τό**, a small fish, Mat. 15. 34. Mar. 8. 7: *dimin. of*

**Ἰχθύς, ὕος, ὁ**, a fish, Mat. 15. 36; 17. 27. Lu. 5. 6, et al.

**Ἰχθυος, εὐος, τό, (ἴκω)** a footstep, track; *in N. T.*, pl. footsteps, line of conduct, Ro. 4. 12. 2 Co. 12. 18. 1 Pe. 2. 21.

**Ἰῶτα, indec. τό**, iota; *in N. T.*, used like the Heb. יוּד, the smallest letter in the Hebrew alphabet, as an expression for the least or minutest part; a jot, Mat. 5. 18.

## K.

**Καῶ, contracted from καὶ ἐγω**, dat. καὶ, accus. καὶ, *et retinendo*, however, its independent force, Jno. 6. 57; 10. 15, et al.

**Καθά, ἄν.** (καθ' ἃ) *lit.* according to what; as, according as, Mat. 27. 10.

**Καθαίρεις, εὐος, ἡ, pr.** a taking down; a pulling down, overthrow, demolition, 2 Co. 10. 4; *met.* a razing as respects spiritual state, a counter process to religious advancement by apostolic instrumentality, 2 Co. 10. 8; 13. 10: *from*

**Καθαίρω, ὦ, f. ἦσω, & καθελῶ**, a. 2. καθέλων, (κατά & αἶρω) to take down, Mat. 15. 36, 46. Lu. 23. 53. Ac. 13. 29; to pull down, demolish. Lu. 12. 18; to throw or cast down, degrade, Lu. 1. 52; to destroy, put an end to, Ac. 19. 27; to overthrow, conquer, Ac. 13. 19; to pull down, subvert, 2 Co. 10. 5.

**Καθαίρω, f. ἀρῶ, p. pass. κεκάθαρμαι, (καθαρός)** to cleanse from filth; to clear by pruning, prune, Jno. 15. 2; *met.* to cleanse from sin, make expiation, He. 10. 2.

**Καθάπερ, ἄν.** (καθ' ἃ περ) even as, just as, Ro. 4. 6, et al.

**Καθάπτω, ἡ, ψω, (κατά & ἄπτω)** *trans.* to fasten or fit to; *in N. T.*, equivalent to καθαπτομαι, to fix one's self upon, fasten upon, Ac. 28. 3.

**Καθαρίζω, ἡ ἰσώ, & ἰῶ, α. 1. ἐκαθάρισα, a later equivalent to καθαίρω**, to cleanse, render pure, Mat. 23. 25. Lu. 11. 39; to cleanse from leprosy, Mat. 8. 2, 3; 10. 8; *met.* to cleanse from sin, purify by an expiatory offering, make expiation for, He. 9. 22, 23. 1 Jno. 1. 7; to cleanse from sin, free from the influence of error and sin, Ac. 15. 9. 2 Co. 7. 1; to pronounce ceremonially clean, Ac. 10. 15; 11. 9, et al.: *whence*

**Καθαρισμός, οὐ, ὁ**, ceremonial cleansing, purification, Lu. 2. 22. Jno. 2. 6; mode of purification, Jno. 2. 6; 3. 35; cleansing of lepers, Mar. 1. 44; *met.* expiation, He. 1. 3. 2 Pe. 1. 9, et al. L. G:

**Κάθαγμα, ατος, τό, (καθαίρω)** off-scouring, filth; *met.* a mean and abject person, an outcast, 1 Co. 4. 13.

**Καθαρός, ὁ, ὄν**, clean, pure, unsoiled, Mat. 23. 26; 27. 59; *met.* clean from guilt, guiltless, innocent, Ac. 18. 6; 20. 26; sincere, unfeigned, upright, virtuous, void of evil, Mat. 5. 8; Jno. 15. 3; clean ceremonially, Lu. 11. 41: *whence*

**Καθαρότης, τητος, ἡ**, cleanness; ceremonial purity, He. 9. 13.

**Καθέδρα, ας, ἡ, (κατά & ἔδρα)** a seat, Mat. 21. 12; 23. 2. Mar. 11. 15.

**Καθεζομαι, ἡ καθεδούμαι**, to seat one's self, sit down, Mat. 26. 55. Lu. 2. 46, et al.

**Καθεῖς, (καθ' εἰς)** one by one, one

after another, 1 Co. 14. 31. Ep. 5. 33. N. T.

**Καθεξής**, *adv.* (κατά & ἐξῆς) in a continual order or series, successively, consecutively, Lu. 1. 3. Ac. 11. 4; 18. 23; ὁ, ἡ *καθεξής*, succeeding, subsequent, Lu. 8. 1. Ac. 3. 24. L. G.

**Καθεύδω**, *f. εὐδήσω*, (κατά & εὐδω, to sleep) to sleep, be fast asleep, Mat. 8. 24; 9. 24, et al.; *met.* to be slothful, careless, secure, Ep. 5. 14. 1 Th. 5. 6; to sleep the sleep of death, 1 Th. 5. 10.

**Καθηγητής**, οὐ, ὁ, (καθηγέομαι, to lead, conduct, fr. κατά & ἡγέομαι) *pr.* a guide, leader; in *N. T.*, a teacher, instructor, Mat. 23. 8, 10. L. G.

**Καθῆκω**, (κατά & ἥκω) to reach, extend to; *καθήκει*, *impers.* it is fitting, meet, Ac. 22. 22; τὸ καθῆκον, what is fit, right, duty; τὰ μὴ καθήκοντα, *by litotes* for what is abominable or detestable, Ro. 1. 28.

**Κάθημαι**, 2 *per.* κάθῃσαι & κάθη, *impersat.* κάθησο & κάθου, (κατά & ἵμαι, to sit) to sit, be sitting, Mat. 9. 9; Lu. 10. 13; to be seated, 1 Co. 14. 30; to dwell, Mat. 4. 16. Lu. 1. 79; 21. 35, et al.

**Καθημερινός**, ἡ, ὁ, (καθ' ἡμέραν, daily) daily, day by day, Ac. 6. 1. L. G.

**Καθίζω**, *f. ἴσω*, *p.* κεκάθικα, a. 1. ἐκάθισα, *trans.* to cause to sit, place; καθίζομαι, to be seated, sit, Mat. 19. 28. Lu. 22. 30; to cause to sit as judges, place, appoint, 1 Co. 6. 4; *intrans.* to sit, sit down, Mat. 14. 48; 26. 36; to remain, stay, continue, Lu. 24. 49.

**Καθίημι**, *f. καθήσω*, a. 1. καθῆκα, (κατά & ἵημι) to let down, lower, Lu. 5. 19. Ac. 9. 25; 10. 11; 11. 5.

**Καθίστημι**, and in *N. T.* καθιστάω, ὦ, *f.* καταστήσω, a. 1. κατέστησα, a. 1. *pass.* κατεστάθην, (ᾶ), (κατά & ἵστημι) to place, set, Ja. 3. 6; to set, constitute, appoint, Mat. 24. 45, 47. Lu. 12. 14; to set down in a place, conduct, Ac. 17. 15; to make, render, or cause to be, 2 Pe. 1. 8; *pass.* to be rendered, Ro. 5. 19.

**Καθό**, (καθ' ὅ) as, Ro. 8. 26; according as, in proportion as, 2 Co. 8. 12. 1 Pe. 4. 13.

**Καθόλου**, (καθ' ὅλου) on the whole,

in general, altogether; and with a negative, not at all, Ac. 4. 18.

**Καθοπλίζω**, *f. ἴσω*, (κατά & ὀπλίζω) to arm completely, Lu. 11. 21.

**Καθοράω**, ὦ, (κατά & ὀράω) *pr.* to look down upon; in *N. T.*, to mark, perceive, discern, Ro. 1. 20.

**Καθότι**, (καθ' οὗτι) according as, in proportion as, Ac. 2. 45; 4. 35; inasmuch as, Lu. 1. 7; 19. 9. Ac. 2. 24

**Καθώς**, (κατά & ὥς) as, in the manner that, Mat. 21. 6; 26. 24; how, in what manner, Ac. 15. 14; according as, Mar. 4. 33; inasmuch as, Jno. 17. 2; of time, when, Ac. 7. 17. L. G.

**Καί**, *conj.*, and, Mat. 2. 2, 3, 11; 4. 22; καί—καί, both—and; as a cumulative particle, also, too, Mat. 5. 32. Jno. 8. 19. 1 Co. 11. 6, et al.; *emphatic*, even, also, Mat. 10. 30. 1 Co. 2. 10, et al.; in *N. T.*, *adversative*, but, Mat. 11. 19, et al.; also *introductory of the apodosis of a sentence*, Ja. 2. 4. Ga. 3. 28.

**Καίγε**, (καί & γε) at least, were it only, Lu. 19. 42; and even, yea too, Ac. 2. 18. L. G.

**Καινός**, ἡ, ὁ, *new*, recently made, Mat. 9. 17. Mar. 2. 22; new in species, character, or mode, Mat. 26. 28, 29. Mar. 14. 24, 25. Lu. 22. 20. Jno. 13. 34. 2 Co. 5. 17. Ga. 6. 15. Eph. 2. 15; 4. 24. 1 Jno. 2. 7. Re. 3. 12, et al.; novel, strange, Mar. 1. 27. Ac. 17. 19; new to the possessor, Mar. 16. 17; unheard of, unusual, Mar. 1. 27; Ac. 17. 19; *met.* renovated, better, of higher excellence, 2 Co. 5. 17. Re. 5. 9, et al.; whence

**Καινότερος**, α, ον, *pr. comparat.* ἐπ' *preced.*, newer, more recent; *but used for the positive*, new, novel, Ac. 17. 21.

**Καινότης**, τητος, ἡ, newness, Ro. 6. 4; 7. 6.

**Καίπερ**, (καί & περ) though, although, Phi. 3. 4. Re. 17. 8, et al.

**Καιρός**, οὐ, ὁ, *pr.* fitness, proportion, suitability; a fitting situation, suitable place, 1 Pe. 4. 17; a limited period of time marked by a suitability of circumstances, a fitting season, 1 Co. 4. 5. 1 Ti. 2. 6; 6. 15. Tit. 1. 3; opportunity, Ac. 24. 25. Ga. 6. 10. He. 11. 15; a

limited period of time distinguished by characteristic circumstances, a signal juncture, a marked season, Mat. 16. 3. Lu. 12. 56; 21. 8. 1 Pe. 1. 11, et al.; a destined time, Mat. 8. 29; 26. 18. Mar. 1. 15. Lu. 21. 24. 1 Th. 5. 1, et al.; a season *in ordinary succession, equivalent to ὥρα*, Mat. 13. 30. Ac. 14. 17, et al.; *in N. T.*, a limited time, a short season, Lu. 4. 13, et al.; *simply*, a point of time, Mat. 11. 25. Lu. 13. 1, et al.

**Καίτοι**, (καί & enclit. τοι) and yet, though, although, He. 4. 3.

**Καίτοιγε**, (καίτοι & γε) although indeed, Jno. 4. 2. Ac. 14. 17; 17. 27.

**Καίω**, *κ. καύσω*, pass. a. 1. *ἐκαύθην*, to cause to burn, kindle, light, Mat. 5. 15; *pass.* to be kindled, burn, flame, Lu. 12. 35; *met.* to be kindled *into emotion*, Lu. 24. 32; to consume with fire, Jno. 15. 6. 1 Co. 13. 3.

**Κακεῖ**, (by crasis for καί ἐκεῖ) and there, Mat. 5. 23; 10. 11; there also, Mar. 1. 38; thither also, Ac. 17. 13, et al.

**Κακεῖθεν**, (by crasis for καί ἐκεῖθεν) and thence, Mar. 10. 1. Ac. 7. 4; 14. 26; 20. 15; 21. 1; 27. 4. 12; 28. 15; and then afterwards, Ac. 13. 21.

**Κακεῖνος**, *εἶψη, εἶνω*, (by crasis for καί ἐκεῖνος) and he, she, it; and this, and that, Mat. 15. 18; 23. 23; he, she, it also; this also, that also, Mat. 20. 4.

**Κακία**, *as, ἡ*, (κακός) malice, malignity, Ro. 1. 29. Ep. 4. 31; wickedness, depravity, Ac. 8. 22. 1 Co. 5. 8; *in N. T.*, evil, trouble, calamity, Mat. 6. 34.

**Κακοήθεια**, *as, ἡ*, (κακός & ἥθος) disposition for mischief, malignity, Ro. 1. 29.

**Κακολογέω**, *ᾧ, f. ἡσω*, (κακός & λόγος) to speak evil of, revile, abuse, assail with reproaches, Mar. 9. 39. Ac. 19. 9; to address with offensive language, to treat with disrespect, contemn, Mat. 15. 4. Mar. 7. 10.

**Κακοπάθεια**, *as, ἡ*, a state of suffering, affliction, trouble; *in N. T.*, endurance in affliction, Ja. 5. 10.

**Κακοπᾶδέω**, *ᾧ, f. ἡσω*, (κακός & πάσχω) to suffer evil or afflictions, 2 Ti. 3. 9; to be vexed, troubled, dejected, Ja. 5. 13; *in N. T.*, to show

endurance in trials and afflictions, 2 Ti. 2. 3.

**Κακοποιέω**, *ᾧ, f. ἡσω*, (κακός & ποιέω) to cause evil, injure, do harm, Mar. 3. 4. Lu. 6. 9; to do evil, commit sin, 1 Pe. 3. 17.

**Κακοποιός**, *οὗ, ὁ, ἡ*, (fr. same) an evil-doer, 1 Pe. 2. 12, et al.; a malefactor, criminal, Jno. 18. 30.

**Κακός**, *ἡ, ὁν*, bad, of a bad quality or disposition, worthless, corrupt, depraved, Mat. 21. 41; 24. 48. Mar. 7. 21; wicked, criminal, morally bad; *τὸ κακόν*, evil, wickedness, crime, Mat. 27. 23. Ac. 23. 9; malediction, 1 Pe. 3. 10; mischievous, harmful, baneful; *τὸ κακόν*, evil, mischief, harm, injury, Tit. 1. 12; afflictive; *τὸ κακόν*, evil, misery, affliction, suffering, Lu. 16. 25.

**Κακοῦργος**, *ου, ὁ, ἡ*, (κακός & ἔργον) an evil-doer, malefactor, criminal, Lu. 23. 32, 33, 39. 2 Ti. 2. 9.

**Κακουχέω**, *ᾧ, f. ἡσω*, (κακός & ἔχω) to maltreat, afflict, harass; *pass.* to be afflicted, be oppressed with evils, He. 11. 37; 13. 3.

**Κακῶς**, *ᾧ, f. ὥσω*, a. 1. *ἐκάκωσα*, (κακός) to maltreat, cause evil to, oppress, Ac. 7. 6. 19; 12. 1; 18. 10. 1 Pe. 3. 13; *in N. T.*, to disaffect, cause to be evil affected, Ac. 14. 2.

**Κακῶς**, *adv.* (fr. same) ill, badly; *physically* ill, sick, Mat. 4. 24; 8. 16, et al.; grievously, vehemently, Mat. 15. 22; wretchedly, miserably, Mat. 21. 41; wickedly, reproachfully, Ac. 23. 5; wrongly, criminally, Jno. 18. 23; amiss, Ja. 4. 3.

**Κάκωσις**, *εως, ἡ*, (κακῶς) ill-treatment, affliction, misery, Ac. 7. 34.

**Καλάμη**, *ης, ἡ*, the stalk of grain, straw, stubble, 1 Co. 3. 12. (ἀ).

**Καλᾶμος**, *ου, ὁ*, a reed, a cane, Mat. 11. 7; 12. 20. Lu. 7. 24; a reed *in its various appliances*; *as*, a wand, a staff, Mat. 27. 29, 30, 48. Mar. 15. 19, 36; a measuring rod, Re. 11. 1; a writer's reed, 3 Jno. 13.

**Καλέω**, *ᾧ, f. ἐσω*, p. *κέκληκα*, a. 1. *ἐκάλεσα*, p. *pass. κέκλημαι*, a. 1. *pass. ἐκλήθη*, to call, call to, Jno. 10. 3; to call *into one's presence*, send for a person, Mat. 2. 7; to summon, Mat. 2. 15; 25. 14, et al.; to invite, Mat. 22. 9, et al.; to call *to the person*.

*ance of a certain thing*, Mat. 9. 13. He. 11. 8, et al.; to call to a *participation in the privileges of the Gospel*, Ro. 8. 30; 9. 24. 1 Co. 1. 9; 7. 18, et al.; to call to an *office or dignity*, He. 5. 4; to name, style, Mat. 1. 21, et al.; *pass*: to be styled, regarded, Mat. 5. 9, 19, et al.

**Καλλιέλαιος**, ου, ό, ή, (κάλλος & ελαιον) *pr. adj.* productive of good oil; *as subst.* a cultivated olive-tree, Ro. 11. 24.

**Καλλίων**, ονος, ό, ή, (comp. of καλός) better; neut. κάλλιον, *as an adv.* full well, Ac. 25. 10.

**Καλοδιδάσκαλος**, ου, ό, ή, (καλός & διδάσκαλος) teaching what is good, a teacher of good, Tit. 2. 3. N. T.

**Καλοποιέω**, ώ, f. ήσω, (καλός & ποιέω) to do well, do good, 2 Th. 3. 13. S.

**Καλός**, ή, όν, *pr.* beautiful; good, of good quality or disposition; fertile, rich, Mat. 13. 8, 23; useful, profitable, Lu. 14. 34; καλόν *έστι*, it is profitable, it is well, Mat. 18. 8, 9; excellent, choice, select, goodly, Mat. 7. 17, 19; καλόν *έστι*, it is pleasant, delightful, Mat. 17. 4; just, full *measures*, Lu. 6. 38; honourable, distinguished, Ja. 2. 7; good, possessing moral excellence, worthy, upright, virtuous, Jno. 10. 11, 14. 1 Ti. 4. 6; τὸ καλόν & τὸ καλὸν *έργον*, what is good and right, a good deed, rectitude, virtue, Mat. 5. 16. Ro. 7. 18, 21; right, duty, propriety, Mat. 15. 26; benefit, favour, Jno. 10. 32, 33, et al.

**Κάλυμμα**, ατος, τό, a covering; a veil, 2 Co. 3. 13; *met.* a veil, a blind to *spiritual vision*, 2 Co. 3. 14, 15, 16; *from*

**Καλύπτω**, f. ψω, a. 1. ἐκάλυψα, *p. pass.* κεκάλυμμαι, to cover, Mat. 8. 24. Lu. 8. 16; 23. 30; to hide, conceal, Mat. 10. 26. 2 Co. 4. 3; *met.* to cover, throw a veil over, consign to oblivion, Ja. 5. 20. 1 Pe. 4. 8.

**Καλώς**, *adv.* well, rightly, suitably, with propriety, becomingly, 1 Co. 7. 37; 14. 17. Ga. 4. 17; 5. 7, et al.; truly, justly, correctly, Mar. 12. 32. Lu. 20. 39. Jno. 4. 17, et al.; appositely, Mat. 15. 7. Mar. 7. 6; becomingly, honourably, Ja. 2. 3; well, effectually, Mar. 7. 9, 37, et al.; καλώς *εἰπεῖν*, to speak well, praise, ap-

plaud, Lu. 6. 26; καλώς *έχειν*, to be convalescent, Mar. 16. 18; καλώς *ποιεῖν*, to do good, confer benefits, Mat. 5. 44; 13. 12; to do well, act virtuously, Phi. 4. 14, et al.

**Κάμέ**, (καὶ ἐμέ) see κάγω.

**Κάμηλος**, ου, ό, ή, (Heb. כַּמֶּלֶךְ) a camel, Mat. 3. 4; 23. 24, et al.

**Κάμινος**, ου, ή, a furnace, oven, kiln, Mat. 13. 42, 50. Re. 1. 15; 9. 2.

**Καμύνω**, f. ύσω, a. 1. ἐκάμυνσα, (contr. for καταμύνω, fr. κατά & μύνω) to shut, close the eyes, Mat. 13. 15. Ac. 28. 27.

**Κάμνω**, f. καμοῦμαι, *p.* κέκμηκα, a. 2. ἐκάμω, *pr.* to tire with exertion, labour to weariness; to be wearied, tired out, exhausted, He. 12. 3. Re. 2. 3; to labour under disease, be sick, Ja. 5. 15.

**Κάμοί**, (καὶ ἐμοί) see κάγώ.

**Κάμπτω**, f. ψω, a. 1. ἐκαμψα, *trans.* to bend, inflect the knee, Ro. 11. 4. Ep. 3. 14; *intrans.* to bend, bow, Ro. 14. 11. Phi. 2. 10.

**Κάν**, (by crasis for καὶ εἶναι) and if, Mar. 16. 18; also if, Mat. 21. 21; even if, if even, although, Jno. 10. 38; if so much as, He. 12. 20; also in N. T., simply equivalent to καὶ as a particle of emphasis, by a pleonasm of *an*, at least, at all events, Mar. 6. 56. Ac. 5. 15. 2 Co. 11. 16.

**Κανανίτης**, ου, ό, (Aram. כְּנַעֲנִי, fr. Heb. כְּנַעֲנִי, to be zealous) Canaanite, i. q. ζηλωτής, zealot, Mat. 10. 4. Mar. 3. 18; coll. Lu. 6. 15. & Ac. 1. 13.

**Κανών**, ονος, ό, (κάννα γ. κήνη, a cane) a measure, rule; in N. T., prescribed range of action or duty, 2 Co. 10. 13, 15, 16; *met.* rule of conduct or doctrine, Ga. 6. 16. Phil. 3. 16.

**Καπηλεύω**, f. εύσω, (*pr.* to be κάπηλος, a retailer, huckster; and, as these persons had the reputation of increasing their profits by adulteration, hence) in N. T., to corrupt, adulterate, 2 Co. 2. 17.

**Καπνός**, ού, ό, smoke, Ac. 2. 19. Re. 8. 4, et al.

**Καρδιά**, as, ή, (κέαρ, idem) the heart; the heart, regarded as the seat of feeling, impulse, affection, desire, Mat. 6. 21; 22. 37. Phil. 1. 7, et al.; the heart, as the seat of intellect,

Mat. 13. 15. Ro. 1. 21, et al.; the heart, *as the inner and mental frame*, Mat. 5. 8. Lu. 16. 15. 1 Pe. 3. 4, et al.; the conscience, 1 Jno. 3. 20, 21.; the heart, the inner part, middle, centre, Mat. 12. 40, et al.

**Καρδιονγνώστης**, ου, ό, (καρδία & γνώσκω) heart-knower, searcher of hearts, Ac. 1. 24; 15. 8. N. T.

**Καρπός**, ου, ό, fruit, Mat. 3. 10; 21. 19, 34; *fr. the Heb. καρπός κοιτίας*, fruit of the womb, offspring, Lu. 1. 42; καρπός σφύνης, fruit of the loins, offspring, posterity, Ac. 2. 30; καρπός χειλέων, fruit of the lips, praise, He. 13. 15; *met.* conduct, actions, Mat. 3. 8; 7. 16. Ro. 6. 22; benefit, profit, emolument, Ro. 1. 13; 6. 21; reward, Phi. 4. 17, et al.

**Καρποφορέω**, ώ, f. ήσω, a. 1. *ἐκαρποφόρησα*, (καρπός & φορέω, *fr. φέρω*) to bear fruit, yield, Mar. 4. 28; *met.* to bring forth or exhibit actions or conduct, Mat. 13. 23. Ro. 7. 5; *mid.* to expand by fruitfulness, to develop itself by success, Col. 1. 6.

**Καρποφόρος**, ου, ό, ή, (*fr. same*) fruitful, adapted to bring forth fruit, Ac. 14. 17.

**Καρτερέω**, ώ, ήσω, a. 1. *ἐκαρτέρησα*, (καρτερός, by metaphor. *fr. κράτος*) to be stout; to endure patiently, bear up with fortitude, He. 11. 27.

**Κάρφος**, εος, τό, (κάρφω, to shrivel) any small dry thing, *as* chaff, stubble, splinter, mote, &c.; Mat. 7. 3, 4, 5. Lu. 6. 41, 42.

**Κατά**, *prep.*, with a *genitive*, down from, adown, Mat. 8. 32; down upon, upon, Mar. 14. 3. Ac. 27. 14; down into; *κατά βάθος*, profound, deepest, 2 Co. 8. 2; down over, throughout a space, Lu. 4. 14; 23. 5; concerning, *in cases of pointed allegation*, 1 Co. 15. 15; against, Mat. 12. 30, et al.; by, *in oaths*, Mat. 26. 63, et al.; *with an acc.*, of place, in the quarter of; about, near, at, Lu. 10. 32. Ac. 2. 10; throughout, Lu. 8. 39; in, Ro. 16. 5; among, Ac. 21. 21; in the presence of, Lu. 2. 31; in the direction of, towards, Ac. 8. 26. Phi. 3. 14; of time, within the range of; during, in the course of, at, about, Ac. 12. 1; 27. 27; *distributively*, κατ' οίκον, by houses, from house to house, Ac. 2. 46; *κατά δύο*, two and two, 1 Co. 14. 27; *καθ' ημέραν*, daily, Mat. 26. 55,

et al.; *trop.*, according to, conformably to, in proportion to, Mat. 9. 29; 25. 15; after the fashion or likeness of, He. 5. 6; in virtue of, Mat. 19. 3; as respects, Ro. 1. 3. Ac. 25. 14, He. 9. 9.

**Καταβαίνω**, f. βήσομαι, a. 2. *κατέβην*, *imperat. κατάβηθι*, & *κατάβα*, p. *καταβέβηκα*, (κατά & βαίνω) to come or go down, descend, Mat. 8. 1; 17. 9; to lead down, Ac. 8. 26; to come down, fall, Mat. 7. 25, 27, et al.; to be let down, Ac. 10. 11; 11. 5.

**Καταβάλλω**, f. βαλῶ, (κατά & βάλλω) to cast down, Re. 12. 10; to prostrate, 2 Co. 4. 9; *mid.* to lay down, lay a foundation, He. 6. 1.

**Καταβαρέω**, ώ, f. ήσω, (κατά & βαρέω) *pr.* to weigh down; *met.* to burden, be burdensome to, 2 Co. 12. 16. L. G.

**Καταβαρύνω**, f. υνώ, (κατά & βαρύνω) to weigh down, oppress, *pass.* to be weighed down by sleep, be drowsy, v. r. Mar. 14. 40.

**Κατάβασις**, εως, ή, (καταβαίνω) the act of descending; a way down, descent, Lu. 19. 37.

**Καταβιβάζω**, f. άσω, (κατά & βιβάζω) to cause to descend, bring or thrust down, Mat. 11. 23. Lu. 10. 15.

**Καταβολή**, ης, ή, (καταβάλλω) *pr.* a casting down; laying the foundation, foundation; beginning, commencement, Mat. 13. 35; 25. 34, et al.; conception *in the womb*, He. 11. 11.

**Καταβραβεύω**, f. εύσω, (κατά & βραβεύω) *pr.* to give an unfavourable decision as respects a prize, to disappoint of the palm; *hence*, to beguile of, cause to miss, Col. 2. 18.

**Καταγγελεύς**, εως, ό, one who announces any thing, a proclaimer, publisher, Ac. 17. 18: *equivalent* to *κατάγγελος*. N. T.

**Καταγγέλλω**, f. γελῶ, a. 2. *pass. καταγγέλληρ*, (κατά & ἀγγέλλω) to announce, proclaim, Ac. 13. 38; *in N. T.*, to laud, celebrate, Ro. 1. 8. 1 Co. 11. 26; to set forth, teach, inculcate, preach, Ac. 4. 2; 13. 5, et al.

**Καταγελάω**, ώ, f. άσω, άσομαι, (κατά & γελῶ) to deride, jeer, Mat. 9. 24. Mar. 5. 40. Lu. 8. 53.

**Καταγινώσκω**, f. γνώσομαι, (κατά & γινώσκω) to know, know of, know

- & *γινώσκω*) to determine against, condemn, blame, reprehend, Ga. 2. 11. 1 Jno. 3. 20, 21.
- Κατάγνυμι**, v. -ύω, f. *κατάξω*, & *κατέξω*, a. 1. *κατάξα*, a. 2. pass. *κατέγην* (ἀ), subj. *κατεγῶ* (κατά & ἄγνυμι, to break) to break in pieces, crush, break in two, Mat. 12. 20. Jno. 19. 31, 32, 33.
- Κατάγω**, f. *ξω*, a. 2. *κατήγαγον*, (κατά & ἄγω) to lead, bring, or conduct down, Ac. 9. 30; 22. 30; 23. 15, 20, 28; to bring a ship to land; pass. *κατάγομαι*, a. 1. *κατήχθην*, to come to land, land, touch, Lu. 5. 11, et al.
- Καταγωνίζομαι**, f. *ίσομαι*, a. 1. *κατηγωνισάμην*, (κατά & ἀγωνίζομαι) to subdue, vanquish, conquer, He. 11. 33. L. G.
- Καταδέω**, f. *ήσω*, (κατά & δέω) to bind down; to bandage a wound, Lk. 10. 34.
- Κατάδηλος**, ου, ό, ή, τό, -ον, (κατά & δηλος) quite manifest or evident, He. 7. 15.
- Καταδικάζω**, f. *άσω*, (κατά & δικάζω) to give judgment against, condemn, Mat. 19. 7, 37. Lu. 6. 37. Ja. 5. 6.
- Κατάδικη**, ης, ή, (κατά & δικη) condemnation, sentence of condemnation, v. r. Ac. 25. 15.
- Καταδιώκω**, f. *ξω*, (κατά & διώκω) to follow hard upon; to track, follow perseveringly, Mar. 1. 36.
- Καταδουλώω**, ώ, f. *ώσω*, (κατά & δουλώω) to reduce to absolute servitude, make a slave of, 2 Co. 11. 20.
- Καταδυναστεύω**, f. *εύσω*, (κατά & δυναστεύω, to rule, reign) to tyrannise over, oppress, Ac. 10. 38. Ja. 2. 6.
- Κατάθεμα**, ατος, τό, (κατατίθημι) an execration, curse; *by meton.* what is worthy of execration, 1. q. *κατάθεμα*, v. r. Re. 22. 3: (N. T.) *whence*
- Καταθεματίζω**, f. *ίσω*, to curse, v. r. Mat. 26. 74. N. T.
- Καταισχύνω**, f. *υνώ*, (κατά & αἰσχύνω) to shame, put to shame, put to the blush, 1 Co. 1. 27; pass. to be ashamed, be put to the blush, Lu. 13. 17; to dishonour, disgrace, 1 Co. 11. 4, 5; *fr. the Heb.* to frustrate, disappoint, Ro. 5. 5; 9. 33.
- Κατακαίω**, f. *καύσω*, a. 2. pass. *κατεκάην*, (κατά & καίω) to burn up, consume with fire, Mat. 3. 12; 13. 30, 40, et al.
- Κατακαλύπτομαι**, (mid. of *κατακαλύπτω*, to veil, *fr. κατά & καλύπτω*) to veil one's self, to be veiled or covered, 1 Co. 11. 6, 7.
- Κατακαυχάομαι**, ώμαι, f. *ήσομαι*, (κατά & καυχάομαι) to vaunt one's self against, to glory over, to assume superiority over, Ro. 11. 18. Ja. 2. 13; 3. 14. S.
- Κατάκειμαι**, f. *είσομαι*, (κατά & κείμαι) to lie, be in a recumbent posture, be laid down, Mar. 1. 30; 2. 4; to recline at table, Mar. 2. 15; 14. 3, et al.
- Κατακλάω**, ώ, f. *άσω*, a. 1. *κατέκλᾰσα*, (κατά & κλάω) to break, break in pieces, Mar. 6. 41. Lu. 9. 16.
- Κατακλείω**, f. *είσω*, (κατά & κλείω) to close, shut fast; to shut up, confine, Lu. 3. 20. Ac. 26. 10.
- Κατακληροδοτέω**, ώ, f. *ήσω*, (κατά, κλήρος, & δίδωμι) to divide out by lot, distribute by lot, Ac. 13. 19. S.
- Κατακληρονομέω**, ώ, f. *ήσω*, (κατά, κλήρος & νέμω, to distribute) *same as preceding, for which it is a v. r.*
- Κατακλίνω**, (ί), f. *υνώ*, a. 1. *κατέκλινᾰ*, a. 1. pass. *κατεκλήθην* (ί), (κατά & κλίνω) to cause to lie down, cause to recline at table, Lu. 9. 14; mid. to lie down, recline, Lu. 14. 8; 24. 30.
- Κατακλύζω**, f. *ύσω*, a. 1. pass. *κατεκλύσθην*, (κατά & κλύζω, to lave, wash) to inundate, deluge, 2 Pe. 3. 6: *whence*
- Κατακλυσμός**, ου, ό, an inundation, deluge, Mat. 24. 38, 39, et al.
- Κατακολουθέω**, ώ, f. *ήσω*, (κατά & ακολουθέω) to follow closely or earnestly, Lu. 23. 55. Ac. 16. 17.
- Κατακόπτω**, f. *ψω*, (κατά & κόπτω) to cut or dash in pieces; to mangle, wound, Mar. 5. 5.
- Κατακρημνίζω**, f. *ίσω*, (κατά & κρημνός, a precipice) to cast down headlong, precipitate, Lu. 4. 29.
- Κατάκριμα**, ατος, τό, condemnation, condemnatory sentence, Ro. 5. 16, 18; 8. 1: (L. G.) *from*
- Κατακρίνω**, (ί), f. *υνώ*, a. 1. *κατέ-*

κρίνα, p. pass. κατακρίναι, a. 1. pass. κατεκρίθη (ι), (κατά & κρίνω) to give judgment against, condemn, Mat. 27. 3. Jno. 8. 10, 11, et al.; to condemn, to place in a guilty light *by contrast*, Mat. 12. 41, 42. Lu. 11. 31, 32. He. 11. 7: *whence*

Κατάκρισις, εως, ἡ, condemnation, 2 Co. 3. 9; censure, 2 Co. 7. 3. S.

Κατακυριεύω, f. εὐσω, (κατά & κυριεύω) to get into one's power; *in N. T.*, to bring under, master, overcome, Ac. 19. 16; to domineer over, Mat. 20. 25, et al. L. G.

Καταλῆλέω, ὦ, f. ἤσω, (κατά & λαλέω) to blab out; to speak against, calumniate, Ja. 4. 11. 1 Pe. 2. 12; 3. 16: *whence*

Καταλαλία, ας, ἡ, evil-speaking, detraction, backbiting, calumny, 2 Co. 12. 20. 1 Pe. 2. 1. S.

Κατάλαλος, ου, ὁ, ἡ, slanderous, a detractor, calumniator, Ro. 1. 30. N. T.

Καταλαμβάνω, f. λήψομαι, a. 2. κατέλαβον, (κατά & λαμβάνω) to lay hold of, grasp; to obtain, attain, Ro. 9. 30. 1 Co. 9. 24; to seize, take possession of, Mar. 9. 18; to come suddenly upon, overtake, surprise, Jno. 12. 35; to deprehend, detect in the act, seize, Jno. 8. 3. 4; *met.* to comprehend, apprehend, Jno. 1. 5; *mid.* to understand, perceive, Ac. 4. 13; 10. 34, et al.

Καταλέγω, f. ξω, (κατά & λέγω) to select; to reckon in a number, enter in a list or catalogue, enrol, 1 Ti. 5. 9.

Κατάλειμμα, ατος, τό, a remnant, a small residue, Ro. 9. 27: (L. G.) *from*

Καταλείπω, f. ψω, a. 2. κατέλιπον, (κατά & λείπω) to leave behind; to leave behind *at death*, Mar. 12. 19; to relinquish, let remain, Mar. 14. 52; to quit, depart from, forsake, Mat. 4. 13; 16. 4; to neglect, Ac. 6. 2; to leave alone, or without assistance, Lu. 10. 40; to reserve, Ro. 11. 4.

Καταλιθάω, f. άσω, (κατά & λιθάω) to stone, kill by stoning, Lu. 20. 6. S.

Καταλλάγη, ἡς, ἡ, *pr.* an exchange; reconciliation, restoration to favour, Ro. 5. 11; 11. 15. 2 Co. 5. 18, 19: *from*

Καταλλάσσω, f. άξω, a. 2. pass. κατηλλάγη (ᾱ), (κατά & ἀλλάσσω) to change, exchange; to reconcile; *pass.* to be reconciled, Ro. 5. 10. 1 Co. 7. 11. 2 Co. 5. 18—20.

Κατάλοιπος, ου, ὁ, ἡ, (καταλείπω) remaining; οἱ κατάλοιποι, the rest, Ac. 15. 17.

Κατάλυμα, ατος, τό, a lodging, inn, khan, Lu. 2. 7; a guest-chamber, coenaculum, Mar. 14. 14. Lu. 22. 11: (L. G.) *from*

Καταλύω (ῡ), f. ύσω, a. 1. pass. κατελύθη (ῡ), (κατά & λύω) to dissolve; to destroy, demolish, overthrow, throw down, Mat. 24. 2; 26. 61; *met.* to nullify, abrogate, Mat. 5. 17. Ac. 5. 38, 39, et al.; *intrans.* to unloose *harness*, &c., to halt, to stop for the night, lodge, Lu. 9. 12.

Καταμανθάνω, f. μαθήσομαι, a. 2. κατέμαθον, (κατά & manthάνω) to learn or observe thoroughly; to consider accurately and diligently, contemplate, mark, Mat. 6. 28.

Καταμαρτυρέω, ὦ, f. ἤσω, (κατά & μαρτυρέω) to witness or testify against, Mat. 26. 62; 27. 13, et al.

Καταμένω, f. ενῶ, (κατά & μένω) to remain; to abide, dwell, Ac. 1. 13.

Καταμόνας, adv. (κατά & μόνος) alone, apart, in private, Mar. 4. 10. Lu. 9. 18.

Κατανάθεμα, ατος, τό, (κατά & ἀνάθεμα) a curse, execration; *meton.* one accursed, execrable, Re. 22. 3: (N. T.) *whence*

Καταναθεματίζω, f. ίσω, to curse, Mat. 26. 74. N. T.

Κατανάλίσκω, f. λώσω, (κατά & ἀναλίσκω) to consume, *as fire*, He. 12. 29.

Καταναρκάω, ὦ, f. ἤσω, (κατά & ναρκάω, to grow torpid) *in N. T.*, to be torpid to the disadvantage of *any one*, to be a dead weight upon; *by impl.* to be troublesome, burdensome to, *in respect of maintenance*, 2 Co. 11. 9; 12. 13, 14.

Κατανέω, f. εὐσομαι, (κατά & νεύω) *pr.* to nod, signify assent by a nod; *genr.* to make signs, beckon, Lu. 5. 7.

Κατανοέω, ὦ, f. ἤσω, (κατά & νοέω) to perceive, understand, apprehend.



Lu. 20. 23; to observe, mark, contemplate, Lu. 12. 24, 27; to discern, descry, Mat. 7. 3; to have regard to, make account of, Ro. 4. 19.

**Καταντάω**, ὦ, *f. ἦσω*, (κατά & ἀντάω) to come to, arrive at, Ac. 16. 1; 20. 15; *of an epoch*, to come upon, 1 Co. 10. 11; *met.* to reach, attain to, Ac. 26. 7, et al. L. G.

**Κατάνυξις**, εως, ἡ, *in N. T.*, deep sleep, stupor, dullness, Ro. 11. 8. S.

**Κατανύσσω**, *f. ξω*, a. 2. *pass.* κατενύσσειν, (κατά & νύσσω) to pierce through; to pierce with compunction and pain of heart, Ac. 2. 37.

**Καταξιόω**, ὦ, *f. ὥσω*, (κατά & ἀξιόω) to account worthy of, Lu. 20. 35; 21. 36. Ac. 5. 41. 2 Th. 1. 5.

**Καταπατέω**, ὦ, ἡ, *f. ἦσω*, (κατά & πατέω) to trample upon, tread down or under feet, Mat. 5. 13; 7. 6. Lu. 8. 5; 12. 1; *met.* to treat with contumely, spurn, He. 10. 29.

**Κατάπαυσις**, εως, ἡ, *pr.* the act of giving rest; a state of settled cessation or rest, He. 3. 11, 18; 4. 3, 11, et al.; a place of rest, place of abode, dwelling, habitation, Ac. 7. 49; *from*

**Καταπαύω**, *f. αύσω*, (κατά & παύω) to cause to cease, restrain, Ac. 14. 18; to cause to rest, give rest to, introduce into a permanent settlement, He. 4. 8; *intrans.* to rest, desist from, He. 4. 4, 10.

**Καταπέτασμα**, ατος, τό, (καταπετάννυμι, to expand) a veil, curtain, Mat. 27. 51. Mar. 15. 38. Lu. 23. 45. He. 6. 19; 10. 20. S.

**Καταπίνω**, *f. πίομαι*, a. 2. κατέπιον, a. 1. *pass.* κατεπόθην, (κατά & πίνω) to drink, swallow, gulp down, Mat. 23. 24; to swallow up, absorb, Re. 12. 16. 2 Co. 6. 4; to engulf, submerge, overwhelm, He. 11. 29; to swallow greedily, devour, 1 Pe. 5. 8; to destroy, annihilate, 1 Co. 15. 54. 2 Co. 2. 7.

**Καταπίπτω**, *f. πεσοῦμαι*, a. 2. κατέπεσον, *p.* πέπτωκα, (κατά & πίπτω) to fall down, fall prostrate, Ac. 26. 14; 28. 6.

**Καταπλέω**, *f. εύσομαι*, a. 1. κατέπλευσα, (κατά & πλέω) to sail towards land, to come to land, Lu. 8. 26.

**Καταπονέω**, ὦ, *f. ἦσω*, (κατά & πονέω) to exhaust by labour or suf-

fering; to weary out, 2 Pe. 2. 7; to overpower, oppress, Ac. 7. 24.

**Καταποντίζω**, *f. ἴσω*, (κατά & ποντίζω) to sink, *fr. πόντος* to sink in the sea; *pass.* to sink, Mat. 14. 30; to be plunged, submerged, Mat. 18. 6.

**Καράρα**, ας, ἡ, (κατά & ἀρά) a cursing, execration, imprecation, Ja. 3. 10; *fr. the Heb.* condemnation, doom, Ga. 3. 10, 13. 2 Pe. 2. 14; *meton.* a doomed one, one on whom condemnation falls, Ga. 3. 13: (*ἀρ*) whence

**Καταράομαι**, ὦμαι, *f. ἀσομαι*, a. 1. καταράσάμην, *in N. T.*, *p. pass. part.* καταραμένος, to curse, to wish evil to, imprecate evil upon, Mat. 5. 44. Mar. 11. 21, et al.; *in N. T.*, *pass.* to be doomed, Mat. 25. 41.

**Καταργέω**, ὦ, *f. ἦσω*, *p.* κατήργηκα, a. 1. κατήργησα, *p. pass.* κατήργημαι, a. 1. *pass.* κατηργήθην, (κατά & ἀργός) to render useless or unproductive, occupy unprofitably, Lu. 13. 7; to render powerless, Ro. 6. 6; to make empty and unmeaning, Ro. 4. 14; to render null, to abrogate, cancel, Ro. 3. 3, 31. Eph. 2. 15, et al.; to bring to an end, 1 Co. 2. 6; 13. 8; 15. 24, 26. 2 Co. 3. 7, et al.; to destroy, annihilate, 2 Th. 2. 8. He. 2. 14; to free from, dis sever from, Ro. 7. 2, 6. Ga. 5. 4.

**Καταριθμέω**, ὦ, *f. ἦσω*, (κατά & ἀριθμέω) to enumerate, number with, count with, Ac. 1. 17.

**Καταρτίζω**, *f. ἴσω*, a. 1. κατήρτισα, (κατά & ἀρτίζω) to adjust thoroughly; to knit together, unite completely, 1 Co. 1. 10; to frame, He. 11. 3; to prepare, provide, Mat. 21. 16. He. 10. 5; to qualify fully, to elevate to a complete standard, Lu. 6. 40. He. 13. 21. 1 Pe. 5. 10; *p. pass.* κατηρτισμένος, fit, ripe, Ro. 9. 22; to repair, refit, Mat. 4. 21. Mar. 1. 19; to supply, make good, 1 Th. 3. 10; to restore to a *forfeited condition*, to reinstate, Ga. 6. 1: whence

**Κατάρτισις**, εως, ἡ, *pr.* a complete adjustment; a state of completeness, perfection, 2 Co. 13. 9. L. G.

**Καταρτισμός**, οὔ, ὁ, completeness of qualification, a perfecting, Ep. 4. 12. L. G.

**Κατασείω**, *f. σείσω*, (κατά & σείω) to shake down or violently; τὴν χεῖρα or τὴ χεῖρά, to wave the hand, beckon;

to sign silence by waving the hand, Ac. 12. 17, et al.

**Κατασκάπτω**, *f. ψω*, (κατά & σκάπτω) *pr.* to dig down under, undermine; *by impl.* to overthrow, demolish, raze, Ro. 11. 3; τὰ κατεσκαμμένα, ruins, Ac. 15. 16.

**Κατασκευάζω**, *f. άσω*, (κατά & σκευάζω, fr. σκευός) to prepare, put in readiness, Mat. 11. 10. Mar. 1. 2. Lu. 1. 17; 7. 27; to construct, form, build, He. 3. 3, 4; 9. 2, 6; 11. 7. 1 Pe. 3. 20.

**Κατασκηνώ**, *ω*, *f. ώσω*, (κατά & σκηνώ, fr. σκηνή) to pitch one's tent; *in N. T.*, to rest in a place, settle, abide, Ac. 2. 26; to haunt, roost, Mat. 13. 32. Mar. 4. 32. Lu. 13. 19; *whence*

**Κατασκηνωσις**, *εως, ή*, *pr.* the pitching a tent; a tent; *in N. T.*, a dwelling-place; a haunt, roost, Mat. 8. 20. Lu. 9. 58. L. G.

**Κατασκιάζω**, *f. άσω*, (κατά & σκιάζω, idem) to overshadow, He. 9. 5.

**Κατασκοπέω**, *ω*, *f. κατασκοπέομαι*, *in N. T.*, a. 1. inf. κατασκοπήσαι, (κατά & σκοπέω) to view closely and accurately; to spy out, Ga. 2. 4.

**Κατασκοπός**, *ου, ό*, a scout, spy, He. 11. 31.

**Κατασοφίζομαι**, *f. ίσομαι*, (κατά & σοφίζω) to exercise cleverness to the detriment of *any one*, to outwit; to make a victim of subtlety, to practise on by insidious dealing, Ac. 7. 19. L. G.

**Καταστέλλω**, *f. στελῶ*, a. 1. κατέσταιλα, *p. pass.* κατέσταλμαι, (κατά & στέλλω) to arrange, dispose in regular order; to appease, quiet, pacify, Ac. 19. 35, 36.

**Κατάστημα**, *ατος, τό*, (καθίστημι) determinate state, condition; personal appearance, mien, deportment, Tit. 2. 3. L. G.

**Καταστολή**, *ης, ή*, (καταστέλλω) *pr.* an arranging in order; adjustment of dress; *in N. T.*, apparel, dress, 1 Ti. 2. 9.

**Καταστρέφω**, *f. ψω*, (κατά & στρέφω) to invert; to overturn, overthrow, throw down, Mat. 21. 12. Mar. 11. 15.

**Καταστηνιάω**, *f. άσω*, (κατά &

στηνιάω, to be headstrong, wanton, fr. στήνής *v. στήνός*, hard, harsh) to be headstrong or wanton towards, 1 Ti. 5. 11. N. T.

**Καταστροφή**, *ης, ή*, (καταστρέφω) an overthrow, destruction, 2 Pe. 2. 6; *met.* overthrow of right principle or faith, utter detriment, perversion, 2 Ti. 2. 14.

**Καταστρώννυμι**, *v. νύω*, *f. καταστρώσω*, a. 1. *pass.* καταστρώθην, (κατά & στρώννυμι, —νύω) to strew down, lay flat; *pass.* to be strewn, laid prostrate *in death*, 1 Co. 10. 5.

**Κατασύρω**, (κατά & σύρω) to drag down; to drag away, Lu. 12. 58. (ω).

**Κατασφάζω**, *v. σφάττω*, *f. σφάζω*, (κατά & σφάζω, *v. σφάττω*) to slaughter, slay, Lu. 19. 27.

**Κατασφραγίζω**, *f. ίσω*, *p. pass.* κατεσφραγίσμαι, (κατά & σφραγίζω) to seal up, Re. 5. 1.

**Κατάσχεσις**, *εως, ή*, (κατέχω) a possession, thing possessed, Ac. 7. 5. S.

**Κατατίθημι**, *f. θήσω*, a. 1. κατέθηκα, (κατά & τίθημι) to lay down, deposit, Mar. 15. 46; *mid.* to deposit or lay up for one's self; χάρις, *v. χάριτας*, to lay up a store of favour for one's self, earn a title to favour at the hands of a person, to curry favour with, Ac. 24. 27; 25. 9.

**Κατατομή**, *ης, ή*, (κατατέμνω, to cut up, fr. κατά & τέμνω) concision, mutilation, Phi. 3. 2.

**Κατατοξεύω**, *f. εύσω*, (κατά & τοξεύω, to shoot with a bow) to shoot down with arrows; to transfix with an arrow or dart, He. 12. 20.

**Κατατρέχω**, *f. δραμῶμαι*, a. 2. εδράμω, (κατά & τρέχω) to run down, Ac. 21. 32.

**Καταφέρω**, *f. κατοίσω*, a. 1. *pass.* κατηνέχθην, (κατά & φέρω) to bear down; to overpower, as sleep, Ac. 20. 9; καταφέρειν ψήφον, to give a vote or verdict, Ac. 26. 10.

**Καταφεύγω**, *f. ξομαι*, a. 2. κατέφυγον, (κατά & φεύγω) to flee to for refuge, Ac. 14. 6. He. 6. 18.

**Καταφθείρω**, *f. φθερῶ*, *f. pass.* καταφθαρίσσομαι, (κατά & φθείρω) to destroy, cause to perish, 2 Pe. 2. 12; to corrupt, deprave, 2 Ti. 3. 8.

**Καταφιλέω**, ὦ, *f. ἦσω*, (κατά & φιλέω) to kiss affectionately or with a semblance of affection, to kiss with earnest gesture, Mat. 26. 49. Lu. 7. 38. Ac. 20. 37, et al.

**Καταφρονέω**, ὦ, *f. ἦσω*, (κατά & φρονέω) *pr.* to think in disparagement of; to contemn, scorn, despise, Mat. 18. 10. Ro. 2. 4; to slight, Mat. 6. 24. Lu. 16. 13. 1 Co. 11. 22. 1 Ti. 4. 12; 6. 2. 2 Pe. 2. 10; to disregard, He. 12. 2: *whence*

**Καταφρονητής**, οὗ, ὁ, a contemner, despiser, scorner, Ac. 13. 41. L. G.

**Καταχέω**, *f. εὐσω*, (κατά & χέω) to pour down upon, Mat. 26. 7. Mar. 14. 3.

**Καταχθόνιος**, ἱού, ὁ, ἡ, (κατά & χθών, the earth) under the earth, subterranean, infernal, Phi. 2. 10.

**Καταχράσμαι**, ὦμαι, *f. ἡσσομαι*, (κατά & χράσμαι) to use downright; to use up, consume; to make an unrestrained use of, use eagerly, 1 Co. 7. 31; to use to the full, stretch to the utmost, 1 Co. 9. 18.

**Καταψύχω**, *f. ξω*, (κατά & ψύχω) to cool, refresh, Lu. 16. 24. (ὑ).

**Κατείδωλος**, ου, ὁ, ἡ, (κατά & εἰδωλον) rife with idols, sunk in idolatry, grossly idolatrous, Ac. 17. 16. N. T.

**Κατέναντι**, *adv.* (κατά & ἐναντι) over against, opposite to, Mar. 11. 2; 12. 41; 13. 3; ο, ἡ, τὸ, κατέναντι, opposite, Lu. 19. 30; before, in the presence of, in the sight, Ro. 4. 17. S.

**Κατενώπιον**, *adv. v. prep.* (κατά & ἐνώπιον) in the presence of, in the sight of, 2 Co. 2. 17; 12. 19. Ep. 1. 4. S.

**Κατεξουσιάζω**, *f. ἄσω*, (κατά & εξουσιάζω) to exercise lordship over, domineer over, Mat. 20. 25. Mar. 10. 42. N. T.

**Κατεργάζομαι**, *f. ἄσσομαι*, (κατά & ἐργάζομαι) to work out; to effect, produce, bring out as a result, Ro. 4. 15; 5. 3; 7. 13. 2 Co. 4. 17; 7. 10. Phi. 2. 12. 1 Pe. 4. 3. Ja. 1. 3; to work, practise, realise in practice, Ro. 1. 27; 2. 9, et al.; to work or mould into fitness, 2 Co. 5. 5; to dispatch, subdue, Eph. 6. 13.

**Κατέρχομαι**, *f. ἐλευσσομαι*, a. 2. κα-

τῆλθον, (κατά & ἐρχομαι) to come or go down, Lu. 4. 31; 9. 37; Ac. 8. 5; 9. 32, et al.; to land at, touch at, Ac. 18. 22; 27. 5.

**Κατεσθίω**, *f. καθέδομαι*, a. 2. κατέφαγον, (κατά & ἐσθίω) to eat up, devour, Mat. 13. 4, et al.; to consume, Re. 11. 5; to expend, squander, Lu. 15. 30; *met.* to make a prey of, plunder, Mat. 23. 13. Mar. 12. 40. Lu. 20. 47. 2 Co. 11. 20; to vex, injure, Ga. 5. 15.

**Κατευθύνω**, *f. ὑνώ*, a. 1. ὕνα, (κατά & εὐθύνω, *fr. εὐθύς*, straight) to make straight; to direct, guide aright, Lu. 1. 79. 1 Th. 3. 11. 2 Th. 3. 5.

**Κατέφαγον**, a. 2. of κατεσθίω.

**Κατεφίστημι**, *intrans.* a. 2. κατεφίστην, (κατά & ἐφίστημι) to come upon suddenly, rush upon, assault, Ac. 18. 12. N. T.

**Κατέχω**, *f. καθέξω*, & **κατασχέσω**, *imperf. κατέχων*, a. 2. κατέσχω, (κατά & ἔχω) to hold down; to detain, retain, Lu. 4. 42. Philem. 13; to hinder, restrain, 2 Th. 2. 6, 7; to hold downright, hold in a firm grasp, to have in full and secure possession, 1 Co. 7. 30. 2 Co. 6. 10; to come into full possession of, seize upon, Mat. 21. 38; to keep, retain, 1 Th. 5. 21; to occupy, Lu. 14. 9; *met.* to hold fast mentally, retain, Lu. 8. 15. 1 Co. 11. 2; 15. 2; to maintain, He. 3. 6, 14; 10. 23; *intrans.*, a nautical term, to land, touch, Ac. 27. 40; *pass.* to be in the grasp of, to be bound by, Ro. 7. 6; to be afflicted with, Jno. 5. 4.

**Κατηγορέω**, ὦ, *f. ἦσω*, (κατά & ἀγορεύω, to harangue) to speak against, accuse, Mat. 12. 10; 27. 12. Jno. 5. 45, et al.: *whence*

**Κατηγορία**, as, ἡ, an accusation, crimination, Lu. 6. 7, et al.

**Κατήγορος**, ου, ὁ, an accuser, Jno. 8. 10. Ac. 23. 30, 35; 24. 8, et al.

**Κατήγορ**, ορος, ὁ, an accuser, v. r. Re. 12. 10, a barbarous form for κατήγορος.

**Κατήφεια**, as, ἡ, (κατηφής, having a downcast look, κατά & φάος) dejection, sorrow, Ja. 4. 9.

**Κατῆχέω**, ὦ, *f. ἦσω*, (κατά & ἤχέω) *pr.* to sound in the ears, make the ears ring; to instruct orally, inform

by teaching, Lu. 1. 4. 1 Co. 14. 19, et al.; *pass.* to be made acquainted with, be informed of, learn by report, Ac. 21. 21, 24. L. G.

**Κατῶω**, ὦ, *f. ὥσω*, *p. pass. κατώμαι*, (*κατά & ὥς*) to cover with rust; *pass.* to rust, become rusty or tarnished, Ja. 5. 3. L. G.

**Κατισχύω**, *f. ὑσω*, (*κατά & ἰσχύω*) to overpower, Mat. 16. 18; *intrans.* to predominate, get the upper hand, Lu. 23. 23. (ὕ).

**Κατοικέω**, ὦ, *f. ἥσω*, (*κατά & οἰκέω*) *trans.*, to inhabit, Ac. 1. 19, et al.; *intrans.*, to have an abode, dwell, Lu. 13. 4, Ac. 11. 29, et al.; to take up or find an abode, Ac. 7. 2, et al.; to indwell, Eph. 3. 17. Ja. 4. 5, et al.: *whence*

**Κατοίκησις**, *εως*, ἡ, an abode, dwelling, habitation, Mar. 5. 3.

**Κατοικητήριον**, *ιον*, τό, the same, Ep. 2. 22. Re. 18. 2.

**Κατοικία**, *ας*, ἡ, habitation, 1 q. *κατοίκησις*, Ac. 17. 26. L. G.

**Κατοπτρίζω**, *f. ἴσω*, (*κάτοπτρον*, a mirror) to show in a mirror; to present a clear and correct image of a thing; *mid.* to have presented in a mirror, to have a clear image presented, *or, perhaps*, to reflect, 2 Co. 3. 18. L. G.

**Κατορθώμα**, *ατος*, τό, (*κατορθώω*, to set upright, accomplish happily, *fr. κατά & ὀρθώω* to make straight) any thing happily and successfully accomplished; a beneficial and worthy deed, Ac. 24. 3. L. G.

**Κάτω**, *adv. & prep. (κατά)* down, downwards, Mat. 4. 6. Lu. 4. 9; beneath, below, under, Mat. 27. 51. Mar. 14. 66, et al.; ὅ, ἡ, τὸ, κάτω, what is below, earthly, Jno. 8. 23.

**Κατώτερος**, *α, ον*, (*comparat. fr. κάτω*) lower, Ep. 4. 9.

**Κατωτέρω**, *adv. (compar. of κάτω)* lower, further down; *of time*, under, Mat. 2. 16.

**Καύμα**, *ατος*, τό, (*καίω*) heat, scorching or burning heat, Re. 7. 16; 16. 9: *whence*

**Καυμαρίζω**, *f. ἴσω*, to scorch, burn, Mat. 13. 6. Mar. 4. 6. Re. 16. 8, 9. L. G.

**Καύσις**, *εως*, ἡ, (*καίω*) burning, being burned, He. 6. 8: *whence*

**Κανσόμεαι**, *οὔμαι*, to be on fire, burn intensely, 2 Pe. 3. 10, 12. L. G.

**Καύσων**, *ωνος*, ὁ, fervent scorching heat; the scorching of the sun, Mat. 20. 12; hot weather, a hot time, Lu. 12. 55; the scorching wind of the East, Eurus, Ja. 1. 11.

**Καντηριάζω**, *f. ἄσω*, *p. pass. καντηριάσμαι*, (*καντήριον*, an instrument for branding, *fr. καίω*) to canterise, brand; *pass. met.* to be branded with marks of guilt, *or*, to be seared into insensibility, 1 Ti. 4. 2.

**Κανχάομαι**, *ῶμαι*, *f. ἥσομαι*, *a. 1. κανχησάμην*, *p. κεκαύχημαι*, to glory, boast, Ro. 2. 17, 23; *ὑπέρ τινος*, to boast of a person or thing, to undertake a laudatory testimony to, 2 Co. 12. 5; to rejoice, exult, Ro. 5. 2, 3, 11, et al.: *whence*

**Καύχημα**, *ατος*, τό, a glorying, boasting, 1 Co. 5. 6; ground or matter of glorying or boasting, Ro. 4. 2; joy, exultation, Phi. 1. 26; laudatory testimony, 1 Co. 9. 15, 16. 2 Co. 9. 3, et al.

**Καύχησις**, *εως*, ἡ, a later equivalent to *καύχημα*, Ro. 3. 27. 2 Co. 7. 4, 14; 11. 10, et al.

**Κέδρος**, *ον*, ἡ, a cedar, Jno. 18. 1, *where κέδρον is a false reading for the proper name Κεδρών.*

**Κείμει**, *f. κείσομαι*, to lie, to be laid; to recline, to be lying, to have been laid down, Mat. 28. 6. Lu. 2. 12, et al.; to have been laid, placed, set, Mat. 3. 10. Lu. 3. 9. Jno. 2. 6, et al.; to be situated, as a city, Mat. 5. 14. Re. 21. 16; to be in store, Lu. 12. 19; *met.* to be constituted, established as a law, 1 Ti. 1. 9; *in N. T.*, of persons, to be specially set, solemnly appointed, destined, Lu. 2. 34. Phi. 1. 17. 1 Th. 3. 3; to lie under an influence, to be involved in, 1 Jno. 5. 19.

**Κεῖρια**, *ας*, ἡ, a bandage, swath, roller; *in N. T.*, *pl.* grave-clothes, Jno. 11. 44.

**Κείρω**, *f. κερῶ*, *a. 1. mid. ἐκείραμην*, to cut off the hair, shear, shave, Ac. 8. 32; 18. 18. 1 Co. 11. 6, *dis.*

**Κέλευσμα**, *ατος*, τό, a word of command; a mutual cheer; *hence, in N. T.*, a loud shout, an arousing outcry, 1 Th. 4. 16: *from*

**Κελεύω, ε. εἶσω, a. 1. ἐκέλευσα, (κέλω, κέλωμαι, idem) to order, command, direct, bid, Mat. 8. 18; 14. 19, 28, et al.**

**Κενοδοξία, as, ἡ, empty conceit, vain glory, Phil. 2. 3: from**

**Κενοδοξος, ου, ὁ, ἡ, (κενός & δόξα) vain-glorious, desirous of vain glory, Ga. 5. 26.**

**Κενός, ἡ, ὁ, empty; having nothing, empty-handed, Mar. 12. 3; met. vain, fruitless, void of effect, Ac. 4. 25. 1 Co. 15. 10; εἰς κενόν, in vain, to no purpose, 2 Co. 6. 1, et al.; hollow, fallacious, false, Ep. 5. 6. Col. 2. 8; inconsiderate, foolish, Ja. 2. 20.**

**Κενοφωνία, as, ἡ, (κενός & φωνή) vain, empty babbling, vain disputation, fruitless discussion, 1 Ti. 6. 20. 2 Ti. 2. 16. N. T.**

**Κενόω, ὦ, f. ὥσω, a. 1. ἐκένωσα, (κενός) to empty, evacuate; ἐάντων, to divest one's self of one's prerogatives, abase one's self, Phil. 2. 7; to deprive a thing of its proper functions, Ro. 4. 14. 1 Co. 1. 17; to show to be without foundation, falsify, 1 Co. 9. 18. 2 Co. 9. 3.**

**Κέντρον, ου, τό, (κεντέω, to prick) a sharp point; a sting, Re. 9. 10; a prick, stimulus, goad, Ac. 9. 5; 26. 14. met., of death, destructive power, deadly venom, 1 Co. 15. 55, 56.**

**Κεντυρίων, ωνος, ὁ, (Lat. centurio, fr. centum, a hundred) in its original signification, a commander of a hundred foot-soldiers, a centurion, Mar. 15. 39, 44, 45.**

**Κενώς, adv. (κενός) in vain, to no purpose, unmeaningly, Ja. 4. 5. L. G.**

**Κεραία, as, ἡ, (κεράς) pr. a horn-like projection, a point, extremity; in N. T., an apex, or fine point, as of letters; the minutest part, a tittle, Mat. 5. 18. Lu. 16. 17.**

**Κεράμευς, έως, ὁ, (κέραμος) a potter, Mat. 27. 7, 10. Ro. 9. 21.**

**Κεραμικός, ἡ, ὁ, (fr. same) made by a potter, earthen, Re. 2. 27.**

**Κεράμιον, ίου, τό, (dimin. of κέραμος) an earthenware vessel, a pitcher, jar, Mar. 14. 13. Lu. 22. 10.**

**Κεράμος, ου, ὁ, potter's clay; earthenware; a tile, tiling, Lu. 5. 19.**

**Κεράννυμι, v. νύω, (κεράω) f. κερᾶσω, a. 1. ἐκέρᾶσα, p. pass. κέρᾶμαι. later κεκέρασμα, to mix, mingle, drink; to prepare for drinking, Re. 14. 10; 18. 6, bis.**

**Κέρας, ἄτος, τό, a horn, Re. 5. 6; 12. 3, et al.; a projecting extremity at the corners of an altar, Re. 9. 13; fr. the Heb., used symbolically for strength, power, Lu. 1. 69.**

**Κεράτιον, ίου, τό, (dimin. of κέρας) pr. a little horn; in N. T., a pod, the pod of the carob tree, or Ceratonia siliqua of Linnaeus, a common tree in the East and the south of Europe, growing to a considerable size, and producing long slender pods, with a pulp of a sweetish taste and several brown shining seeds like beans, sometimes eaten by the poorer people in Syria and Palestine, and commonly used for fattening swine, Lu. 15. 16.**

**Κερδαίνω, f. δανῶ, κερδήσω & ομαι, a. 1. ἐκέρδησα, to gain as a matter of profit, Mat. 25. 17, et al.; to win, acquire possession of, Mat. 16. 26; to profit in the avoidance of, to avoid, Ac. 27. 21; in N. T., Χριστόν, to win Christ, to become possessed of the privileges of the gospel, Ph. 3. 8; to win over from estrangement, Mat. 18. 15; to win over to embrace the gospel, 1 Co. 9. 19, 20, 21, 22. 1 Pe. 3. 1; absol. to make gain, Ja. 4. 13: from**

**Κέρδος, εος, τό, gain, profit, Phil. 1. 21; 3. 7. Tit. 1. 11.**

**Κέρμα, ατος, τό, (κείρω) something clipped small; small change, small pieces of money, coin, Jno. 2. 15: whence**

**Κερματιστής, ου, ὁ, a money-changer, Jno. 2. 14. N. T.**

**Κεφάλαιον, ου, τό, (κεφαλῇ) a sum total; a sum of money, capital, Ac. 22. 28; the crowning or ultimate point to preliminary matters, He. 8. 1: whence**

**Κεφαλαίως, ὦ, f. ὥσω, to sum up; but in N. T., ἐκείν. to κεφαλίζω, to wound on the head, Mar. 12. 4.**

**Κεφαλῆ, ἡς, ἡ, the head, Mat. 5. 36: 6. 17, et al.; the head, top; κεφαλὴ γωνίας, the head of the corner, the chief corner stone, Mat. 21. 42. Lu.**

20. 17; *met.* the head, superior, chief, principal, one to whom others are subordinate, 1 Co. 11. 3. Ep. 1. 22, et al.
- Κεφαλῆς, ἰδος, ἡ**, (dimin. of κεφαλῇ) *in N. T.*, a roll, volume, division of a book, He. 10. 7.
- Κημῶν, ὦ, f. ὠσω**, (κημός, a curb, bridle, muzzle) to muzzle, v. r. 1 Co. 9. 9.
- Κῆνσος, ου, ὁ**, (Lat. *census*) a census, assessment, enumeration of the people and a valuation of their property; *in N. T.*, tribute, tax, Mat. 17. 25; poll-tax, Mat. 22. 17, 19. Mar. 12. 14.
- Κῆπος, ου, ὁ**, a garden, any place planted with trees and herbs, Lu. 13. 19. Jno. 18. 1, 26; 19. 41.
- Κηπουρός, ου, ὁ**, (κῆπος & οὖρος, a watcher) a garden-keeper, gardener, Jno. 20. 15.
- Κηρίον, ου, τό**, (κηρός, beeswax) a honeycomb, a comb filled with honey, Lu. 24. 42.
- Κήρυγμα, ατος, τό**, (κηρύσσω) proclamation, proclaiming, public announcement, Mat. 12. 41; public inculcation, preaching, 1 Co. 2. 4; 15. 14; *meton.* what is publicly inculcated, doctrine, &c. Ro. 16. 25, et al.
- Κήρυξ, ὕκος, ὁ**, a herald, public messenger; *in N. T.*, a proclaimer, publisher, preacher, 1 Ti. 2. 7. 2 Ti. 1. 11. 2 Pe. 2. 5.
- Κηρύσσω, f. κηρύξω, a. 1. ἐκήρυξα**, to publish, proclaim, as a herald, 1 Co. 9. 27; to announce openly and publicly, Mar. 1. 4. Lu. 4. 18; to noise abroad, Mar. 1. 45; 7. 36; to announce as a matter of doctrine, inculcate, preach, Mat. 24. 14. Mar. 1. 38; 13. 10. Ac. 15. 21. Ro. 2. 21, et al.
- Κῆτος, εος, τό**, a large fish, sea monster, whale, Mat. 12. 40.
- Κηφᾶς, ᾶ, ὁ**, (Aramaean, ܚܝܬܝܢ) Cephas, a rock, rendered into Greek by Πέτρος, Jno. 1. 43. 1 Co. 1. 12, et al.
- Κιβωτός, ου, ἡ**, a chest, coffer; the ark of the covenant, He. 9. 4; the ark of Noah, Mat. 24. 38. Lu. 17. 27, et al.
- Κιθάρα, ας, ἡ**, a lyre, 1 Co. 14. 7. Re. 5. 8; 14. 2; 15. 2. (ᾶ): whence

- Κιθαρίζω, f. ἴσω**, to play on a lyre, to harp, 1 Co. 14. 7. Re. 14. 2.
- Κιθαρωδός, ου, ὁ**, (κιθάρα & αἰεί-  
ω) one who plays on the lyre and accompanies it with his voice, a harper, Re. 14. 2; 18. 22.
- Κινάμωμον, v. κιννάμωμον, ου, τό**, cinnamon, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia, Syria, &c. Re. 18. 13.
- Κινδυνεύω, f. εύσω**, to be in danger or peril, Lu. 8. 23. Ac. 19. 27, 40. 1 Co. 15. 30: *from*
- Κίνδυνος, ου, ὁ**, danger, peril, Ro. 8. 35. 2 Co. 11. 26.
- Κινέω, ὦ, f. ἤσω, a. 1. ἐκίνησα**, (κίω, to go) to set a-going; to move, Mat. 23. 4; to excite, agitate, Ac. 24. 5; 21. 30; to remove, Re. 2. 5; 6. 14; *in N. T.*, κεφαλῇ, to shake the head in derision, Mat. 27. 39. Mar. 15. 29; *mid.* to move, possess the faculty of motion, exercise the functions of life, Ac. 17. 28: *whence*
- Κίνησις, εως, ἡ**, a moving, motion, Jno. 5. 3.
- Κινάμωμον, see κινάμωμον.**
- Κλάδος, ου, ὁ**, (κλάω, to break off) a bough, branch, shoot, Mat. 13. 32; 21. 8, et al.; *met.* offspring, progeny, posterity, Ro. 11. 16, 21.
- Κλαίω, f. κλαύσομαι, in N. T. κλαύω, a. 1. ἐκλαύω, intrans.** to weep, shed tears, Mat. 26. 75. Mar. 5. 38, 39. Lu. 19. 41; 23. 28, et al.; *trans.* to weep for, bewail, Mat. 2. 18.
- Κλάσις, εως, ἡ**, (κλάω) a breaking, the act of breaking, Lu. 24. 35. Ac. 2. 42.
- Κλάσμα, ατος, τό**, (fr. same) a piece broken off, fragment, Mat. 14. 20; 15. 37. Mar. 6. 43, et al.
- Κλαυθμός, ου, ὁ**, (κλαίω) weeping, Mat. 2. 18; 8. 12, et al.
- Κλάω, f. κλάσω, a. 1. ἐκλάσα**, to break off; *in N. T.*, to break bread, Mat. 14. 19, et al.; *with figurative reference to the violent death of Christ*, 1 Co. 11. 24.
- Κλείς, κλειδός, κλειδί, κλειδα & κλείν, ἡ, pl. κλείδες & κλείς**, a key, used in the *N. T.* as the symbol of power, authority, &c. Mat. 16. 19. Re. 1. 18; 3. 7; 9. 1; 20. 1

means of attaining knowledge, Lu. 11. 52: *from*

**Κλείω**, *f. εἶσω*, *a. 1. ἐκλείω*, *p. pass. κλείομαι*, *a. 1. pass. ἐκλείσθην*, to close, shut, Mat. 6. 6; 25. 10, et al.; to shut up a person, Re. 20. 3; *met. of the heavens*, Lu. 4. 26. Re. 11. 6; *κλείσαι τὰ σπλάγχνα*, to shut up one's bowels, to be hard-hearted, void of compassion, 1 Jno. 3. 17; *κλείειν τὴν βασιλείαν τῶν οὐρανῶν*, to endeavour to prevent entrance into the kingdom of heaven, Mat. 23. 14.

**Κλέμμα**, *ατος, τό*, (*κλέπτω*) theft, Re. 9. 21.

**Κλέος**, *τό*, *pr.* rumour, report; good report, praise, credit, 1 Pe. 2. 20.

**Κλέπτης**, *ου, ό*, a thief, Mat. 6. 19, 20; 24. 43, et al.; *trop.* a deceiver, impostor, Jno. 10. 8: *from*

**Κλέπτω**, *f. ψω, & ψομαι*, *p. κέκλεφα*, *a. 1. ἐκλεψα*, to steal, Mat. 6. 19, 20; 19. 18, et al.; to take away stealthily, remove secretly, Mat. 27. 64; 28. 13.

**Κλήμα**, *ατος, τό*, (*κλάω*) a branch, shoot, twig, *esp. of the vine*, Jno. 15. 2, 4, 5, 6.

**Κληρονομέω**, *ώ, f. ήσω*, *p. κεκληρονόμηκα*, *a. 1. ἐκληρονόμησα*, (*κληρονόμος*) *pr.* to acquire by lot; to inherit, obtain by inheritance; *in N.T.*, to obtain, acquire, receive possession of, Mat. 5. 5; 19. 29, et al.; *absol.* to be heir, Ga. 4. 30: *whence*

**Κληρονομία**, *ας, ή*, an inheritance, patrimony, Mat. 21. 38. Mar. 12. 7; a possession, portion, property, Ac. 7. 5; 20. 32, et al.; *in N.T.*, a share, participation in privileges, Ac. 20. 32. Eph. 1. 14, et al.

**Κληρονόμος**, *ου, ό*, (*κληρος & νέμομαι*) an heir, Mat. 21. 38. Ga. 4. 1, et al.; a possessor, Ro. 4. 13. He. 11. 7. Ja. 2. 5, et al.

**Κληρος**, *ου, ό*, a lot, die, a thing used in determining chances, Mat. 27. 35. Mar. 15. 24, et al.; assignment, investiture, Ac. 1. 17, 25; allotment, destination, Col. 1. 12; a part, portion, share, Ac. 8. 21; 26. 18; a constituent portion of the church, 1 Pe. 5. 3: *whence*

**Κληρώω**, *ώ, f. ώσω*, to choose by lot; *mid.* κληρούμαι, *a. 1. ἐκληρώθην*, to obtain by lot or assignment; to

obtain a portion, receive a share, Eph. 1. 11.

**Κλήσις**, *εως, ή*, (*καλέω*) a call, calling, invitation; *in N.T.*, the call or invitation to the privileges of the Gospel, Ro. 11. 29. Ep. 1. 18, et al.; the favour and privilege of the invitation, 3 Th. 1. 11. 2 Pe. 1. 10; the temporal condition in which the call found a person, 1 Co. 7. 20; 1. 26.

**Κλητός**, *ή, όν*, (*fr. same*) called, invited; *in N.T.*, called to privileges or functions, Mat. 20. 16; 22. 14. Ro. 1. 1, 6, 7. 1 Co. 1. 1, 2, et al.

**Κλίβανος**, *ου, ό*, (*At. κρίβανος*) an oven, Mat. 6. 30. Lu. 12. 28.

**Κλίμα**, *ατος, τό*, (*κλίνω*) *pr.* a slope; a portion of the ideal slope of the earth's surface; a tract or region of country, Ro. 15. 23. 2 Co. 11. 10. Ga. 1. 21.

**Κλίνη**, *ης, ή*, (*fr. same*) a couch, bed, Mat. 9. 2, 6. Mar. 4. 21, et al.

**Κλινίδιον**, *ιου, τό*, (*dim. of κλίνη*) a small couch or bed, Lu. 5. 19, 24.

**Κλίνω**, *f. ινῶ, p. κέκλικα*, *a. 1. ἐκλίνα*, *pr. trans.* to cause to slope or bend; to bow down, Lu. 24. 5. Jno. 19. 30; to lay down to rest, Mat. 8. 20. Lu. 9. 58; to put to flight troops, He. 11. 34; *intrans.*, of the day, to decline, Lu. 9. 12; 24. 29.

**Κλίσια**, *ας, ή*, (*κλίνω*) *pr.* a place for reclining; a tent, seat, couch; *in N.T.*, a company of persons reclining at a meal, Lu. 9. 14.

**Κλοπή**, *ης, ή*, (*κλέπτω*) theft, Mat. 15. 19. Mar. 7. 22.

**Κλύδων**, *ωνος, ό*, (*κλύζω*, to dash, surge, like the waves) a wave, billow, surge, Ja. 1. 6: *whence*

**Κλυδωνίζομαι**, to be tossed by waves; *met.* to fluctuate in opinion, be agitated, tossed to and fro, Ep. 4. 14. L. G.

**Κνήθω**, (*κνῶω*) *f. κνήσω*, to scratch; to tickle, cause titillation; *in N.T. mid., met.* to procure pleasurable excitement for, to indulge an itching, 2 Ti. 4. 3.

**Κοδράντης**, *ου, ό*, (*Lat. quadrans*) a Roman brass coin, equivalent to the fourth part of an as, or *ἀσάριον*, or to δύο λεπτά, and equal to about

*three-fourths of a farthing*, Mat. 5. 26. Mar. 12. 42. *N. T.*

**Κοιλία**, ας, ἡ, (κοῖλος, hollow) a cavity; the belly, Mat. 15. 17. Mar. 7. 19; the stomach, Mat. 12. 40. Lu. 15. 16; the womb, Mat. 19. 12. Lu. 1. 15, et al.; *fr. the Heb.* the inner self, Jno. 7. 38.

**Κοιμάω**, ὦ, f. ἦσω, p. pass. κεκοίμημαι, to lull to sleep; *pass.* to fall asleep, be asleep, Mat. 28. 13. Lu. 22. 45; *met.* to die, be dead, Ac. 7. 60; 13. 36, et al.: *whence*

**Κοιμησις**, εως, ἡ, sleep; *meton.* rest, repose, Jno. 11. 13.

**Κοινός**, ἡ, ὄν, common, belonging equally to several, Ac. 2. 44; 4. 32; *in N. T.*, common, profane, He. 10. 29; *ceremonially* unclean, Mar. 7. 2. Ac. 10. 14, et al.: *whence*

**Κοινῶς**, ὦ, f. ὦσω, p. κεκοίνωκα, a. 1. ἐκοίνωσα, to make common; *in N. T.*, to profane, desecrate, Ac. 21. 28; to render *ceremonially* unclean, defile, pollute, Mat. 15. 11, 18, 20; to pronounce unclean *ceremonially*, Ac. 10. 15; 11. 9.

**Κοινωνέω**, ὦ, f. ἦσω, p. κεκοινωνήκα, a. 1. ἐκοινωνήσα, (κοινωνός) to have in common, share, He. 2. 14; to be associated in, to become a sharer in, Ro. 15. 27. 1 Pe. 4. 13; to become implicated in, be a party to, 1 Ti. 5. 22. 2 Jno. 11; to associate one's self with *by sympathy and assistance*, to communicate with *in the way of aid and relief*, Ro. 12. 13. Ga. 6. 6: *whence*

**Κοινωνία**, ας, ἡ, fellowship, partnership, Ac. 2. 42. 2 Co. 6. 14. Ga. 2. 9. Phi. 3. 10. 1 Jno. 1. 3, et al.; participation, communion, 1 Co. 10. 16, et al.; aid, relief, He. 13. 16, et al.; contribution in aid, Ro. 15. 26.

**Κοινωνικός**, ἡ, ὄν, social; *in N. T.*, ready to communicate *in kind offices*, liberal, beneficent, 1 Ti. 6. 18.

**Κοινωνός**, οὐ, ὁ, ἡ, (κοινός) a fellow-partner, Mat. 23. 30. Lu. 5. 10. 1 Co. 10. 18, 20. 2 Co. 8. 23. Phil. 17. He. 10. 33; a sharer, partaker, 2 Co. 1. 7. 1 Pe. 5. 1. 2 Pe. 1. 4.

**Κοίτη**, ης, ἡ, (κεῖμαι) a bed, Lu. 11. 7; the *conjugal* bed, He. 13. 4; *meton.* sexual intercourse, concubitus; *hence*, lewdness, whoredom,

chambering, Ro. 13. 13; *in N. T.*, conception, Ro. 9. 10: *whence*

**Κοιτών**, ὄνος, ὁ, a bed-chamber, Ac. 12. 20.

**Κόκκινος**, η, ὄν, (κόκκος, kermes, the cocculus ilicis of *Linnaeus*, a small insect found on the leaves of the quercus cocciferus, or holm oak, which was used by the ancients, as the cochineal insect now is, for dyeing a beautiful crimson or deep scarlet colour, and supposed by them to be the berry of a plant or tree) dyed with cocculus, crimson, scarlet, Mat. 27. 28. He. 9. 19. Re. 17. 3, 4; 18. 12, 16.

**Κόκκος**, ου, ὁ, a kernel, seed, grain, Mat. 13. 31; 17. 20, et al.

**Κολάζω**, f. ἀσσομαι & ἄσω, *pr.* to curtail, to coerce; to chastise, punish, Ac. 4. 21. 2 Pe. 2. 9.

**Κολακεία**, ας, ἡ, (κόλαξ, a flatterer) flattery, adulation, obsequiousness, 1 Th. 2. 5.

**Κολᾶσις**, εως, ἡ, (κολάζω) chastisement, punishment, Mat. 25. 46; painful disquietude, torment, 1 Jno. 4. 18.

**Κολαφίζω**, f. ἴσω, (κόλαφος, a blow with the fist) to beat with the fist, buffet, Mat. 26. 67. Mar. 14. 65; *met.* to maltreat, treat with contumely and ignominy, 1 Co. 4. 11; to punish, 1 Pe. 2. 20; to buffet, fret, afflict, 2 Co. 12. 7.

**Κολλάω**, ὦ, f. ἦσω, to glue or weld together; *mid.* to adhere to, Lu. 10. 11; *met.* to attach one's self to, unite with, associate with, Lu. 15. 15. Ac. 5. 13, et al.

**Κολλούριον**, v. κολλύριον, ου, τό, (dimin. of κολλύρα, a cake) collyrium, eye-salve, Re. 3. 18.

**Κολλυβιστής**, οὐ, ὁ, (κόλλυβος, small coin) a money-changer, Mat. 21. 12. Mar. 11. 15. Jno. 2. 15.

**Κολλύριον**, see κολλούριον.

**Κολοβός**, ὦ, f. ὦσω, (κολοβός, curtailed, mutilated, *fr.* κόλος, id.) *in N. T.*, of time, to cut short, shorten, Mat. 24. 22. Mar. 13. 20.

**Κόλπος**, ου, ὁ, the bosom, Lu. 18. 22, 23. Jno. 1. 18; 13. 23; the bosom of a garment, Lu. 6. 38; a bay, creek, inlet, Ac. 27. 39.

**Κολυμβάω**, ὦ, f. ἦσω, to dive; *in N. T.*, to swim, Ac. 27. 43: *whence*



**Κολυμβήθρα**, ας, ἡ, a place where one may swim; a pond, pool, Jno. 5. 2, 4, 7; 9. 7, 11.

**Κολωνία**, ας, ἡ, (Lat. *colonia*) a Roman colony, Ac. 16. 12.

**Κομάω**, ὦ, f. ἤσω, to have long hair, wear the hair long, 1 Co. 11. 14, 15: *from*

**Κόμη**, ης, ἡ, the hair; a head of long hair, 1 Co. 11. 15.

**Κομίζω**, f. ἴσω, & ἴω, mid. *ιοῦμαι*, a. 1. ἐκόμισα, (κομέω, to take care of) *pr.* to take into kindly keeping, to provide for; to convey, bring, Lu. 7. 37; *mid.* to bring for one's self; to receive, obtain, 2 Co. 5. 10. Ep. 6. 8, et al.; to receive again, recover, Mat. 25. 27. He. 11. 19.

**Κομψότερον**, adv. (comp. of κόμψω, well, smartly) *in N. T.*, in better health, Jno. 4. 52.

**Κονιάω**, ὦ, f. ἄσω, p. pass. *κεκονιάμαι*, (κόνις, v. κονία, dust, lime-dust) to white-wash, or, plaster, Mat. 23. 27. Ac. 23. 3.

**Κονιορτός**, οὐ, ὁ, (κόνις & ὄρνυμι, to raise) dust excited; dust, Mat. 10. 14. Lu. 9. 5; 10. 11. Ac. 13. 51; 22. 23.

**Κοπάζω**, f. ἄσω, (κόπος) *pr.* to grow weary, suffer exhaustion; to abate, be stilled, Mat. 14. 32. Mar. 4. 39; 6. 51.

**Κοπετός**, οὐ, ὁ, (κόπτω) *pr.* a beating of the breast, &c. in token of grief; a wailing, lamentation, Ac. 8. 2.

**Κοπή**, ἥς, ἡ, (κόπτω) a stroke, smiting; *in N. T.*, slaughter, He. 7. 1.

**Κοπιάω**, ὦ, f. ἄσω, p. *κεκοπιᾶκα*, a. 1. ἐκοπίασα, to be wearied or spent with labour, faint from weariness, Mat. 11. 28. Jno. 4. 6; *in N. T.*, to labour hard, to toil, Lu. 5. 5. Jno. 4. 38, et al.: *from*

**Κόπος**, ου, ὁ, (κόπτω) trouble, vexation, uneasiness, Mat. 26. 10. Mar. 14. 6; labour, wearisome labour, travail, toil, 1 Co. 3. 8; 15. 58, et al.; *meton.* the fruit or consequences of labour, Jno. 4. 38. 2 Co. 10. 15.

**Κοπρία**, ας, ἡ, dung, manure, Lu. 13. 8; 14. 35.

**Κόπριον**, ου, τό, the same, v. r. Lu. 13. 8. L. G.

**Κόπτω**, f. ψω, to smite, cut; to cut off or down, Mat. 21. 8. Mar. 11. 8; *mid.* to beat one's self *in mourning*, lament, bewail, Lu. 8. 52; 23. 27, et al.

**Κόραξ**, ἄκος, ὁ, a raven, crow, Lu. 12. 24.

**Κοράσιον**, ιου, τό, (dim. of κόρη) a girl, damsel, maiden, Mat. 9. 24, 25; 14. 11, et al. (ἄ).

**Κορβάν**, ὁ, indec. v. *κορβανᾶς*, ἁ, ὁ, (Heb. קָרְבָּן; Aram. כִּרְבָּן, explained in Greek by δῶρον) corban, a gift, offering, oblation, any thing consecrated to God, Mar. 7. 11; *meton.* the sacred treasury, Mat. 27. 6.

**Κορέννυμι**, f. κορέσω, p. pass. *κεκορέσμαι*, to satiate, satisfy, Ac. 27. 38. 1 Co. 4. 8.

**Κορίνθιος**, ἱα, ιον, Corinthian; an inhabitant of Κόρινθος, Corinth, Ac. 18. 8. 2 Co. 6. 11.

**Κόρος**, ου, ὁ, (Heb. כֹּר) a cor, the largest Jewish measure for things dry, equal to the homer, and about fifteen bushels English, according to Josephus (Ant. 1. xv. c. 9. s. 2.), Lu. 16. 7.

**Κοσμέω**, ὦ, f. ἤσω, p. *κεκόσμηκα*, a. 1. ἐκόσμησα, (κόσμος) to arrange, set in order; to adorn, decorate, embellish, Mat. 12. 44; 23. 29; to prepare, put in readiness, trim, Mat. 25. 7; *met.* to honour, dignify, Tit. 2. 10.

**Κοσμικός**, ἡ, ὄν, (κόσμος, the world) *pr.* belonging to the universe; *in N. T.*, accommodated to the present state of things, adapted to this world, worldly, Tit. 2. 12; τὸ κοσμικόν, as a subst., the apparatus for the service of the tabernacle, He. 9. 1.

**Κόσμος**, ἱα, ιον, v. ου, ὁ, ἡ, (κόσμος) decorous, well-ordered, 1 Ti. 2. 9; 3. 2.

**Κοσμοκράτωρ**, ορος, ὁ, (κόσμος & κρατέω) *pr.* monarch of the world; *in N. T.*, a worldly prince, a power paramount in the world of the unbelieving and ungodly, Ep. 6. 12. (ἄ). L. G.

**Κόσμος**, ου, ὁ, *pr.* order, regular disposition; ornament, decoration, embellishment, 1 Pe. 3. 3; the world, the material universe, Mat. 13. 35, et al.; the world, the aggregate of sens-

tive existence, 1 Co. 4. 9; the *lower* world, the earth, Mar. 16. 15, et al.; the world, the aggregate of mankind, Mat. 5. 14, et al.; the world, the public, Jno. 7. 4; *in* N. T., the present order of things, the *secular* world, Jno. 18. 36, et al.; the human race *external to the Jewish nation*, the *heathen* world, Ro. 11. 12, 15; the world *external to the Christian body*, 1 Jno. 3. 1, 13, et al.

Κούμι, (Aram. ܕܡܝ ܕܡܝ 2 pers. fem. sing. imperat. of ܕܡܝ, to arise) cumi, arise, Mar. 5. 41.

Κουστῶδια, α, ἡ, (Lat. *custodia*) a watch, guard, Mat. 27. 65, 66; 28. 11.

Κουφίζω, f. ἴσω, (κῡφος, light) to lighten, make light or less heavy, Ac. 27. 38.

Κόφινος, ον, ὁ, a basket, Mat. 14. 20; 16. 9. Mar. 6. 43, et al.

Κράββατος, ον, ὁ, (Lat. *grabatus*) a couch *capable of holding one person*, Mar. 2. 4, 9, 11, 12, et al. L. G.

Κράζω, f. κεκράξομαι, a. ἐκράγον, later f. κράξω, a. ἐκράξα, p. κέκραγα with a *pres. signif.*, to utter a cry, Mat. 14. 26, et al.; to exclaim, vociferate, Mat. 9. 27. Jno. 1. 15, et al.; to cry *for vengeance*, Ja. 5. 4; to cry *in supplication*, Ro. 8. 15. Ga. 4. 6.

Κραιπάλῃ, ἡς, ἡ, debauch, Lu. 21. 34. (α).

Κρανῖον, ον, τό, (κάρα) a skull, Mat. 27. 33. Mar. 15. 22. Lu. 23. 33. Jno. 19. 17.

Κράσπεδον, ον, τό, a margin, border; *in* N. T., a fringe, tuft, tassel, Mat. 9. 20; 14. 36; 23. 5, et al.

Κραταῖός, ἁ, ὄν, (κράτος) strong, mighty, powerful, 1 Pe. 5. 6.

Κραταῖω, ὦ, f. ὥσω, (fr. same) to strengthen, render strong, corroborate, confirm; *pass.* to grow strong, acquire strength, Lu. 1. 80; 2. 40. Ep. 3. 16; to be firm, resolute, 1 Co. 16. 13. L. G.

Κρατέω, ὦ, f. ἥσω, p. κεκράτηκα, a. 1. ἐκράτησα, (fr. same) *pr.* to be strong; to be superior to any one, subdue, vanquish, Ac. 2. 24; to get into one's power, lay hold of, seize, apprehend, Mat. 14. 3; 18. 28; 21. 46; to gain, compass, attain, Ac. 27. 13; *in* N. T., to lay hold of, grasp, clasp,

Mat. 9. 25. Mar. 1. 31; 5. 41; to retain, to keep under reserve, Mar. 9. 10; *met.* to hold fast, observe, Mar. 7. 3, 8. 2 Th. 2. 15; to hold to, adhere to, Ac. 3. 11. Col. 2. 19; to restrain, hinder, repress, Lu. 24. 16. Re. 7. 1; to retain, not to remit *sins*, Jno. 20. 23.

Κράτιστος, ἡ, ον, (superl. from κρά-*τός*, strongest) *in* N. T., *κράτιστε*, a term of respect, most excellent, noble, or illustrious, Lu. 1. 3. Ac. 23. 26; 24. 3; 26. 25.

Κράτος, εος, τό, strength, power, might, force, Ac. 19. 20. Ep. 1. 19; *meton.* a display of might, Lu. 1. 51; power, sway, dominion, He. 2. 14. 1 Pe. 4. 11; 5. 11, et al. (α).

Κραυγάζω, f. ἄσω, a. 1. ἐκράνυασα, to cry out, exclaim, vociferate, Mat. 12. 19; 15. 22, et al.: *from*

Κραυγή, ἡς, ἡ, (κράζω) a cry, outcry, clamour, vociferation, Mat. 25. 6. Ac. 23. 9. Ep. 4. 31. Re. 14. 18; a cry of sorrow, wailing, lamentation, Re. 21. 4; a cry for help, earnest supplication, He. 5. 7.

Κρέας, ατος, έως, τό, pl. κρέατα, κρέα, flesh, meat, Ro. 14. 21. 1 Co. 8. 13.

Κρείττων, v. σσων, ονος, ὁ, ἡ, τό, -ον, (used as the comp. of ἀγαθός) better, more useful or profitable, more conducive to good, 1 Co. 7. 9, 38; superior, more excellent, of a higher nature, more valuable, He. 1. 4; 6. 9; 7. 19, 22, et al.

Κρεμάννυμι, f. ἄσω, a. 1. ἐκρέμασα, a. 1. *pass.* ἐκρεμάσθην, to hang, suspend, Ac. 5. 30; 10. 39; *pass.* to be hung, suspended, Mat. 18. 6. Lu. 23. 39; *mid.* κρέμαμαι, to hang, be suspended, Ac. 28. 4. Ga. 3. 13, et al.; *met.* κρέμαμαι ἐν, to hang upon, to be referable to as an *ultimate principle*, Mat. 22. 40.

Κρημνός, οῦ, ὁ, (κρεμάννυμι) a hanging steep, precipice, a steep bank, Mat. 8. 32. Mar. 5. 13. Lu. 8. 33.

Κρής, ητός, pl. κρήτες, a Cretan, an inhabitant of Κρήτη, Ac. 2. 11. Tit. 1. 12.

Κριθή, ἡς, ἡ, barley, Re. 6. 6: whence

Κριθῖνος, ἡ, ον, made of barley, Jno. 6. 9, 13.

**Κρίμα**, ν. κρίμα, πρὸς, τό, (κρίνω) judgment; a sentence, award, Mat. 7. 2. Lu. 24. 20. Ro. 2. 2, et al.; an administrative decree, Ro. 11. 33; condemnation, Mat. 23. 13. Lu. 23. 40. Ro. 3. 8; 5. 16, et al.; administration of judgment, Jno. 9. 39. Ac. 24. 25, et al.; execution of justice, 1 Pe. 4. 17; a lawsuit, 1 Co. 6. 7.

**Κρίνον**, ου, τό, a lily, Mat. 6. 28. Lu. 12. 27.

**Κρίνω**, f. ἴνω, a. 1. ἔκριναι, p. κέκρικα, p. pass. κέκριμαι, a. 1. pass. ἐκρίθην, pr. to separate; to make a distinction between; to decide, determine, resolve, Ac. 3. 13; 15. 19; 27. 1, et al.; to deem, Ac. 13. 46. Ro. 14. 5; to resolve on, decree, Ac. 16. 4. Re. 16. 5; to form a judgment, to pass judgment on, Jno. 8. 15, et al.; to judge *judicially*, to try, Jno. 18. 31, et al.; to sentence, Jno. 7. 51; to condemn, Lu. 19. 22. Ac. 13. 27; *in N. T.*, to execute sentence upon, to punish, Ac. 7. 7, et al.; to administer a government over, Mat. 19. 28. Lu. 22. 30; *perhaps*, to avenge, He. 10. 30; *pass.* to be brought to trial, Ac. 25. 10, 28. Ro. 3. 4, et al.; *mid.* to go to law, litigate, Mat. 5. 40; *whence*

**Κρίσις**, εως, ἡ, pr. distinction; discrimination; judgment, decision, sentence, Jno. 7. 24; 5. 30; judgment, trial, Jno. 12. 31. He. 9. 27; administration of justice, Jno. 5. 22, 27; condemnatory sentence, condemnation, Jno. 12. 31; *in N. T.*, *meton.* ground of condemnation, Jno. 3. 19; a court of justice, tribunal, Mat. 5. 21, 22; *fr. the Heb.* justice, equity, Mat. 23. 23. Lu. 11. 42. (i).

**Κριτήριον**, ἰον, τό, pr. a standard or means by which to judge, criterion; a court of justice, tribunal, Ja. 2. 6; a cause, controversy, 1 Co. 6. 2, 4; *from*

**Κριτής**, ου, ὁ, (κρίνω) a judge, Mat. 5. 25; 12. 27. Lu. 12. 14, et al., *fr. the Heb.* a ruler, prince, Ac. 13. 20; *whence*

**Κριτικός**, ἡ, ὄν, able or quick to discern or judge, He. 4. 12.

**Κρούω**, f. ούρω, to knock at a door, Mat. 7. 7, 8. Lu. 11. 9, 10; 13. 25, et al.

**Κρύπτη**, ἡ, a vault or closet, a cell for stowage, v. r. Lu. 11. 33.

**Κρυπτός**, ἡ, ὄν, hidden, concealed, secret, clandestine, Mat. 6. 4, 6, 13, et al.; τὰ κρυπτά, secrets, Ro. 2. 16. 1 Co. 14. 25; *from*

**Κρύπτω**, f. ψα, a. 1. ἔκρυψα, p. pass. κέκρυμαι, a. 2. pass. ἐκρύβην (ῥ), to hide, conceal, Mat. 5. 14, et al.; *in N. T.*, to lay up in store, Col. 3. 3. Re. 2. 17; κεκρυμμένος, concealed, secret, Jno. 19. 38.

**Κρυσταλλίζω**, f. ἴσω, to be clear, brilliant like crystal, Re. 21. 11; (N. T.) *from*

**Κρύσταλλος**, ου, ὁ, (κρύος, cold) pr. clear ice; crystal, Re. 4. 6; 22. 1.

**Κρυφαῖος**, αἶα, αἶον, (κρύπτω) secret, hidden, v. r. Mat. 6. 18.

**Κρυφῇ**, ἀν. (fr. same) in secret, secretly, not openly, Ep. 5. 12.

**Κτάομαι**, ὦμαι, f. ἥσομαι, to get, procure, provide, Mat. 10. 9; to make gain, gain, Lu. 18. 12; to purchase, Ac. 8. 20; 22. 28; to be the cause or occasion of purchasing, Ac. 1. 18; to preserve, save, Lu. 21. 19; to get under control, to be winning the mastery over, 1 Th. 4. 4; p. κέκτημαι, to possess; *whence*

**Κτήμα**, ατος, τό, a possession, property, & spc. real estate, Mat. 19. 22. Mar. 10. 22. Ac. 2. 45; 5. 1.

**Κτήνος**, εος, τό, pr. property, generally used in the plural τὰ κτήνη; property in animals; a beast of burden, Lu. 10. 34. Ac. 23. 24; beasts, cattle, 1 Co. 15. 39. Re. 18. 13.

**Κτήτωρ**, ορος, ὁ, (κτάομαι) a possessor, owner, Ac. 4. 34. L. G.

**Κρίζω**, f. ἴσω, a. 1. ἔκτισα, p. pass. ἐκτισμαι, pr. to reduce from a state of disorder and wildness; *in N. T.* to call into being, to create, Mar. 13. 19, et al.; to call into individual existence, to frame, Eph. 2. 15; to create *spiritually*, to invest with a spiritual frame, Eph. 2. 10; 4. 24; *whence*

**Κτίσις**, εως, ἡ, pr. a framing, founding; *in N. T.*, creation, the act of creating, Ro. 1. 20; creation, the material universe, Mar. 10. 6; 13. 19. He. 9. 11. 2 Pe. 3. 4; a created thing, a creature, Ro. 1. 25; 8. 39. Col. 1. 15. He. 4. 13; the human race, Mar. 16. 15. Ro. 8. 19, 20, 21, 22. Col.

1. 23: a *spiritual* creation, 2 Co. 5. 17. Ga. 6. 15; an institution, ordinance, 1 Pe. 2. 13.
- Κτίσμα, ατος, τό, *pr.* a thing founded; *in N. T.*, a created being, creature, 1 Ti. 4. 4. Ja. 1. 18, et al. L. G.
- Κτιστής, ου, ό, *v.* κτίστης, ου, ό, a founder; *in N. T.*, a creator, 1 Pe. 4. 19. L. G.
- Κυβεία, ας, ή, (κυβεύω, to play at dice; *fr.* κύβος, a cube, die) *pr.* dicing; *met.* sleight, versatile artifice, Eph. 4. 14.
- Κυβέρνησις, εως, ή, (κυβερνάω, to steer, direct) government, office of a governor or director; *meton.* a director, 1 Co. 12. 28.
- Κυβερνήτης, ου, ό, (*fr.* same) a pilot, helmsman, Ac. 27. 11. Re. 18. 17.
- Κυκλοθεν, *adv.* around, round about, Re. 4. 3, 4, 8; 5. 11: *from*
- Κύκλος, ου, ό, a circle; *in N. T.*, κύκλῳ, *adverbially*, round, round about, around, Mar. 3. 34; 6. 6, 36, et al.: *whence*
- Κυκλώω, ώ, *f.* ώσω, a. 1. ἐκύκλωσα, to encircle, surround, encompass, come around, Jno. 10. 24. Ac. 14. 20. *spc.* to besiege, Lu. 21. 20. He. 11. 30. Re. 20. 9.
- Κύλισμα, ατος, τό, *pr.* a rolling thing; *in N. T.*, a place of rolling or wallowing, wallowing-place, 2 Pe. 2. 22: (L. G.) *from*
- Κυλίω, *f.* ίσω, a. 1. ἐκύλισα, (a later form for κυλίνω) to roll; *mid.* to roll one's self, to wallow, Mar. 9. 20. (τ).
- Κυλλός, ή, όν, *pr.* crooked, bent; maimed, lame, crippled, Mat. 18. 8, et al.
- Κῦμα, ατος, τό, a wave, surge, billow, Mat. 8. 24; 14. 24, et al.
- Κύμβλλον, ου, τό, (κύμβος, a hollow) a cymbal, 1 Co. 13. 1.
- Κύμινον, ου, τό, cumin, cuminum sativum of Linnaeus, a plant, a native of Egypt and Syria, whose seeds are of an aromatic, warm, bitterish taste, with a strong but not disagreeable smell, and used by the ancients as a condiment, Mat. 23. 23.
- Κυνάριον, ίου, τό, (dimin. of κύων)

- a little dog; a cur, Mat. 15. 26, 27. Mar. 7. 27, 28.
- Κύπριος, ου, ό, a Cypriot, an inhabitant of Κύπρος, Cyprus, Ac. 4. 36; 11. 20; 21. 16.
- Κύπτω, *f.* ψω, a. 1. ἔκυψα, to bend forwards, stoop down, Mar. 1. 7. Jno. 8. 6, 8.
- Κυρηνάιος, ου, ό, a Cyrenian, an inhabitant of Κυρήνη, Cyrene, Mat. 27. 32, et al.
- Κυρία, ας, ή, (κύριος) a lady, 2 Jno. 1. 5.
- Κυριακός, ή, όν, (*fr.* same) pertaining to the Lord Jesus Christ, the Lord's, 1 Co. 11. 20. Re. 1. 10. N. T.
- Κυριεύω, *f.* εύσω, Ro. 14. 9; a. 1. ἐκυριεύω, to be lord over, to be possessed of mastery over, Ro. 6. 9, 14; 7. 1. 2 Co. 1. 24; to exercise sway over, Lu. 22. 25: *from*
- Κύριος, ίου, ό, a lord, master, Mat. 12. 8, et al.; an owner, possessor, Mat. 20. 8, et al.; a potentate, sovereign, Ac. 25. 26; a power, deity, 1 Co. 8. 5; the Lord, Jehovah, Mat. 1. 22, et al.; the Lord Jesus Christ, Mat. 24. 42. Mar. 16. 19. Lu. 10. 1. Jno. 4. 1. 1 Co. 4. 5, et al. freq.; Κύριε, a term of respect of various force, Sir, Lord, Mat. 13. 27. Ac. 9. 6, et al. freq.: *whence*
- Κυριότης, τητος, ή, lordship; constituted authority, Eph. 1. 21. 2 Pe. 2. 10. Ju. 8; *pl.* authorities, potentates, Col. 1. 16. N. T.
- Κυρώω, ώ, *f.* ώσω, *p.* κεκύρωκα, (κύρος, authority, confirmation) to confirm, ratify, Ga. 3. 15; to assure, 2 Co. 2. 8.
- Κύων, κυνός, ό, ή, a dog, Lu. 16. 21. 2 Pe. 2. 22; *met.* a dog, a religious corrupter, Phi. 3. 2; miscreant, Re. 22. 15.
- Κώλον, ου, τό, a member or limb of the body, He. 3. 17.
- Κωλύω, *f.* ύσω, a. 1. ἐκώλυσα, a. 1. pass. ἐκωλύθην (υ), to hinder, restrain, prevent, Mat. 19. 14. Ac. 8. 36. Ro. 1. 13, et al.
- Κώμη, ης, ή, a village, a country town, Mat. 9. 35; 10. 11. Lu. 8. 1, et al.
- Κωμόπολις, εως, ή, (κώμη & πόλις) a large village, open town, Mar. 1. 38. L. G.

**Κῶμος**, ου, ὁ, *pr.* a festive procession, a merry-making; *in N. T.*, a revel, lascivious feasting, Ro. 13. 13. Ga. 5. 21. 1 Pe. 4. 3.

**Κώνωψ**, ὄπος, ὁ, a gnat, culex, *which is found in wine when acescent*, Mat. 23. 24.

**Κωφός**, ἡ, ὄν, *pr.* blunt, dull, as a *weapon*; dull of hearing, deprived of hearing, deaf, Mat. 11. 5. Mar. 7. 32, 37. Lu. 7. 22; dumb, mute, Mat. 9. 32, 33, et al.; *meton.* making dumb, causing dumbness, Lu. 11. 14.

## Λ

**Λαγχάνω**, f. λήξομαι, p. εἴληχα, p. 2. λέλογχα, a. 2. ἔλαχον, to have assigned to one, to obtain, receive, Ac. 1. 17. 2 Pe. 1. 1; to have fall to one by lot, Lu. 1. 9; *absol.* to cast lots, Jno. 19. 24.

**Λάθρα**, *adv.* (λανθάνω) secretly, Mat. 1. 19; 2. 7, et al.

**Λαίλαψ**, ἄπος, ἡ, a squall of wind, a hurricane, Mar. 4. 37, et al.

**Λακτίζω**, f. ἴσω, (λάξ, with the heel) to kick, Ac. 9. 5; 26. 14.

**Λαλέω**, ὦ, f. ἦσω, p. λελάληκα, a. 1. ἐλάλησα, to make vocal utterance; to babble, to talk; *in N. T.*, *absol.*, to exercise the faculty of speech, Mat. 9. 33, et al.; to speak, Mat. 10. 20, et al.; to hold converse with, to talk with, Mat. 12. 46. Mar. 6. 50. Re. 1. 12, et al.; to discourse, to make an address, Lu. 11. 37. Ac. 11. 20; 21. 39, et al.; to make announcement, to make a declaration, Lu. 1. 55, et al.; to make mention, Jno. 12. 41. Ac. 2. 31. He. 4. 8. 2 Pe. 3. 16; *trans.* to speak, address, preach, Mat. 9. 18. Jno. 3. 11. Tit. 2. 1, et al.; to give utterance to, to utter, Mar. 2. 7. Jno. 3. 34, et al.; to tell, recount, Mat. 26. 13, et al.; to declare, announce, reveal, Lu. 24. 25, et al.; to disclose, 2 Co. 12. 4.

**Λαλιά**, ἄς, ἡ, talk; *in N. T.*, matter of discourse, Jno. 4. 42; 8. 43; language, dialect, Mat. 26. 73. Mar. 14. 70.

**Λαμά** v. λαμῶ, (Heb. לָמָּה) for what? why? wherefore? Mat. 27. 46. Mar. 15. 34.

**Λαμβάνω**, f. λήψομαι, p. εἴληφα, a. 2. ἔλαβον, a. 1. pass. ἐλήφθην, to take, take up, take in the hand, Mat. 10. 33; 13. 31, 33, et al.; to take on one's self, sustain, Mat. 8. 17; to take, seize, seize upon, Mat. 5. 40; 21. 34. Lu. 5. 26. 1 Co. 10. 13, et al.; to catch, Lu. 5. 5. 2 Co. 12. 16; to assume, put on, Phi. 2. 7; to make a rightful or successful assumption of, Jno. 3. 27; to conceive, Ac. 28. 15; to take *by way of provision*, Mat. 16. 5; to get, get together, Mat. 16. 9; to receive *as payment*, Mat. 17. 24. He. 7. 8; to take *to wife*, Mar. 12. 19; to admit, give reception to, Jno. 6. 21. 2 Jno. 10; *met.* to give *mental* reception to, Jno. 3. 11, et al.; to be *simply* recipient of; to receive, Mat. 7. 8. Jno. 7. 23, 39; 19. 30. Ac. 10. 43; *in N. T.*, λαμβάνειν πείραν, to make encounter of a *matter of difficulty or trial*, He. 11. 29. 36; λαμβάνειν ἀρχήν, to begin, He. 2. 3; λαμβάνειν συμβούλιον, to take counsel, consult, Mat. 12. 14; λαμβάνειν λήθην, to forget, 2 Pe. 1. 9; λαμβάνειν ὑπόμνησιν, to recollect, call to mind, 2 Ti. 1. 5; λαμβάνειν περιτομήν, to receive circumcision, be circumcised, Jno. 7. 23; λαμβάνειν καταλλαγὴν, to be reconciled, Ro. 5. 11; λαμβάνειν κρίμα, to receive condemnation or punishment, be punished, Mar. 12. 40; *fr. the Heb.* πρόσωπον λαμβάνειν, to accept the person of *any one*, show partiality towards, Lu. 20. 21.

**Λαμῶ**, see λαμά.

**Λαμπάς**, ἄδος, ἡ, (λάμπω) a light, Ac. 20. 8; a lamp, Re. 4. 5; a portable lamp, lantern, or flambeau, Mat. 25. 1, 3, 4, 7, 8. Jno. 18. 3.

**Λαμπρός**, ἄ, ὄν, (λάμπω) bright, resplendent, Re. 22. 16; clear, pellucid, Re. 22. 1; white, glistening, Re. 15. 6; of a bright colour, gaudy, Re. 23. 11; *by impl.* splendid, magnificent, sumptuous, Ja. 2. 2, 3. Re. 18. 14.

**Λαμπρότης**, τητος, ἡ, brightness, splendour, Ac. 26. 13.

**Λαμπρῶς**, *adv.* splendidly; magnificently, sumptuously, Lu. 16.

**Λάμπω**, f. ψω & ψομαι, a. 1. ψα, to shine, give light, Mat. 5. 17. 2. Lu. 17. 24, et al.

**Λανθάνω**, f. λήσω, a. 2. ἔλαθον

λέληθα, to be unnoticed; to escape the knowledge or observation of a person, Ac. 26. 26. 2 Pe. 3. 5, 8; *absol.* to be concealed, escape detection, Mar. 7. 24. Lu. 8. 47; *with a participle of another verb*, to be unconscious of an action while the subject or object of it, He. 13. 2.

Δαξευτός, ἡ, ὄν, (λᾶς, a stone, & ξέω, to cut, hew) cut in stone, hewn out of stone or rock, Lu. 23. 53. S.

Λαοδίκευς, ἑως, ὁ, a Laodicean, an inhabitant of Λαοδίκεια, Laodicea, Col. 4. 16. Re. 3. 14.

Λαός, οὗ, ὁ, a body of people; a concourse of people, a multitude, Mat. 27. 25. Lu. 8. 47, et al.; the common people, Mat. 26. 5, et al.; a people, nation, Mat. 2. 4. Lu. 2. 32. Ti. 2. 14, et al.; ὁ λαός, the people of Israel, Lu. 2. 10.

Λάρυγξ, υγγος, ὁ, the throat, gullet, Ro. 3. 13.

Λάσκω, f. λᾶκῃσω, a. 1. ἐλάκησα, *pr.* to emit a sound, ring; *hence*, to break with a sharp noise; to burst, Ac. 1. 18.

Λατομέω, ὦ, f. ἴσω, p. λελατόμῃκα, a. 1. ἐλατόμῃσα, (λᾶς, a stone, & τέμνω) to hew stones; to cut out of stone, hew from stone, Mat. 27. 60. Mar. 15. 46. L. G.

Λατρεία, ας, ἡ, service, servitude; religious service, worship, Jno. 16. 2. Ro. 9. 4; 12. 1. He. 9. 1, 6; *from*

Λατρεύω, f. εὐσω, a. 1. ἐλάτρευσα, (λάτρεω, a servant) to be a servant, to serve, Ac. 27. 23; to render religious service and homage, worship, Mat. 4. 10. Lu. 1. 74; *spc.* to offer sacrifices, present offerings, He. 8. 5; 9. 9.

Λάχανον, ου, τό, (λαχαίνω, to dig) a garden herb, vegetable, Mat. 13. 32. Lu. 11. 42. Ro. 14. 2.

Λεγεών, ὄντος, ὁ, (Lat. *legio*) a Roman legion; *in N. T.*, legion used indefinitely for a great number, Mat. 26. 53. Mar. 5. 9, 15. Lu. 8. 30.

Λέγω, f. ξω, to say, Mat. 1. 20, et al.; *equiv.* to speak, make an address, Mat. 26. 1; to say mentally, thought, Mat. 3. 9. Lu. 3. 8; to say in written language, Mar. 15. 28. Mat. 5. 1. 63. Jno. 19. 37, et al.; to say, distinguished from acting, Mat. 23. 3; to mention, speak of, Mar. 14. 71. Lu. 9. 31. Jno. 8. 27; to tell, declare, narrate, Mat. 21. 27. Mar. 10. 32; to express, He. 5. 11; to put forth, propound, Lu. 5. 36; 13. 6. Jno. 16. 29; to mean, to intend to signify, 1 Co. 1. 12; 10. 29; to say, declare, affirm, maintain, Mat. 3. 9; 5. 18. Mar. 12. 18. Ac. 17. 7; 26. 22. 1 Co. 1. 10, et al.; to enjoin, Ac. 15. 24; 21. 21. Ro. 2. 22; to term, designate, call, Mat. 19. 17. Mar. 12. 37. Lu. 20. 37; 23. 2. 1 Co. 8. 5, et al.; to call by a name, Mat. 2. 23, et al.; *pass.* to be further named, to be surnamed, Mat. 1. 16, et al.; to be explained, interpreted, Jno. 4. 25; 20. 16, 24; *in N. T.*, σὺ λέγεις, thou sayest, a form of affirmative answer to a question, Mat. 27. 11. Mar. 15. 2. Jno. 18. 37.

Λείμμα, ατος, τό, (λείπω) *pr.* a remnant; *in N. T.*, a small residue, Ro. 11. 5.

Λείος, εία, εἶον, smooth, level, plain, Lu. 3. 5.

Λείπω, f. ψω, a. 2. ἔλιπον, *trans.* to leave, forsake; *pass.* to be left, deserted; *by impl.* to be destitute of, deficient in, Ja. 1. 4, 5; 2. 15; *intrans.* to fail, be wanting, be deficient, Lu. 18. 22, et al.

Λειτουργέω, ὦ, f. ἡσω, p. λελειτούργῃκα, (λειτουργός) *pr.* to perform some public service at one's own expense; *in N. T.*, to officiate as a priest, He. 10. 11; to minister in the Christian church, Ac. 13. 2; to minister to, assist, succour, Ro. 15. 27.

Λειτουργία, ας, ἡ, (fr. same) *pr.* a public service discharged by a citizen at his own expense; *in N. T.*, a sacred ministration, Lu. 1. 23. Phi. 2. 17. He. 8. 6; 9. 21; a kind office, aid, relief, 2 Co. 9. 12. Phi. 2. 30.

Λειτουργικός, ἡ, ὄν, ministering; engaged in subordinate service, He. 1. 14; (S) *from*

Λειτουργός, οὗ, ὁ, (λείτος, public, & ἔργον) *pr.* a person of property who performed a public duty or service to the state at his own expense; *in N. T.*, a minister or servant, Ro. 13. 6, et al.; one who ministers relief, Phi. 2. 25.

Λέντιον, ίου, τό, (Lat. *linteum*) a coarse cloth, with which servants were

- girded*, a towel, napkin, apron, Jno. 13. 4, 5.
- Λεπίς, ἰδος, ἡ, a scale, shell, rind, crust, incrustation, Ac. 9. 19: *whence*
- Λέπρα, ας, ἡ, the leprosy, Mat. 8. 3. Mar. 1. 42. Lu. 5. 12, 13.
- Λεπρός, οὔ, ὁ, (fr. same) leprosy; a leper, Mat. 8. 2; 10. 8, et al.
- Λεπτόν, οὔ, τό, (λεπτός, thin, fine, small) a mite, the smallest Jewish coin, equal to half a κοδράντης, and consequently to about three-eighths of a farthing, Mar. 12. 42, et al.
- Λευίτης, ου, ὁ, a Levite, one of the posterity of Δαὲν, Levi, Lu. 10. 22. Jno. 1. 19. Ac. 4. 36: *whence*
- Λευιτικός, ἡ, ὄν, Levitical, pertaining to the Levites, He. 7. 11.
- Λευκός, ἡ, ὄν, pr. light, bright; white, Mat. 5. 36; 17. 2, et al.; whitening, growing white, Jno. 4. 35.
- Λέων, οντος, ὁ, a lion, He. 11. 33. 1 Pe. 5. 8, et al.; *met.* a lion, cruel adversary, tyrant, 2 Ti. 4. 17; a lion, a hero, deliverer, Re. 5. 5.
- Λήθη, ης, ἡ, (λανθάνω) forgetfulness, oblivion, 2 Pe. 1. 9.
- Ληνός, οὔ, ὁ, ἡ, pr. a tub, trough; a wine-press, into which grapes were cast and trodden, Re. 14. 19, 20; 19. 15; a wine-vat, i. q. ὑπολήνιον, the lower vat into which the juice of the trodden grapes flowed, Mat. 21. 33.
- Λήρος, ου, ὁ, idle talk; an empty tale, Lu. 24. 11.
- Ληστής, οὔ, ὁ, (ληίζομαι, ληís, plunder) a plunderer, robber, highwayman, Mat. 21. 13; 26. 55. Mar. 11. 17. Lu. 10. 30. 2 Co. 11. 26, et al.; a bandit, brigand, Mat. 27. 38, 44. Mar. 15. 27. Jno. 18. 40; *trop.* a robber, rapacious impostor, Jno. 10. 1, 8.
- Λήψις, εως, ἡ, (λαμβάνω) a taking; receiving, receipt, Phi. 4. 15.
- Λίαν, adv. much, greatly, exceedingly, Mat. 2. 16; 4. 8; 8. 28, et al.
- Λιβάνος, οὔ, ὁ, arbor thurifera, the tree producing frankincense, growing in Arabia and Mount Lebanon; in N. T., frankincense, the transparent gum which distils from incisions in the tree, Mat. 2. 11. Re. 18. 13: *whence*
- Λιβανωτός, οὔ, ὁ, ἡ, frankincense; in N. T., a censer, Re. 8. 3, 5.
- Λιβερτινός, ου, ὁ, (Lat. *libertinus*) a freed-man, one who having been a slave has obtained his freedom, or whose father was a freedman; in N. T., the Λιβερτινοὶ probably denote Jews who had been carried captive to Rome, and subsequently manumitted, Ac. 6. 9.
- Λιθάίω, f. άσω, (λίθος) to stone, pelt or kill with stones, Jno. 10. 31, 32, 33, et al.
- Λίθινος, η, ον, (fr. same) made of stone, Jno. 2. 6, et al.
- Λιθοβολέω, ώ, f. ήσω, a. 1. ελιθοβόλησα, (λίθος & βάλλω) to stone, pelt with stones, in order to kill, Mat. 21. 35; 23. 37, et al. L. G.
- Λίθος, ου, ὁ, a stone, Mat. 3. 9; 4. 3, 6, et al.; *used figuratively*, of Christ, Eph. 2. 20. 1 Pe. 2. 6, et al.; of believers, 1 Pe. 2. 5; *meton.* a tablet of stone, 2 Co. 3. 7; a precious stone, Re. 4. 3, et al.
- Λιθόστρωτον, ου, τό, (neut. of λιθοστρώτος, paved with stone, λίθος & στρώννυμι) a tessellated pavement, Jno. 19. 13.
- Λικμάω, ώ, f. ήσω, pr. to winnow grain; in N. T., to scatter like chaff, Mat. 21. 44. Lu. 20. 18.
- Λίμην, ένος, ὁ, a port, haven, harbour, Ac. 27. 8, 12.
- Λίμνη, ης, ἡ, a tract of standing water; a lake, Lu. 5. 1, 2, et al.
- Λίμος, οὔ, ὁ, famine, scarcity of food, want of grain, Mat. 24. 7; famine, hunger, famishment, Lu. 15. 17. Ro. 8. 35, et al.
- Λίνον, ου, τό, flax; *by meton.* a flaxen wick, Mat. 12. 20; linen, Re. 15. 6.
- Λιπαρός, ά, ὄν, (λίπος, fat, fatness) fat; dainty, delicate, sumptuous, Re. 18. 14.
- Λίτρα, ας, ἡ, a pound, libra, equivalent to about twelve ounces avoirdupois, Jno. 12. 3; 19. 39.
- Λίψ, λιβός, ὁ, pr. the south-west wind; *meton.* the south-west quarter of the heavens, Ac. 27. 12.
- Λογία, ας, ἡ, (λέγω, to collect) a

gathering, collection, 1 Co. 16. 1, 2. N. T.

**Λογίζομαι**, *f. ἴσμαι*, a. 1. *ἐλογισάμην*, a. 1. pass. *ἐλογίσθην*, *f. λογισθήσομαι*, p. *λελόγισμαι*, (*λόγος*) *pr.* to count, calculate; to count, enumerate, Mar. 15. 28. Lu. 22. 37; to set down as a *matter of account*, 1 Co. 13. 5. 2 Co. 3. 5; 12. 6; to impute, Ro. 4. 3. 2 Co. 5. 19. 2 Ti. 4. 16, et al.; to account, Ro. 2. 26; 8. 36; *εἰς οὐδὲν λογισθῆναι*, to be set at nought, despised, Ac. 19. 27; to regard, deem, consider, Ro. 6. 11; 14. 14. 1 Co. 4. 1. 2 Co. 10. 2. Phi. 3. 13; to infer, conclude, presume, Ro. 2. 3; 3. 28; 8. 18. 2 Co. 10. 2, 7, 11. He. 11. 19. 1 Pe. 5. 12; to think upon, ponder, Phi. 4. 8; *absol.* to reason, Mar. 11. 31. 1 Co. 13. 11.

**Λογικός**, *ή, όν*, (fr. same) pertaining to speech; pertaining to reason; *in N. T.* rational, spiritual, pertaining to the mind and soul, Ro. 12. 1. 1 Pe. 2. 2.

**Λόγιον**, *ίου, τό*, (fr. same) an oracle, a divine communication or revelation, Ac. 7. 38. Ro. 3. 2, et al.

**Λόγιος**, *ου, ό, ή*, (fr. same) gifted with learning or eloquence, Ac. 18. 24.

**Λογισμός**, *ου, ό, (λογίζομαι) pr.* a computation, act of computing; a thought, cogitation, Ro. 2. 15; a conception, device, 2 Co. 10. 5.

**Λογομάχew**, *ώ, f. ήσω, (λόγος & μάχομαι)* to contend about words; *by impl.* to dispute about trivial things, 2 Ti. 2. 14: (N. T.) *whence*

**Λογομαχία**, *as, ή*, contention or strife about words; *by impl.* a dispute about trivial things, unprofitable controversy, 1 Ti. 6. 4. N. T.

**Λόγος**, *ου, ό, (λέγω)* a word, a thing uttered, Mat. 12. 32, 37. 1 Co. 14. 19; speech, language, talk, Mat. 22. 15. Lu. 20. 20. 2 Co. 10. 10. Ja. 3. 2; converse, Lu. 24. 17; *mere* talk, wordy show, 1 Co. 4. 19, 20. Col. 2. 23. 1 Jno. 3. 18; language, mode of discourse, style of speaking, Mat. 5. 37. 1 Co. 1. 17. 1 Th. 2. 5; a saying, a speech, Mar. 7. 29. Eph. 4. 29; an expression, form of words, formula, Mat. 26. 44. Ro. 13. 9. Ga. 5. 14; a saying, a thing propounded in discourse, Mat. 7. 24; 19. 11. Jno. 4. 37; 6. 60. 1 Ti. 1. 15, et al.; a message, an-

nouncement, 2 Co. 5. 19; a *prophetic* announcement, Jno. 12. 38; an account, statement, 1 Pe. 3. 15; a story, report, Mat. 28. 15. Jno. 4. 39; 21. 23; 2 Th. 2. 2; a *written* narrative, a treatise, Ac. 1. 1; a set discourse, Ac. 20. 7; doctrine, Jno. 8. 31, 37. 2 Ti. 2. 17; subject-matter, Ac. 15. 6; reckoning, account, Mat. 12. 36; 18. 23; 25. 19. Lu. 16. 2. Ac. 19. 40; 20. 24. Ro. 9. 28. Phi. 4. 15, 17. He. 4. 13; a plea, Mat. 5. 32. Ac. 19. 38; a motive, Ac. 10. 29; reason, Ac. 18. 14; *ό λόγος*, the word of God, *especially in the gospel*, Mat. 13. 21, 22. Mar. 16. 20. Lu. 1. 2. Ac. 6. 4, et al.; *ό λόγος*, the *divine* Word, or Logos, Jno. 1. 1.

**Λόγχη**, *ης, ή*, *pr.* the head of a javelin; a spear, lance, Jno. 19. 34.

**Λοιδorέw**, *ώ, f. ήσω, (λοιδorος)* to revile, rail at, Jno. 9. 28. Ac. 23. 4, et al.

**Λοιδorία**, *as, ή*, reviling, railing, 1 Ti. 5. 14. 1 Pe. 3. 9: *from*

**Λοιδorος**, *ου, ό, ή*, reviling, railing; *as subst.* a reviler, railer, 1 Co. 5. 11; 6. 10.

**Λοιμός**, *ου, ό, a* pestilence, plague, Mat. 24. 7. Lu. 21. 11; *met.* a pest, pestilent fellow, Ac. 24. 5.

**Λοιπός**, *ή, όν, (λείπω)* remaining; the rest, remainder, Mat. 22. 6, et al.; *as an adv.* τοῦ λοιποῦ, henceforth, Ga. 6. 17; τοῦ λοιποῦ, v. λοιπόν, henceforwards, thenceforwards, Mat. 26. 45. 2 Ti. 4. 8. Ac. 27. 20, et al.; as to the rest, besides, 1 Co. 1. 16; finally, Eph. 6. 10, et al.; *ό δὲ λοιπόν*, *ceterum*, but, now, 1 Co. 4. 2.

**Λουτρόν**, *ου, τό*, a bath, water for bathing; a bathing, washing, ablution, Ep. 5. 26. Tit. 3. 5: *from*

**Λούw**, *f. σω, a. 1. ἔλουσα*, p. pass. *λελουμαι*, *pr.* to bathe the body, *as distinguished from washing only the extremities*, Jno. 13. 10; to bathe, wash, Ac. 9. 37; 16. 33. He. 10. 23. 2 Pe. 2. 22; *met.* to cleanse from sin, Re. 1. 5.

**Λυκαονιστί**, *adv.* in the dialect of Λυκαονία, Lycaonia, Ac. 14. 11.

**Λύκος**, *ου, ό, a* wolf, Mat. 10. 16. Lu. 10. 3. Jno. 10. 12; *met.* a person of wolf-like character, Mat. 7. 15. Ac. 20. 29.



Δυμαίνομαι, f. οὔμαι, (λύμη, outrage), to outrage, violently maltreat; in *N. T.*, to make havock of, Ac. 8. 3.

Δυπέω, ὦ, f. ἥσω, p. λελύπηκα, a. 1. ἐλύπησα, to occasion grief or sorrow to, to distress, 2 Co. 2. 2, 5; 7. 8; pass. to be grieved, pained, distressed, sorrowful, Mat. 17. 23; 19. 22, et al.; to aggrieve, cross, vex, Eph. 4. 30; pass. to feel pained, Ro. 14. 15: *from*

Λύπη, ης, ἡ, pain, distress, Jno. 16. 21; grief, sorrow, Jno. 16. 6, 20, 22, et al.; *meton.* cause of grief, trouble, affliction, 1 Pe. 2. 19.

Λύσις, εως, ἡ, (λύω) a loosing; in *N. T.*, a release from the marriage bond, a divorce, 1 Co. 7. 27.

Λυσiteléō, ὦ, f. ἥσω, (λύω, to pay, & τέλος, an impost) *pr.* to compensate for incurred expense; *by impl.* to be advantageous to, to profit, advantage; *impers.* Lu. 17. 2.

Λύτρον, ου, τό, (λύω, to pay quit-tance) *pr.* price paid; a ransom, Mat. 20. 28. Mar. 10. 45: *whence*

Λυτρόω, ὦ, f. ὥσω, to release for a ransom; *mid.* to ransom, redeem; deliver, liberate, Lu. 24. 21. Tit. 2. 14. 1 Pe. 1. 18: *whence*

Λύτρωσις, εως, ἡ, redemption, He. 9. 12; liberation, deliverance, Lu. 1. 68; 2. 38. L. G.

Λυτρωτής, ου, ὁ, a redeemer; a deliverer, Ac. 7. 35. 8.

Λυχνία, as, ἡ, a candlestick, lamp-stand, Mat. 5. 15, et al.; *met.* a candlestick as a figure of a Christian church, Re. 1. 12, 13, 20; of a teacher or prophet, Re. 11. 4: (L. G.) *from*

Λύχνος, a light, lamp, candle, &c. Mat. 5. 15. Mar. 4. 21, et al.; *met.* a lamp, as a figure of a distinguished teacher, Jno. 5. 35.

Λύω, f. ὥσω, p. λέλυκα, a. 1. ἐλύ-σα, p. pass. λέλυμαι, a. 1. pass. ἐλύην (ὑ), to loosen, unbind, unfasten, Mar. 1. 7, et al.; to loose, untie, Mat. 21. 2. Jno. 11. 44; to disengage, 1 Co. 7. 27; to set free, set at liberty, deliver, Lu. 13. 16; to break, Ac. 27. 41. Re. 5. 2, 5; to break up, dismiss, Ac. 13. 43; to destroy, demolish, Jno. 2. 19. Ep. 2. 14; *met.* to infringe, Mat. 5. 19. Jno. 5. 18; 7. 23; to make void, nullify, Jno. 10. 35; in *N. T.*, to declare to be lawful and allowable, or,

to admit to privileges, Mat. 16. 19, et al.

M

Μαγεία, as, ἡ, *pr.* the system of the magians; magic, Ac. 8. 11: *from*

Μαγεύω, f. εὔσω, to be a magian; to use magical arts, practise magic, sorcery, &c. Ac. 8. 9: *from*

Μάγος, ου, ὁ, (Pers. *mogh*, Heb. מַגִּיś, akin to μέγας, magnus) a magus, sage of the magian religion, magian, Mat. 2. 1, 7, 16; a magician, sorcerer, Ac. 13. 6, 8.

Μαθητεύω, f. εὔσω, a. 1. ἐμαθή-τευσα, *intrans.* to be the disciple of, follow as a disciple, Mat. 27. 57; in *N. T.*, *trans.* to make a disciple of, to train in discipleship, Mat. 28. 19. Ac. 14. 21; pass. to be trained, disciplined, instructed, Mat. 13. 52: (L. G.) *from*

Μαθητής, ου, ὁ, (μανθάνω) a disc-iple, Mat. 10. 24, 42, et al.: *whence*

Μαθήτρια, as, ἡ, a female disciple; a female Christian, Ac. 9. 36.

Μαίνομαι, f. μανήσομαι & μανού-μαι, p. μέμνημα, to be disordered in mind, mad, Jno. 10. 20, et al.

Μακαρίζω, f. ἴσω, At. ἰώ, to pro-nounce happy, felicitate, Lu. 1. 48. Ja. 5. 11: *from*

Μακάριος, ἰα, ἰον, (μάκαρ, idem) happy, blessed, Mat. 5. 3, 4, 5, 7. Lu. 1. 45, et al.

Μακαρισμός, ου, ὁ, (μακαρίζω) a calling happy, the act of pronounc-ing happy, felicitation, Ro. 4. 6, 9; self-congratulation, Ga. 4. 15.

Μάκελλον, ου, τό, (Lat. *macellum*) a place where all kinds of provisions are exposed to sale, provision mart, shambles, 1 Co. 10. 25.

Μακράν, *adv.* (acc. fem. of μακρός) far, far off, at a distance, far distant. Mat. 8. 30. Mar. 12. 34, et al.; *met.* οἱ μακράν, remote, foreign, alien, Ep. 2. 13, 17.

Μακρόθεν, *adv.* (fr. same) far off, at a distance, from afar, from a distance, Mar. 8. 3; 11. 13; preceded by ἀπό, in the same sense, Mat. 26. 58.

Μακροθύμειω, ὦ, f. ἥσω, (μακρό-

θυμος, μακρός & θυμός) to be slow towards, be long enduring; to exercise patience, be long suffering, clement, or indulgent, to forbear, Mat. 18. 26, 29. 1 Co. 13. 4. 1 Th. 5. 14. 2 Pe. 3. 9; to have patience, endure patiently, wait with patient expectation, He. 6. 15. Ja. 5. 7, 8; to bear long with entreaties for deliverance and avengement, Lu. 18. 7: *whence*

**Μακροθυμία, as, ἡ,** patience; patient enduring of evil, fortitude, Col. 1. 11; slowness of avenging injuries, long suffering, forbearance, clemency, Ro. 2. 4; 9. 22. 2 Co. 6. 6; patient expectation, He. 6. 12, et al.

**Μακροθύμως, adv.** patiently, with indulgence, Ac. 26. 3.

**Μακρός, ὁ, ὄν, (μῆκος)** long; of space, far, distant, remote, Lu. 15. 13; 19. 12; of time, of long duration; prolix, Mat. 23. 13. Mar. 12. 40. Lu. 20. 47.

**Μακροχρόνιος, ου, ὁ, ἡ, (μακρός & χρόνος)** of long duration; long-lived, Ep. 6. 3. L. G.

**Μαλακία, as, ἡ,** softness; languor, indisposition, weakness, infirmity of body, Mat. 4. 23, et al.: *from*

**Μαλακός, ὁ, ὄν,** soft; soft to the touch, delicate, Mat. 11. 8. Lu. 7. 25; *met.* cinædus, an instrument of unnatural lust, effeminate, 1 Co. 6. 9.

**Μάλιστα, adv.** (superlat. of μάλα, very, much) most, most of all, chiefly, especially, Ac. 20. 38; 25. 26, et al.

**Μᾶλλον, adv.** (comparat. of μάλα) more, to a greater extent, in a higher degree, Mat. 18. 13; 27. 24. Jno. 5. 18. 1 Co. 14. 18, et al.; rather, in preference, Mat. 10. 6. Eph. 4. 28, et al.; *used in a periphrasis for the comparative*, Ac. 20. 35, et al.; *as an intensive with a comparative term*, Mat. 6. 26. Mar. 7. 36. 2 Co. 7. 13. Phi. 1. 23; *μᾶλλον δέ*, yea rather, Ro. 8. 34. Ga. 4. 9. Eph. 5. 11.

**Μάμμη, & μᾶμμα, ης, ἡ,** a mother; later, a grandmother, 2 Ti. 1. 5.

**Μαμμωνάς, v. Μαμωνάς, ὁ, ὁ, (Aram. מַמְּוֹן)** wealth, riches, Lu. 16. 9, 11; *personified, like the Greek Πλούτος*, Mammon, Mat. 6. 24. Lu. 16. 13.

**Μαθηάω, f. μαθήσομαι, a. 2. εὐα-**

**θον, p. μεμάθηκα,** to learn, be taught, Mat. 9. 13; 11. 29; 24. 32; to learn by practice or experience, acquire a custom or habit, Phi. 4. 11. 1 Ti. 5. 4, 13; to ascertain, be informed, Ac. 23. 27, et al.; to understand, comprehend, Re. 14. 3.

**Μανία, as, ἡ, (μαίνομαι)** madness, insanity, Ac. 26. 24.

**Μάννα, τό, indec. (Heb. מַן, Exod. 16. 15.)** manna, the miraculous food of the Israelites while in the desert, Jno. 6. 31, 49, 58, et al.

**Μαντεύομαι, f. εὐσομαι, (μάντις, a soothsayer, diviner)** to utter oracles, to divine, Ac. 16. 16.

**Μαραίνω, f. ἀνῶ, a. 1. pass. ἐμαράνθην,** to quench, cause to decay, fade, or wither; *pass.* to wither, waste away; *met.* to fade away, disappear, perish, Ja. 1. 11.

**Μαρὰν ἀθά, (Aram. מְרַן אֲדָה) i. q. κύριος ἔρχεται,** the Lord cometh, or will come to judgment, 1 Co. 16. 22.

**Μαργαρίτης, ου, ὁ, (μάργαρος)** a pearl, Mat. 7. 6; 13. 45, 46, et al. (i).

**Μάρμαρος, ου, ὁ, (μαρμαίρω,** to glisten, shine) a white glistening stone; marble, Re. 18. 12.

**Μαρτύρεω, ὦ, f. ἦσω, p. μεμαρτύρηκα, a. 1. ἐμαρτύρησα,** *trans.* to testify, depose, Jno. 3. 11, 32. 1 Jno. 1. 2. Re. 1. 2; 22. 20; *absol.* to give evidence, Jno. 18. 23; to bear testimony, testify, Lu. 4. 22. Jno. 1. 7, 8, et al.; to bear testimony in confirmation, Ac. 14. 3; to declare distinctly and formally, Jno. 4. 44; *pass.* to be the subject of testimony, to obtain attestation to character, Ac. 6. 3; 10. 22. 1 Ti. 5. 10. He. 11. 2, 4; *mid., equivalent to μαρτύρομαι*, to make a solemn appeal, Ac. 26. 22. 1 Th. 2. 12.

**Μαρτυρία, as, ἡ,** judicial evidence, Mar. 14. 55, 56, 59. Lu. 22. 71; testimony in general, Tit. 1. 13. 1 Jno. 5. 9; testimony, declaration in a matter of fact or doctrine, Jno. 1. 19; 3. 11. Ac. 22. 18, et al.; attestation to character, Jno. 5. 34, 36, et al.; reputation, 1 Ti. 3. 7.

**Μαρτύριον, ἰον, τό,** testimony, evidence, 2 Co. 1. 12. Ja. 5. 3; testification, Ac. 4. 33; *in N. T.*, testimony, mode of solemn declaration or testi-

- fication, Mat. 8. 4. Lu. 9. 5, et al.; testimony, matter of solemn declaration, 1 Co. 1. 6; 2. 1. 1 Ti. 2. 6; *σκηνή τοῦ μαρτυρίου*, a *tabernacle*, Ac. 7. 44. Re. 15. 5.
- Μαρτύρομαι**, to call to witness; *intrans.* to make a solemn affirmation or declaration, asseverate, Ac. 20. 26. Ga. 5. 8; to make a solemn appeal, Eph. 4. 17.
- Μάρτυς**, ὅρος, ὁ, ἡ, a *judicial witness*, deponent, Mat. 18. 16. He. 10. 28, et al.; *generally*, a witness to a circumstance, Lu. 24. 48. Ac. 10. 41, et al.; *in N. T.*, a witness, a testifier of a doctrine, Re. 1. 5; 3. 14; 11. 3; a martyr, Ac. 22. 20. Re. 2. 13.
- Μασσάομαι**, rather *μασάομαι*, ὤμαι, f. ἥσμαι, to chew, masticate; *in N. T.*, to gnaw, Re. 16. 10.
- Μαστιγῶ**, ὦ, f. ὠσω, a. 1. ἐμαστιγῶσα, (μάστιξ) to scourge, Mat. 10. 17; 20. 19, et al.; *met.* to chastise, He. 12. 6.
- Μαστίζω**, f. ἰζω, to scourge, Ac. 22. 25; (poet. & L. G.) *from*
- Μάστιξ**, ἱγος, ἡ, a scourge, whip, Ac. 22. 24. He. 11. 36; *met.* a scourge, pain, disease, Mar. 3. 10; 5. 29, 34. Lu. 7. 21.
- Μαστός**, οὐ, ὁ, (a collateral form of *μάσος*) the breast, pap, Lu. 11. 27, et al.
- Ματαιολογία**, ας, ἡ, vain talking, idle disputation, 1 Ti. 1. 6: (L. G.) *from*
- Ματαιολόγος**, ου, ὁ, ἡ, (μάταιος & λόγος) a vain talker, given to vain talking or trivial disputation, Tit. 1. 10.
- Μάταιος**, αία, αἰον, vain, ineffective, bootless, 1 Co. 3. 20; groundless, deceptive, fallacious, 1 Co. 15. 17; useless, fruitless, unprofitable, Tit. 3. 9. Ja. 1. 26; *fr. the Heb.* erroneous in principle, corrupt, perverted, 1 Pe. 1. 18; τὰ μάταια, superstition, idolatry, Ac. 14. 15: *whence*
- Ματαιότης**, τητος, ἡ, vanity, folly, 2 Pe. 2. 18; *fr. the Heb.*, religious error, Eph. 4. 17; false religion, Ro. 8. 20. S.
- Ματαιῶ**, ὦ, f. ὠσω, to make vain; *fr. the Heb.*, *pass.* to fall into religious error, to be perverted, Ro. 1. 21. S.
- Μάτην**, *adv.* in vain, fruitlessly, without profit, Mat. 15. 9. Mar. 7. 7.
- Μάχαира**, ας, ἡ, a large knife, poniard; a sword, Mat. 26. 47, 51, et al.; the sword of the executioner, Ac. 12. 2. Ro. 8. 35. He. 11. 37; *hence*, φορεῖν μάχαιραν, to bear the sword, to have the power of life and death, Ro. 13. 4; μάχων, war, Mat. 10. 34.
- Μάχη**, ης, ἡ, a fight, battle; *in N. T.*, contention, strife, dispute, controversy, 2 Co. 7. 5. 2 Ti. 2. 23, et al.: *from*
- Μάχομαι**, f. οὔμαι, v. ἐσομαι, to fight, to quarrel, Ac. 7. 26; to contend, dispute, Jno. 6. 52, et al.
- Μεγαλυνέω**, ὦ, f. ἥσω, (μέγας & αὐξάνω, to boast) to boast, vaunt; to cause a great stir, Ja. 3. 5.
- Μεγαλείος**, εία, εἰον, (μέγας) magnificent, splendid; τὰ μεγαλεία, great things, wonderful works, Lu. 1. 49. Ac. 2. 11: *whence*
- Μεγαλειότης**, τητος, ἡ, majesty, magnificence, glory, Lu. 9. 43. Ac. 19. 27. 2 Pe. 1. 16. S.
- Μεγαλοπρεπής**, εὖος, οὖς, ὁ, ἡ, (μέγας & πρέπω) *pr.* becoming a great man; magnificent, glorious, most splendid, 2 Pe. 1. 17.
- Μεγαλύνω**, f. ὑνώ, a. 1. ἐμεγαλύνω, (μέγας) to enlarge, amplify, Mat. 23. 5; to manifest in an extraordinary degree, Lu. 1. 53; to magnify, exalt, extol, Lu. 1. 46. Ac. 5. 13, et al.
- Μεγάλως**, *adv.* (μέγας) greatly, very much, vehemently, Phi. 4. 10.
- Μεγαλωσύνη**, ης, ἡ, greatness, majesty, He. 1. 3; 8. 1; ascribed majesty, Jude 25: (S.) *from*
- Μέγας**, μεγάλην, μέγα, compar. μέζων, superl. μέγιστος, great, large in size, Mat. 27. 60. Mar. 4. 32, et al.; great, much, numerous, Mar. 5. 11. He. 11. 26; great, grown up, adult. He. 11. 24; great, vehement, intense. Mat. 2. 10; 28. 8; great, sumptuous. Lu. 5. 29; great, important, weighty, of moment, 1 Co. 9. 11; 13. 13; great, splendid, magnificent, Re. 15. 3; extraordinary, wonderful, 2 Co. 11. 15; great, solemn, Jno. 7. 37; 19. 31; great in rank, noble, Re. 11. 18; 13. 16; great in dignity, distinguished,

- eminent, illustrious, powerful, Mat. 5. 19; 18. 1, 4, et al.; great, arrogant, boastful, Re. 13. 5: *whence*
- Μέγεθος**, εος, τό, greatness, vastness, Ep. 1. 19.
- Μεγιστᾶνες**, ων, οἱ, great men, lords, chiefs, nobles, princes, Mar. 6. 21. Re. 6. 15; 18. 23. L. G.
- Μέγιστος**, η, ου, greatest; pre-eminent, 2 Pe. 1. 4.
- Μεθερμηνεύω**, f. εύσω, (μετά & ἐρμηνεύω) to translate, interpret, Mat. 1. 23. Mar. 5. 41, et al. L. G.
- Μέθη**, ης, ἡ, (μέθυ) strong drink; drunkenness, Lu. 21. 34; a debauch in drinking, Ro. 13. 13. Ga. 5. 21.
- Μεθίστημι**, later also **μεθιστάνω**, (ἀ) f. μεταστήσω, a. 1. μετέστησα, (μετά & ἵστημι) to cause a change of position; to remove, transport, 1 Co. 13. 2; to transfer, Col. 1. 13; *met.* to cause to change sides; *by impl.* to pervert, mislead, Ac. 19. 26; to remove from office, dismiss, discard, Lu. 16. 4. Ac. 13. 22.
- Μεθοδεία**, ας, ἡ, (μεθοδεύω, to trace, investigate; to handle methodically; to handle cunningly; fr. μέθοδος, μετά & ὁδός) artifice, wile, Ep. 4. 14; 6. 11. N. T.
- Μεθόριον**, ου, τό, (neut. from μεθόριος, interjacent, μετά & ὅρος) confine, border, Mar. 7. 24.
- Μεθύσσω**, (μέθυ, strong drink) f. μεθύσω, a. 1. pass. ἐμεθύσθην, to inebriate, make drunk; *pass.* to be intoxicated, to be drunk, Lu. 12. 45. 1 Th. 5. 7, et al.; to drink freely, Jno. 2. 10.
- Μεθύσσοις**, ου, ὁ, ἡ, (μέθυ) drunken; a drunkard, 1 Co. 5. 11; 6. 10.
- Μεθύω**, (μέθυ) to be intoxicated, be drunk, Mat. 24. 49, et al. (ῥ).
- Μεῖζότερος**, α, ου, greater, 3 Jno. 4: *double comparat. from*
- Μεῖζων**, ονος, ὁ, ἡ, τό, -ον, greater: *comparat. of μέγας.*
- Μέλαν**, ἄνος, τό, (neut. fr. μέλας) ink, 2 Co. 3. 3. 2 Jno. 12. 3 Jno. 13.
- Μέλας**, αῖνα, αν, black, Mat. 5. 36. Re. 6. 5, 12.
- Μέλει**, f. μελήσει, imperf. ἔμελε, imperat. μελέτω, *impers. verb.* there is a care, it concerns, Mat. 22. 16.

- Ac. 18. 17. 1 Co. 9. 9, et al.: *whence*
- Μελετάω**, ᾧ, f. ἦσω, a. 1. ἐμελέτησα, to care for; to bestow careful thought upon, to give painful attention to, be earnest in, 1 Ti. 4. 15; to devise, Ac. 4. 25; *absol.* to study beforehand, premeditate, Mar. 13. 11.
- Μέλι**, ἴτος, τό, honey, Mat. 3. 4. Mar. 1. 6. Re. 10. 9, 10.
- Μελίσσιος**, ιον, ὁ, ἡ, τό, -ον, (μέλισσα, a bee, μέλι) of bees, made by bees, Lu. 24. 42.
- Μέλλω**, f. ἦσω, imperf. ἔμελλον, At. ἡμελλον, to be about to, be on the point of, Mat. 2. 13. Jno. 4. 47; *it serves to express in general a settled futurity*, Mat. 11. 14. Lu. 9. 31. Jno. 11. 51, et al.; to intend, Lu. 10. 1, et al.; *particip.* μέλλων, ονσα, ον, future as distinguished from past and present, Mat. 12. 32. Lu. 13. 9, et al.: to be always, as it were, about to do, to delay, linger, Ac. 22. 16.
- Μέλος**, εος, τό, a member, limb, any part of the body, Mat. 5. 29, 30. Ro. 12. 4. 1 Co. 6. 15; 12. 12, et al.
- Μεμβράνα**, ης, ἡ, (Lat. *membrana*) parchment, vellum, 2 Ti. 4. 13.
- Μέμφομαι**, f. ψομαι, a. 1. ἐμεψάμην, to find fault with, blame, censure; to intimate dissatisfaction with, He. 8. 8; *absol.* to find fault, Ro. 9. 19.
- Μεμφίμοιρος**, ου, ὁ, ἡ, (μέμφις, a finding fault, fr. μέφομαι, & μοῖρα, a portion, lot) finding fault or being discontented with one's lot, querulous; a discontented, querulous person, a repiner, Jude 16.
- Μέν**, a particle serving to intimate that the term or clause with which it is used, stands distinguished from another, usually in the sequel, and then mostly with δέ correspondent, Mat. 3. 11; 9. 37. Ac. 1. 1; ὁ μὲν, —ὁ δέ, this—that, the one—the other, Phil. 1. 16, 17; one—another, οἱ μὲν—οἱ δέ, some—others, Mat. 22. 5, 6; ὅς μὲν—ὅς δέ, one—another, *pl.* some—others, Mat. 13. 8; 21. 35; ἄλλος μὲν—ἄλλος δέ, one—another, 1 Co. 15. 39; ὃδε μὲν—ἐκεῖ δέ, here—there, He. 7. 8; τοῦτο μὲν—τοῦτο δέ, partly—partly, He. 10. 33, et al. freq.
- Μενούν**, γ. μὲν οὖν, *see* οὖν.

**Μενοῦντες**, (μέν, οὖν, γε) a combination of particles serving to take up what has just preceded with either addition or abatement, like the Latin *imo*; yea indeed, yea truly, yea rather, Lu. 11. 28. Ro. 9. 20; 10. 18. Phil. 3. 8. N. T.

**Μέντοι**, conj. (μέν & τοι) truly, certainly, sure, Ju. 8; nevertheless, however, Jno. 4. 27, et al.

**Μένω**, f. μένω, p. μεμένηκα, a. 1. *ἔμνω*, to stay, Mat. 26. 38. Ac. 27. 31; to continue, 1 Co. 7. 11. 2 Ti. 2. 13; to dwell, lodge, sojourn, Jno. 1. 39. Ac. 9. 43, et al.; to remain, Jno. 9. 41; to rest, settle, Jno. 1. 32, 33; 3. 36; to last, endure, Mat. 11. 23. Jno. 6. 27. 1 Co. 3. 14; to survive, 1 Co. 15. 6; to be existent, 1 Co. 13. 13; to continue unchanged, Ro. 9. 11; to be permanent, Jno. 15. 16. 2 Co. 3. 11. He. 10. 34; 13. 14. 1 Pe. 1. 23; to persevere, be constant, be steadfast, 1 Ti. 2. 15. 2 Ti. 3. 14; to abide, to be in close and settled union, Jno. 6. 56; 14. 10; 15. 4, et al.; to indwell, Jno. 5. 38. 1 Jno. 2. 14; *trans.* to wait for, Ac. 20. 5, 23.

**Μερίζω**, f. ἵσω, (μέρις) to divide; to divide out, distribute, Mar. 6. 41; to assign, bestow, Ro. 12. 3. 1 Co. 7. 17. 2 Co. 10. 13. He. 7. 2; *mid.* to share, Lu. 12. 13; *pass.* to be subdivided, to admit distinctions, 1 Co. 1. 13; to be severed by discord, be at variance, Mat. 12. 25, et al.; to differ, 1 Co. 7. 34.

**Μερίμνα**, ης, ἡ, (μερίζειν τὸν νοῦν, dividing the mind) care, Mat. 13. 22. Lu. 8. 14, et al.; anxious interest, 2 Co. 11. 28; *whence*

**Μερίμνάω**, ὦ, f. ἡσώ, a. 1. *ἐμερίμνησα*, to be anxious, or solicitous, Phil. 4. 6; to expend careful thought, Mat. 6. 27; to concern one's self, Mat. 6. 25, et al.; to have the thoughts occupied with, 1 Co. 7. 32, 33, 34; to feel an interest in, Phi. 2. 20.

**Μερίς**, ἴδος, ἡ, a part; a division of a country, district, region, tract, Ac. 16. 12; *met.* share, participation, Ac. 8. 21. Col. 1. 12; fellowship, consort, connection, 2 Co. 6. 15; a part assigned, lot, Lu. 10. 42.

**Μερισμός**, οὗ, ὁ, (μερίζω) a dividing, act of dividing, He. 4. 12; distribution, gifts distributed, He. 2. 4.

**Μεριστής**, οὗ, ὁ, (fr. same) a divider; an apportioner, arbitrator, Lu. 12. 14. N. T.

**Μέρος**, εος, τό, a part, portion, division, of a whole, Lu. 11. 36; 15. 12. Ac. 5. 2. Eph. 4. 16, et al.; a piece, fragment, Lu. 24. 42. Jno. 19. 23; a party, faction, Ac. 23. 9; allotted portion, lot, destiny, Mat. 24. 51. Lu. 12. 46; a calling, craft, Ac. 19. 27; a partner's portion, partnership, fellowship, Jno. 13. 8; *pl.* μέρη, a local quarter, district, region, Mat. 2. 22; 16. 13. Ac. 19. 1. Eph. 4. 9, et al.; side of a ship, Jno. 21. 6; *ἑν μέρεσιν*, in respect, on the score, 2 Co. 3. 10; 9. 3. Col. 2. 16. 1 Pe. 4. 16; μέρος τι, partly, in some part, 1 Co. 11. 18; ἀνὰ μέρος, alternately, one after another, 1 Co. 14. 27; ἀπὸ μέρους, partly, in some part or measure, 2 Co. 1. 14; ἐκ μέρους, individually, 1 Co. 12. 27; partly, imperfectly, 1 Co. 13. 9; κατὰ μέρος, particularly, in detail, He. 9. 5.

**Μεσημβρία**, ας, ἡ, (μέσος & ἡμέρα) mid-day, noon, Ac. 2. 26; *meton.* the south, Ac. 8. 26.

**Μεσίαις**, see Μεσσίας.

**Μεσίτευω**, f. εὔσω, a. 1. *ἐμεσίτευσα*, to perform offices between two parties; to intervene, interpose, He. 6. 17; (L. G.) *from*

**Μεσίτης**, ου, ὁ, (μέσος) one that acts between two parties; a mediator, one who interposes to reconcile two adverse parties, 1 Ti. 2. 5; an internuncius, one who is the medium of communication between two parties, Ga. 3. 19, 20. He. 8. 6, et al. (i). L. G.

**Μεσονύκτιον**, ἰου, τό, (μέσος & νύξ) midnight, Lu. 11. 5, et al.

**Μέσος**, η, ον, mid, middle, Mat. 25. 6. Ac. 26. 13; τὸ μέσον, the middle, the midst, Mat. 14. 24; ἀνὰ μέσον, in the midst; fr. the Heb. *in, among*, Mat. 13. 25; between, 1 Co. 6. 5; διὰ μέσον, through the midst of, Lu. 4. 30; εἰς τὸ μέσον, into, or in the midst, Mar. 3. 3. Lu. 6. 8; ἐκ μέσον, from the midst, out of the way, Col. 2. 14. 2 Th. 2. 7; fr. the Heb. *from, among*, Mat. 13. 49; ἐν τῷ μέσῳ, in the midst, Mat. 10. 16; in the midst, in public, publicly, Mat. 14. 6; ἐν μέσῳ, in the midst of, among, Mat.

18. 20; κατὰ μέσον τῆς νυκτός, about midnight, Ac. 27. 27, et al.

Μεσοτοιχον, ου, τό, (μέσος & τοίχος) a middle wall; a partition wall, a barrier, Ep. 2. 14. N. T.

Μεσουράνημα, ατος, τό, (μέσος & οὐρανός) the mid-heaven, mid-air, Re. 8. 13, et al. L. G.

Μεσώω, ὦ, f. ὥσω, (μέσος) to be in the middle or midst; to be advanced midway, Jno. 7. 14.

Μεσσίας, ου, ό, (Heb. מָשִׁיחַ, fr. מָשַׁח, to anoint) the Messiah, the Anointed One, i. q. ό Χριστός, Jno. 1. 42; 4. 25.

Μεστός, ή, όν, full, full of, filled with, Jno. 19. 29, et al.; replete, Ro. 1. 29; 15. 14, et al.: whence

Μεστῶω, ὦ, ὥσω, to fill; pass. to be filled, be full, Ac. 2. 13.

Μετά, prep., with a genitive, with, together with, Mat. 16. 27; 12. 41; 26. 55; with, on the same side or party with, in aid of, Mat. 12. 30; 20. 20; with, by means of, Ac. 13. 17; with, of conflict, Re. 11. 7; with, among, Lu. 24. 5; with, to, towards, Lu. 1. 58, 72; with an accusative, after, of place, behind, He. 9. 3; of time, after, Mat. 17. 1; 24. 29; followed by an infin. with the neut. article, after, after that, Mat. 26. 32. Lu. 22. 20.

Μεταβαίνω, f. βήσομαι, p. μεταβέηκα, a. 2. μετέβην, (μετά & βαίνω) to go or pass from one place to another, Jno. 5. 24; to pass away, be removed, Mat. 17. 20; to go away, depart, Mat. 8. 34, et al.

Μεταβάλλω, (μετά & βάλλω) to change; mid. to change one's mind, Ac. 28. 6.

Μετάγω, f. ξω, (μετά & ἄγω) to lead or move from one place to another; to change direction, turn about, Ja. 3. 3, 4.

Μεταδίδωμι, f. δώσω, (μετά & δίδωμι) to give a part, to share, Lu. 3. 11; to impart, bestow, Ro. 1. 11; 12. 8, et al.

Μετάθεσις, εως, ή, (μετατίθημι) a removal, translation, He. 11. 5; a transmutation, change by the abolition of one thing and the substitution of another, He. 7. 12.

Μεταίρω, f. αρώ, a. 1. μετήρα, (με-

τά & αἶρω) to remove, transfer; in N. T. intrans., to go away, depart, Mat. 13. 53.

Μετακαλέω, ὦ, f. έσω, (μετά & καλέω) to call from one place into another; mid. to call or send for, invite to come to one's self, Ac. 7. 14, et al.

Μετακινέω, ὦ, f. ήσω, (μετά & κινέω) to move away, remove; pass. met. to stir away from, to swerve, Col. 1. 23.

Μεταλαμβάνω, f. λήψομαι, (μετά & λαμβάνω) to partake of, share in, Ac. 2. 46. 2 Ti. 2. 6, et al.; to get, obtain, find, Ac. 24. 25: whence

Μεταλήψις, εως, ή, a partaking of, a being partaken of, 1 Ti. 4. 3.

Μεταλλάσσω, f. ξω, (μετά & ἀλλάσσω) to exchange, change for or into, transmute, Ro. 1. 25, 26.

Μεταμέλομαι, f. ήσομαι, a. 1. μετεμελήθην, (μετά & μέλομαι) to change one's judgment on past points of conduct; to change one's mind and purpose, He. 7. 21; to repent, regret, Mat. 21. 29, 32; 27. 3. 2 Co. 7. 8.

Μεταμορφῶω, ὦ, f. ὥσω, (μετά & μορφῶω) to change the external form, transfigure; mid. to change one's form, be transfigured, Mat. 17. 2. Mar. 9. 2; to undergo a spiritual transformation, Ro. 12. 2: 2 Co. 3. 18.

Μετανοέω, ὦ, f. ήσω, (μετά & νοέω) to undergo a change in frame of mind and feeling, to repent, Lu. 17. 3, 4, et al.; to make a change of principle and practice, to reform, Mat. 3. 2, et al.: whence

Μετανοία, as, ή, a change of mode of thought and feeling, repentance, Mat. 3. 8. Ac. 20. 21. 2 Ti. 2. 25, et al.; practical reformation, Lu. 15. 7, et al.; reversal of the past, He. 12. 17.

Μεταξύ, adv. (μετά) between, Mat. 23. 35. Lu. 11. 51; 16. 26. Ac. 15. 9; εν τῷ μεταξύ, sc. χρόνῳ, in the mean time, mean while, Jno. 4. 31; in N. T., ό μεταξύ, following, succeeding, Ac. 13. 42.

Μεταπέμπω, f. ψω, (μετά & πέμπω) to send after; mid. to send after or for any one, invite to come to one's self, Ac. 10. 5, et al.

Μεταστρέφω, f. ψω, a. 2. pass. μετα-

εστράφη, (μετά & στρέφω) to turn about; convert into something else, change, Ac. 2. 20. Jn. 4. 9; by impl. to pervert, Ga. 1. 7.

**Μετασχηματίζω**, f. ἴσω, a. 1. μετασχημάτιζα, (μετά & σχηματίζω, to fashion, σχῆμα) to remodel, transfigure, Phil. 3. 21; mid. to transform one's self, 2 Co. 11. 13, 14, 15; to make an imaginary transference of circumstances from the parties really concerned in them to others, to transfer in imagination, 1 Co. 4. 6.

**Μετατίθημι**, f. θήσω, a. 1. μετέθηκα, a. 1. pass. μετετέθη, (μετά & τίθημι) to transport, Ac. 7. 16; to transfer, He. 7. 12; to translate out of the world, He. 11. 5; met. to transfer to other purposes, to pervert, Jude 4; mid. to transfer one's self, to change over, Ga. 1. 6.

**Μετέπειτα**, adv. (μετά & ἔπειτα) afterwards, He. 12. 17.

**Μετέχω**, f. μεθέω, p. μετέσχηκα, a. 2. μετέσχον, (μετά & ἔχω) to share in, partake, 1 Co. 9. 10, 12; 10. 17, 21, et al.; to be a member of, He. 7. 13.

**Μετewορίζω**, f. ἴσω, (μετέωρος, raised from the ground) to raise aloft; met. to unsettle in mind; pass. to be excited with anxiety, be in anxious suspense, Lu. 12. 29.

**Μετοικεσία**, as, ἡ, (μετοικέω, to change one's abode, μετά & οἰκῶ) change of abode or country, migration, Mat. 1. 11, 12, 17. L. G.

**Μετοικίζω**, f. ἴσω, (μετά & οἰκίζω, to fix in a habitation) to cause to change an abode, cause to emigrate, Ac. 7. 4.

**Μετοχή**, ἡς, ἡ, (μετέχω) a sharing, partaking; communion, fellowship, 2 Co. 6. 14.

**Μετοχός**, ου, ὁ, (fr. same) a partaker, He. 3. 1, 14; 12. 8; an associate, partner, fellow, Lu. 5. 7. He. 1. 9.

**Μετρέω**, ὦ, f. ἴσω, a. 1. ἐμέτρησα, (μέτρον) to mete, measure, Mat. 7. 2. Re. 11. 1, 2, et al.; met. to estimate, 2 Co. 10. 12: whence

**Μετρητής**, οὔ, ὁ, pr. a measurer; also, metreteas, Lat. metreteas, equivalent to the Attic ἀμφορεύς, i. e. three-fourths of the Attic μέδωρος, or He-

brew πη, and therefore equal to about nine gallons, Jno. 2. 6.

**Μετριονάθεω**, ὦ, f. ἴσω, (μέτριος & πάθος) to moderate one's passions; to be gentle, compassionate, He. 5. 2. L. G.

**Μετρίως**, adv. (μέτριος, μέτρον) moderately; slightly; οὐ μετρίως, no little, not a little, much, greatly, Ac. 20. 12.

**Μέτρον**, ου, τό, measure, Mat. 7. 2. Mar. 4. 24. Lu. 6. 38. Re. 21. 17, et al.; measure, standard, Eph. 4. 13; extent, compass, 2 Co. 10. 13; allotted measure, specific portion, Ro. 12. 3. Eph. 4. 7, 16; ἐκ μέτρον, by measure, with definite limitation, Jno. 3. 34.

**Μέτωπον**, ου, τό, (μετά & ὦψ) forehead, front, Re. 7. 3; 9. 4, et al.

**Μέχρι**, & μέχρις before a vowel, adv., of place, unto, even to, Ro. 15. 19; of time, until, till, Mat. 11. 23; 13. 30, et al.

**Μή**, a particle of negation, not; for the particulars of its usage, especially as distinguished from that of οὐ, see the grammars; as a conjunction, lest, that not, Mat. 5. 29, 30; 18. 10; 24. 6. Mar. 13. 36; μή, or μήτι, or μήποτε, prefixed to an interrogative clause is a mark of tone, since it expresses an intimation either of the reality of the matters respecting which the question is asked, Mat. 12. 23, et al.; or the contrary, Jno. 4. 12, et al.

**Μήγε**, a strengthened form for μή, (μή & γε) Mat. 6. 1; 9. 17, et al.

**Μηδαμῶς**, adv. (μηδαμῶς, i. q. μηδεῖς) by no means, Ac. 10. 14; 11. 8.

**Μηδέ**, conj. neither, and repeated, neither—nor, Mat. 6. 25; 7. 6; 10. 9, 10; not even, not so much as, Mar. 2. 2, et al.

**Μηδεῖς**, μηδεμίᾱ, μηδέν, (μηδέ, εἰς) not one, none, no one, Mat. 8. 4, et al.

**Μηδέποτε**, adv. (μηδέ & ποτε) not at any time, never, 2 Ti. 3. 7.

**Μηδέπω**, adv. (μηδέ & πω) not yet, not as yet, He. 11. 7.

**Μηκέτι**, adv. (μη & ἔτι) no more, no longer, Mar. 1. 45; 2. 2, et al.

**Μήκος**, εος, τό, length, Ep. 3. 18. Re. 21. 16: whence

**Μηκύνω**, f. νύω, to lengthen, pro-

- long; *mid.* to grow up, as plants, Mar. 4. 27.
- Μηλωτή, ἧς, ῆ, (μῆλον, a sheep) a sheepskin, He. 11. 37.
- Μῆν, μηνός, ό, a month, Lu. 1. 24, 26, 36, 56, et al.; in *N. T.*, the new moon, the day of the new moon, Ga. 4. 10.
- Μῆν, a particle occurring in the *N. T.* only in the combination ἢ μῆν. See ἢ.
- Μηνύω, f. ύσω, p. μεμήνυκα, a. 1. ἐμήνυσσα, to disclose what is secret, Jno. 11. 57. Ac. 23. 30. 1 Co. 10. 28; to declare, indicate, Lu. 20. 37.
- Μήποτε, (μή & ποτε) has the same significations and usage as μή; which see; He. 9. 17. Mat. 4. 6. Mat. 13. 16; also, whether, Lu. 3. 15.
- Μήπω, *adv.* (μή & πω) not yet, not as yet, Ro. 9. 11. He. 9. 8.
- Μήπως, *conj.* (μή & πως) lest in any way or means, that in no way, Ac. 27. 29. Ro. 11. 21. 1 Co. 8. 9; 9. 27, et al.; whether perhaps, 1 Th. 3. 5.
- Μηρός, οὐ, ό, the thigh, Re. 19. 16.
- Μῆτε, *conj.* (μή & τε) neither, μήτε—μήτε, v. μή—μήτε, v. μηδὲ—μήτε, neither—nor, Mat. 5. 34, 35, 36. Ac. 23. 8. 2 Th. 2. 2; in *N. T.* also equivalent to μηδὲ, not even, not so much as, Mar. 3. 20.
- Μήτηρ, τέρος, τρός, ῆ, a mother, Mat. 1. 18; 12. 49, 50, et al. freq.; a parent city, Ga. 4. 26. Ro. 17. 5.
- Μῆτι, (μή & τι) has the same use as μή in the form εἰ μήτι, Lu. 9. 13, et al.; also when prefixed to an interrogative clause, Mat. 7. 16. Jno. 4. 29. See μή.
- Μῆτιγε, (μήτι & γε) strengthened for μήτι, surely then, much more then, 1 Co. 6. 3.
- Μήτρα, as, ῆ, (μήτηρ) the womb, Lu. 2. 23. Ro. 4. 19.
- Μητραλοίας, v. -άλας, ου, ό, (μήτηρ & ἀλοία, poet. for ἀλοάω, to smite) a striker of his mother, matricide, 1 Ti. 1. 9.
- Μία, see in εἷς.
- Μιαινώ, f. ανώ, a. 1. ἐμίαννα & ἐμίαννα, p. μεμίαινα, p. pass. μεμιάσμαι, a. 1. pass. ἐμιάσθην, *pr.* to tinge, dye, stain; to pollute, defile, ceremonially, Jno.

18. 28; to corrupt, deprave, Tit. 1. 15. He. 12. 15. Jude 8: whence
- Μίασμα, ατος, τό, pollution, moral defilement, 2 Pe. 2. 20.
- Μιασμός, οὐ, ό, pollution, defiling, 2 Pe. 2. 10. L. G.
- Μίγμα, or μῖγμα, ατος, τό, a mixture, Jno. 19. 39: from
- Μίγνυμι & νύω, f. μίξω, a. 1. ἔμιξα, p. pass. μέμιγμα, to mix, mingle, Mat. 27. 34. Lu. 13. 1. Re. 8. 7.
- Μικρός, ά, όν, little, small, in size, quantity, &c. Mat. 13. 32; small, little in age, young, not adult, Mar. 15. 40; little, short in time, Jno. 7. 33; μικρόν, sc. χρόνον, a little while, a short time, Jno. 13. 33; μετὰ μικρόν, after a little while, a little while afterwards, Mat. 26. 73; little in number, Lu. 12. 32; small, little in dignity, low, humble, Mat. 10. 42; 11. 11; μικρόν, as an *adv.*, little, a little, Mat. 26. 39, et al.
- Μίλιον, ίου, τό, (Lat. miliarium) a Roman mile, which contained mille passuum, 1000 paces, or 8 stadia, i. e. about 1680 English yards, Mat. 5. 41. L. G.
- Μιμέομαι, οὔμαι, f. ἡσομαι, (μίμος, an imitator) to imitate, follow as an example, strive to resemble, 2 Th. 3. 7, 9. He. 13. 7. 3 Jno. 11: whence
- Μιμητής, οὐ, ό, an imitator, follower, 1 Co. 4. 16. Eph. 5. 1, et al.
- Μιμνήσκομαι, a. 1. ἐμνήσθην, f. μνησθήσομαι, p. μέμνημαι with *pr.* sig., (mid. of μιμήσκω, to put in mind, remind) to remember, recollect, call to mind, Mat. 26. 75. Lu. 1. 54, 72; 16. 25; in *N. T.*, in a passive sense, to be called to mind, be borne in mind, Ac. 10. 31. Re. 16. 19, et al.
- Μίσέω, ώ, f. ἥσω, p. μεμίσηκα, a. 1. ἐμίσησα, (μισος, hatred) to hate, regard with ill-will, Mat. 5. 43, 44; 10. 22; to detest, abhor, Jno. 3. 20. Ro. 7. 15; in *N. T.*, to regard with less affection, love less, esteem less, Mat. 6. 24. Lu. 14. 26.
- Μισθαποδοσία, as, ῆ, *pr.* the discharge of wages; requital; reward, He. 10. 35; 11. 26; punishment, He. 2. 2: from
- Μισθαποδοτής, ου, ό, (μισθός, ἀποδίδωμι) a bestower of remuneration, recompenser, rewarder, He. 11. 6. N. T.



**Μίσθιος, ἰα, ιον, hired; as subst. a hired servant, hireling, Lu. 15. 17, 19: (L. G.) from**

**Μισθός, οὔ, ό, hire, wages, Mat. 20. 8. Ja. 5. 4, et al.; reward, Mat. 5. 12, 46; 6. 1, 2, 5, 16, et al.; punishment, 2 Pe. 2. 13, et al.: whence**

**Μισθόω, ώ, f. ώσω, to hire out, let out to hire; mid. to hire, Mat. 20. 1, 7: whence**

**Μίσθωμα, ατος, τό, hire, rent; in N. T., a hired dwelling, Ac. 28. 30.**

**Μισθωτός, οὔ, ό, a hireling, Mar. 1. 20. Jno. 10. 12, 13.**

**Μνᾶ, ᾱς, ἡ, Lat. mina; a weight, equiv. to 100 drachmæ; also a sum, equiv. to 100 drachmæ, and the sixtieth part of a talent, worth about four pounds sterling.**

**Μνεῖα, ας, ἡ, (μυμνήσκομαι) remembrance, recollection, Ph. 1. 3. 1 Th. 3. 6. 2 Ti. 1. 3; mention; μείαν ποιῆσθαι, to make mention, Ro. 1. 9. Eph. 1. 16. 1 Th. 1. 2. Philem. 4.**

**Μνημα, ατος, τό, (μυμνήσκω) pr. a memorial, monument; a tomb, sepulchre, Mar. 5. 5, et al.**

**Μνημεῖον, ου, τό, (fr. same) the same, Mat. 8. 28; 23. 29, et al.**

**Μνήμη, ης, ἡ, (fr. same) remembrance, recollection; mention; μνήμην ποιῆσθαι, to make mention, 2 Pe. 1. 15: whence**

**Μνημονεύω, f. εὔσω, a. 1. ἐμνημόνευσα, to remember, recollect, call to mind, Mat. 16. 9. Lu. 17. 32. Ac. 20. 31, et al.; to be mindful of, to fix the thoughts upon, He. 11. 15; to make mention, mention, speak of, He. 11. 22.**

**Μνημοσύνον, ου, τό, (fr. same) a record, memorial, Ac. 10. 4; honourable remembrance, Mat. 26. 13. Mar. 14. 9.**

**Μνηστεύω, f. εὔσω, a. 1. pass. ἐμνηστεύην, to ask in marriage; to betroth; pass. to be betrothed, affianced, Mat. 1. 18. Lu. 1. 27; 2. 5.**

**Μογιλᾶλος, ου, ό, ἡ, (μόγισ & λαλέω) having an impediment in one's speech, speaking with difficulty, a stammerer, Mar. 7. 32. (ᾱ) S.**

**Μόγισ, adv. (μόγος, labour, toil) with difficulty, scarcely, hardly, Lu. 9. 39.**

**Μόδιος, ου, ό, (Lat. modius) a modius, a Roman measure for things dry, containing 16 sextarii, and equivalent to about a peck; in N. T., a corn measure, Mat. 5. 15. Mar. 4. 21. Lu. 11. 33.**

**Μοιχᾶλις, ἰδος, ἡ, (equiv. to μοιχάς, fem. of μοιχός) an adulteress, Ro. 7. 3. Ja. 4. 4; by meton. an adulterous mien, lustful significance, 2 Pe. 2. 14; from the Heb., spiritually adulterous, faithless, ungodly, Mat. 12. 39; 16. 4. Mar. 8. 38. L. G.**

**Μοιχάσμαι, ώμαι, f. ἥσομαι, (mid. of μοιχέω, to defile a married woman, fr. μοιχός) to commit or be guilty of adultery, Mat. 5. 32, et al.**

**Μοιχεία, ας, ἡ, (μοιχός) adultery, Mat. 15. 19. Mar. 7. 21, et al.**

**Μοιχεύω, f. εὔσω, a. 1. ἐμοίχευσα, trans. to commit adultery with, debauch, Mat. 5. 28; absol. and mid. to commit adultery, Mat. 5. 27. Jno. 8. 4, et al.; to commit spiritual adultery, be guilty of idolatry, Re. 2. 22: from**

**Μοιχός, οὔ, ό, an adulterer, Lu. 18. 11. 1 Co. 6. 9. He. 13. 4. Ja. 4. 4.**

**Μόλις, adv. (μόλος, labour) with difficulty, scarcely, hardly, Ac. 14. 18; 27. 7, 8, 16. Ro. 5. 7. 1 Pe. 4. 18.**

**Μολύνω, f. νύω, a. 1. ἐμόλυνα, p. pass. μεμόλυσμαι, a. 1. ἐμολύσθην, pr. to stain, sully; to defile, contaminate morally, 1 Co. 8. 7. Re. 14. 4; to soil, Re. 3. 4: whence**

**Μολυσμός, οὔ, ό, pollution, 2 Co. 7. 1. L. G.**

**Μομφή, ης, ἡ, (μέμφομαι) a complaint, cause or ground of complaint, Col. 3. 13.**

**Μονή, ης, ἡ, (μένω) a stay in any place; an abode, dwelling, mansion. Jno. 14. 2, 23.**

**Μονογενής, έος, οὖς, ό, ἡ, (μόνος & γένος) only begotten, only born, Lu. 7. 12; 8. 42; 9. 38. He. 11. 17: by impl. most dear, most beloved, Jno. 1. 14, 18; 3. 16, 18. 1 Jno. 4. 9.**

**Μόνον, adv. only, Mat. 5. 47; 8. 8; οὐ μόνον—ἀλλὰ καὶ, not only—but also, Mat. 21. 21. Jno. 5. 18; μὴ μόνον—ἀλλὰ, not only—but, Ph. 2. 12, et al.: from**

**Μόνος, η, ου, without accompani-**

ment, alone, Mat. 14. 23; 18. 15. Lu. 10. 40, et al.; singly existent, sole, only, Jno. 17. 3, et al.; lone, solitary, Jno. 8. 29; 16. 32; alone *in respect of restriction*, only, Mat. 4. 4; 12. 4, et al.; alone *in respect of circumstances*, only, Lu. 24. 18; not multiplied by reproduction, lone, barren, Jno. 12. 24.

Μονόφθαλμος, ου, ὁ, ἡ, (μόνος & ὀφθαλμός) one-eyed; deprived of an eye, Mat. 18. 9. Mar. 9. 47.

Μονῶ, ὦ, f. ὥσω, p. pass. μεμῶνμαι, (μόνος) to leave alone; *pass.* to be left alone, be lone, 1 Ti. 5. 5.

Μορφή, ἥς, ἡ, form, Mar. 16. 12. Phi. 2. 6, 7: *whence*

Μορφῶ, ὦ, f. ὥσω, a. 1. pass. ἐμορφώθην, to give shape to, mould, fashion, Ga. 4. 19: *whence*

Μόρφωσις, εως, ἡ, *pr.* a shaping, moulding; *in N. T.*, external form, appearance, 2 Ti. 3. 5; a *settled* form, *prescribed* system, Ro. 2. 20.

Μοσχοποιέω, ὦ, f. ἤσω, a. 1. ἐμοσχοποιῆσα, (μόσχος & ποιέω) to form an image of a calf, Ac. 7. 41. N. T.

Μόσχος, ου, ὁ, ἡ, *pr.* a tender branch, shoot; a young animal; a calf, young bullock, Lu. 15. 23, 27, 30. He. 9. 12, 19. Re. 4. 7.

Μουσικός, ἡ, ὄν, (μουσα, a muse, song, music) *pr.* devoted to the arts of the Muses; a musician; *in N. T.*, perhaps, a singer, Re. 18. 22.

Μόχθος, ου, ὁ, wearisome labour, toil, travail, 2 Co. 11. 27. 1 Th. 2. 9. 2 Th. 3. 8.

Μυελός, οὔ, ὁ, marrow, He. 4. 12.

Μυνέω, ὦ, f. ἤσω, p. pass. μεμύνημαι, (μύνω, to shut the mouth) to initiate, instruct *in the sacred mysteries*; *in N. T. pass.*, to be disciplined *in a practical lesson*, to learn a lesson, Phi. 4. 12.

Μῦθος, ου, ὁ, a word, speech, a tale; a fable, figment, 1 Ti. 1. 4, et al.

Μυκάομαι, ὦμαι, to low, bellow, as a bull; also, to roar, as a lion, Re. 10. 33.

Μυκτηρίζω, f. ἴσω, (μυκτήρ, the nose) to contract the nose in contempt and derision, toss up the nose; to mock, deride, Ga. 6. 7.

Μυλικός, ἡ, ὄν, (μύλη, a mill) of a mill, belonging to a mill, Mar. 9. 42.

Μύλος, ου, ὁ, (fr. same) a mill-stone, Mat. 18. 6, et al.: *whence*

Μυλῶν, ὠνος, ὁ, a mill-house, a place where the grinding of corn was performed, Mat. 24. 41.

Μυριάς, ἄδος, ἡ, (μυρίος, innumerable) a myriad, ten thousand, Ac. 19. 19; *indefinitely*, a vast multitude, Lu. 12. 1. Ac. 21. 20, et al.

Μυρίζω, f. ἴσω, (μύρον) to anoint, Mar. 14. 8.

Μυρίοι, αι, α, (μυρίος, innumerable) *indefinitely*, a great number, 1 Co. 4. 15; 14. 19; *specifically*, μυριοι, a myriad, ten thousand, Mat. 18. 24.

Μύρον, ου, τό, *pr.* aromatic juice which distils from trees; ointment, unguent, *usually perfumed*, Mat. 26. 7, 12. Mar. 14. 3, 4, et al.

Μυστήριον, ἰου, τό, (μύστης, an initiated person, μνέω) a matter to the knowledge of which initiation is necessary; a secret *which would remain such but for revelation*, Mat. 13. 11. Ro. 11. 25. Col. 1. 26, et al.; a concealed power or principle, 2 Th. 2. 7; a hidden meaning of a symbol, Re. 1. 20; 17. 7.

Μυπαίζω, f. ἄσω, (μύνω, to shut, close, & ὤψ) *pr.* to close the eyes, contract the eyelids, wink; to be nearsighted, dim-sighted, purblind, 2 Pe. 1. 9.

Μώλωψ, ωπος, ὁ, the mark of a blow; a stripe, a wound, 1 Pe. 2. 24.

Μωμάομαι, ὦμαι, f. ἤσομαι, a. 1. pass. ἐμωμήθην, to find fault with, censure, blame, 2 Co. 8. 20; *passively*, 2 Co. 6. 3: *from*

Μῶμος, ου, ὁ, blame, ridicule; a disgrace to society, a stain, 2 Pe. 2. 13.

Μωραίνω, f. ανῶ, a. 1. ἐμώρανα, (μωρός) to be foolish, play the fool; *in N. T. trans.* to make foolish, convict of folly, 1 Co. 1. 20; *pass.* to be convicted of folly, to incur the character of folly, Ro. 1. 22; to be rendered insipid, Mat. 5. 13. Lu. 14. 34.

Μωρία, as, ἡ, (fr. same) foolishness, 1 Co. 1. 18, 21, 23. et al.

**Μωρολογία**, ας, ἡ, (μωρός & λόγος) foolish talk, Ep. 5. 4.

**Μωρός**, ὁ, ὄν, foolish, Mat. 7. 26; 23. 17, 19. 2 Ti. 2. 23, et al.; fr. the Heb. a fool, a wicked, impious man, Mat. 5. 22.

N.

**Ναζαρηνός**, οὗ, ὁ, ν. Ναζωραῖος, ου, ὁ, a Nazarene, an inhabitant of Ναζαρέθ, Nazareth, Mat. 2. 23. Jno. 1. 47; et al.

**Ναί**, a particle, used to strengthen an affirmation, verily, Re. 22. 20; to make an affirmation, or express an assent, yea, yes, Mat. 5. 37. Ac. 5. 8, et al.

**Ναὶ**, ἡ, (ναίω, to dwell) pr. a dwelling; the dwelling of a deity a temple, Mat. 26. 61. Ac. 1. 48, et al.; used figuratively of individuals, Jno. 2. 19. 1 Co. 3. 16, et al.; spc. the cell of a temple; hence, the Holy Place of the Temple of Jerusalem, Mat. 23. 35. Lu. 1. 9, et al.; a model of a temple, a shrine, Ac. 19. 24.

**Νάρδος**, ου, ὁ, (Heb. נָרְד) spike-nard, andropogon nardus of Linn., a species of aromatic plant with grassy leaves and a fibrous root, of which the best and strongest grows in India; in N. T., oil of spikenard, an oil extracted from the plant, which was highly prized and used as an ointment either pure or mixed with other substances, Mar. 14. 3. Jno. 12. 3.

**Ναυάγέω**, ὦ, f. ἥσω, a. 1. ἐνανάγησα, (ναῦς & ἄγνυμι, to break) to make shipwreck, be shipwrecked, 2 Co. 11. 25. 1 Ti. 1. 19.

**Ναύκληρος**, ου, ὁ, (ναῦς & κληρος) the master or owner of a ship, Ac. 27. 11.

**Ναῦς**, νεώς, ἡ, (νέω, to swim) a ship, vessel, Ac. 27. 41; whence

**Ναύτης**, ου, ὁ, a shipman, sailor, seaman, Ac. 27. 27, 30. Re. 18. 17.

**Νεανίας**, ου, ὁ, (νεάν, idem, fr. νέος) a young man, youth, Ac. 20. 9.; 23. 17, 18, 22; used of one who is in the prime and vigour of life, Ac. 7. 58.

**Νεανίσκος**, ου, ὁ, (fr. same) a young man, youth, Mar. 14. 51; 16. 5, et al.;

used of one in the prime of life, Mat. 19. 20, 22; νεανίσκοι, soldiers, Mar. 14. 51.

**Νεκρός**, ὁ, ὄν, (νέκυσ, a dead body) dead, without life, Mat. 11. 5; 22. 31; met. νεκρός τινι, dead to a thing, no longer devoted to, or under the influence of a thing, Ro. 6. 11; in the sense of vain, fruitless, powerless, inefficacious, Ja. 2. 17, 20, 26; morally or spiritually dead, sinful, vicious, impious, Ro. 6. 13. Ep. 5. 14; obnoxious to death, mortal, Ro. 8. 10; met. and including the idea of future punishment and misery, Ep. 2. 1, 5. Col. 2. 13; causing death and misery, fatal, having a destructive power, He. 6. 1; 9. 14, et al.: whence

**Νεκρώω**, ὦ, f. ὥσω, a. 1. ἐνέκρωσα, pr. to put to death, kill; in N. T. met., to deaden, mortify, Col. 3. 5; pass. to be rendered impotent, effete, Ro. 4. 19. He. 11. 12: (L. G.) whence

**Νέκρωσις**, εως, ἡ, pr. a putting to death; dying, abandonment to death, 2 Co. 4. 10; deadness, impotency, Ro. 4. 19. L. G.

**Νέος**, α, ου, recent, new, fresh, Mat. 9. 17. 1 Cor. 5. 7. Col. 3. 10. He. 12. 24; young, youthful, Tit. 2. 4, et al.: whence

**Νεοσσός**, οὗ, ὁ, the young of birds, a young bird, youngling, chick, Lu. 2. 24.

**Νεότης**, ητος, ἡ, (νέος) youth, Mat. 19. 20. Ac. 26. 4, et al.

**Νεόφυτος**, ου, ὁ, ἡ, (νέος & φύω) newly or recently planted; met. a neophyte, one newly implanted into the Christian Church, a new convert, 1 Ti. 3. 6. S.

**Νεύω**, f. νεύσω, a. 1. ἐνευσα, to nod; to intimate by a nod or significant gesture, Jno. 13. 24. Ac. 24. 10.

**Νεφέλη**, ης, ἡ, a cloud, Mat. 17. 5; 24. 30; 26. 64, et al.

**Νέφος**, εος, τό, a cloud; trop. a cloud, a throng of persons, He. 12. 1.

**Νεφρός**, οὗ, ὁ, a kidney; pl. νεφροί, the kidneys, reins; fr. the Heb. קִימָה for the inmost mind, the most secret thoughts, desires, and affections, Re. 2. 23.

**Νεωκόρος**, ου, ὁ, ἡ, (ναός, A. νεός, & κορώω, to sweep clean) pr. one who

- sweeps or cleanses a temple; *generally*, one who has the charge of a temple, *seditions*; in *N. T.*, a devotee city, as having specially dedicated a temple to some deity, Ac. 19. 35.
- Νεωτερικός, ἡ, ὄν, juvenile, natural to youth, youthful, 2 Ti. 2. 22: (L. G.) *from*
- Νεώτερος, α ον, (compar. of νέος) younger, more youthful, Lu. 15. 12, 13, et al.
- Νή, a particle used in affirmative oaths, by, 1 Co. 15. 31.
- Νήθω, f. νήσω, (νέω, idem) to spin, Mat. 6. 28. Lu. 12. 27.
- Νηπιάζω, f. άσω, to be childlike, 1 Co. 14. 20: *from*
- Νήπιος, ίου, ό, (νή & έπος) *pr.* not speaking, infans; an infant, babe, child, Mat. 21. 16. 1 Cor. 13. 11; one below the age of manhood, a minor, Ga. 4. 1; *met.* a babe *in knowledge*, unlearned, simple, Mat. 11. 25. Ro. 2. 20.
- Νησίον, ου, τό, a small island, Ac. 27. 16: *dimin. of*
- Νήσος, ου, ἡ, (νέω, to swim) an island, Ac. 13. 6; 27. 26, et al.
- Νηστεία, as, ἡ, fasting, want of food, 2 Co. 6. 5; 11. 27; a fast, religious abstinence from food, Mat. 17. 21. Lu. 2. 37, et al.; *spc.* the annual public fast of the Jews, the great day of atonement, occurring in the month Tisri, corresponding to the new moon of October, Ac. 27. 9: *from*
- Νηστεύω, f. εύσω, a. 1. ένήστευσα, to fast, Mat. 4. 2; 6. 16, 17, 18; 9. 15, et al.: *from*
- Νηστis, ios, εως, & ιδος, ό, ἡ, (νή & έσθίω) fasting, Mat. 15. 32. Mar. 8. 3.
- Νηφάλιος, and later νηφαλέος, ίου, ό, ἡ, sober, temperate, abstinent in respect to wine, &c.; in *N. T. met.*, vigilant, circumspect, 1 Ti. 3. 2, 11. Tit. 2. 2: *from*
- Νήφω, f. ψω, a. 1. ένηψα, to be sober, not intoxicated; in *N. T. met.*, to be vigilant, circumspect, 1 Th. 5. 6, 8, et al.
- Νικάω, ώ, f. ήσω, p. νενίκηκα, a. 1. ένίκησα, to conquer, overcome, vanquish, subdue, Lu. 11. 22. Jno. 16. 33; *absol.* to overcome, prevail, Re.
5. 5; to come off superior in a judicial cause, Ro. 3. 4: *from*
- Νίκη, ης, ἡ, victory; *meton.* a victorious principle, 1 Jno. 5. 4.
- Νίκος, εος, τό, (a later equiv. to νίκη) victory, Mat. 12. 20. 1 Co. 15. 54, 55, 57.
- Νιπτήρ, ήρος, a basin for washing some part of the person, Jno. 13. 5: (N. T.) *from*
- Νίπτω, f. ψω, a. 1. ένιψα, (a form of later use for νίω) to wash; *spc.* to wash some part of the person, as distinguished from λούω, Mat. 6. 17. Jno. 13. 8, et al.
- Νοέω, ώ, f. ήσω, a. 1. ένόησα, (νόος) to perceive, observe; to mark attentively, Mat. 24. 15. Mar. 13. 14. 2 Ti. 2. 7; to understand, comprehend, Mat. 15. 17, et al.; to conceive, Eph. 3. 20: *whence*
- Νοημα, ατος, τό, the mind, the understanding, intellect, 2 Co. 3. 14; 4. 4; the heart, soul, affections, feelings, disposition, 2 Co. 11. 3; a conception of the mind, thought, purpose, device, 2 Co. 2. 11; 10. 5.
- Νόθος, ου, ό, ἡ, spurious, bastard, He. 12. 8.
- Νομή, ης, ἡ, (νέμω) pasture, pasturage, Jno. 10. 9; έχειν νομήν, to eat its way, spread corrosion, 2 Ti. 2. 17.
- Νομίζω, f. ίσω, p. νενόμικα, a. 1. ένόμισα, (νόμος) to own as settled and established; to deem, 1 Co. 7. 26. 1 Ti. 6. 5; to suppose, presume, Mat. 5. 17; 20. 10. Lu. 2. 44, et al.; *pass.* to be usual, customary, Ac. 16. 13.
- Νομικός, ἡ, ὄν, (fr. same) pertaining to law; relating to the Mosaic law, Tit. 3. 9; as *subst.* one skilled in law, a jurist, lawyer, Tit. 3. 13; *spc.* an interpreter and teacher of the Mosaic law, Mat. 22. 35, et al.
- Νομιμώς, *adv.* (fr. same) lawfully, agreeably to law or custom, rightfully, 1 Ti. 1. 8. 2 Ti. 2. 5.
- Νόμισμα, ατος, τό, (νομίζω) *pr.* a thing sanctioned by law or custom; lawful money, coin, Mat. 22. 19.
- Νομοδιδάσκαλος, ου, ό, (νόμος & διδάσκαλος) a teacher and interpreter of the Mosaic law, Lu. 5. 17, et al. N. T.
- Νομοθεσία, as, ἡ, legislation; "

*νομοθεσία*, the gift of the divine Law, or, the Mosaic Law itself, Ro. 9. 4: *from*

*Νομοθετέω*, ὦ, f. ἤσω, to impose a law, give laws; *in N. T., pass.* to have a law imposed on one's self, receive a law, He. 7. 11; to be enacted, constituted, He. 8. 6: *from*

*Νομοθέτης*, ου, ὁ, (νόμος & τίθημι) a legislator, lawgiver, Ja. 4. 12.

*Νόμος*, ου, ὁ, (νέμω) a law, Ro. 4. 15. 1 Ti. 1. 9; the Mosaic law, Mat. 5. 17, et al. freq.; the Old Testament Scripture, Jno. 10. 34; a legal tie, Ro. 7. 2, 3; a law, a rule, standard, Ro. 3. 27; a rule of life and conduct, Ga. 6. 2. Ja. 1. 25.

*Νοσέω*, ὦ, f. ἤσω, (νόσος) to be sick; *met.* to have a diseased appetite or craving for a thing, have an excessive and vicious fondness for a thing, to dote, 1 Ti. 6. 4: *whence*

*Νόσσημα*, ατος, τό, disease, sickness, Jno. 5. 4.

*Νόσος*, ου, ἡ, a disease, sickness, distemper, Mat. 4. 23, 24; 8. 17; 9. 35, et al.

*Νοσσία*, ἄς, ἡ, (contr. for νεοσσία, fr. νεοσός) a brood of young birds, Lu. 13. 34.

*Νοσσίον*, ου, τό, (contr. for νεοσσίον, dim. from νεοσός) the young of birds, a chick; *pl.* a brood of young birds, Mat. 23. 37.

*Νοσσός*, οῦ, ὁ, (contr. for νεοσσός) a young bird, v. r. Lu. 2. 24.

*Νοσφίζω*, f. ἴσω, (νόσφι, apart, separate) to deprive, rob; *mid.* to appropriate; to make secret reservation, Ac. 5. 2, 3; to purloin, Tit. 2. 10.

*Νότος*, ου, ὁ, the south wind, Lu. 12. 55. Ac. 27. 13; *meton.* the south, the southern quarter of the heavens, Mat. 12. 42. Lu. 11. 31; 13. 29. Re. 21. 13.

*Νουθεσία*, ας, ἡ, warning, admonition, 1 Co. 10. 11. Ep. 6. 4. Tit. 3. 10: *from*

*Νουθετέω*, ὦ, f. ἤσω, (νοῦς & τίθημι) *pr.* to put in mind; to admonish, warn, Ac. 20. 31. Ro. 15. 14, et al.

*Νουμηνία*, ας, ἡ, (contr. for νεομηνία, νέος & μῆν) the new moon, Col. 2. 16.

*Νουνεχῶς*, *adv.* (νουμεχῆς, νοῦς & ἔχω) understandingly, sensibly, discreetly, Mat. 12. 34.

*Νοῦς*, νοῦ, & *in N. T.* νοός, dat. νοί, ὁ, (contr. for νόος) the mind, intellect, 1 Co. 14. 14, 15, 19; understanding, intelligent faculty, Lu. 24. 45; intellect, judgment, Ro. 7. 23, 25; opinion, sentiment, Ro. 14. 5. 1 Co. 1. 10; mind, thought, conception, Ro. 11. 34. 1 Co. 2. 16. Phi. 4. 7; settled state of mind, 2 Th. 2. 2; frame of mind, Ro. 1. 28; 12. 2. Col. 2. 18. Eph. 4. 23. 1 Ti. 6. 5. 2 Ti. 3. 8. Tit. 1. 15.

*Νύμφη*, ης, ἡ, a bride, Jno. 3. 29. Re. 18. 23; 21. 2, 9; 22. 17; *opposit.* to νυθερά, a daughter-in-law, Mat. 10. 35. Lu. 12. 53: *whence*

*Νυμφίος*, ου, ὁ, a bridegroom, Mat. 9. 15; 25. 1, 5, 6, 10, et al.

*Νυμφών*, ὄνος, ὁ, a bridal chamber; *in N. T.* νιοί τοῦ νυμφῶνος, sons of the bridal chamber, the bridegroom's attendant friends, bride-men, perhaps the same as the Græc. παρὰνυμφιοί, Mat. 9. 15. Mar. 2. 15. Lu. 5. 34. L. G.

*Νῦν*, & νυνί, *adv.* now, at the present time, Mar. 10. 30. Lu. 6. 21, et al. freq.; just now, Jno. 11. 8, et al. forthwith, Jno. 12. 31; καὶ νῦν, ever now, as matters stand, Jno. 11. 22; now, expressive of a marked tone of address, Ac. 7. 34; 13. 11. Ja. 4. 13. 5. 1; τό νῦν, the present time, Lu. 1. 48, et al.; τανῦν, or τὰ νῦν, now, Ac. 4. 29, et al.

*Νύξ*, νυκτός, ἡ, night, Mat. 2. 13. 28. 13. Jno. 3. 2; *met.* spiritual night, moral darkness, Ro. 13. 12. 1 Ti. 5. 5.

*Νύσσω*, v. τρω, f. ξω, a. 1. ἐνύξω to prick, pierce, Jno. 19. 34.

*Νυστάζω*, f. σω & ξω, (νεύω) to nod; to nod in sleep; to sink into sleep, Mat. 25. 5; to slumber in activity, 2 Pe. 2. 3.

*Νυχθήμερον*, ου, τό, (νύξ & ἡμέρα) a day and night, twenty-four hours, 2 Co. 11. 25. L. G.

*Νωθρός*, ἁ, ὄν, slow, sluggish; untoward, He. 5. 11; 6. 12.

*Νώτος*, ου, ὁ, the back of men or animals, Ro. 11. 10.

Ξ.

Ο.

**Ξενία**, ας, ἡ, (ξένος) *pr.* state of being a guest; *then*, the reception of a guest or stranger, hospitality; in *N. T.*, a lodging, Ac. 28. 23. Phile. 22.

**Ξενίζω**, f. ἴσω, α. 1. ἐξένισα, (fr. same) to receive as a guest, entertain, Ac. 10. 23; 28. 7. He. 13. 2; *pass.* to be entertained as a guest, to lodge or reside with, Ac. 10. 6, 18, 32; 21. 16; to strike with a feeling of strangeness, to surprise; *pass. or mid.* to be struck with surprise, be staggered, be amazed, 1 Pe. 4. 4, 12; *intrans.* to be strange; ξενίζοντα, strange matters, novelties, Ac. 17. 20.

**Ξενοδοχέω**, ὦ, f. ἦσω, (ξενοδόχος, ξένος & δέχομαι) to receive and entertain strangers, exercise hospitality, 1 Ti. 5. 10.

**Ξένος**, η, ου, *adj.* strange, foreign; alien, Ep. 2. 12, 19; strange, unexpected, surprising, 1 Pe. 4. 12; novel, He. 13. 9; *subst.* a stranger, Mat. 25. 35, et al.; a host, Ro. 16. 23.

**Ξέστης**, ου, ὁ, (Lat. *sextarius*, v. *sextarius*) a sextarius, a Roman measure containing about one pint English; in *N. T.*, used for a small vessel, cup, pot, Mar. 7. 4, 8.

**Ξηραίνω**, f. ανῶ, α. 1. ἐξήρᾱνα, *p.* *pass.* ἐξήραμμαι, α. 1. *pass.* ἐξηράνθην, to dry up, parch, Ja. 1. 11; *pass.* to be parched, Mat. 13. 6, et al.; to be ripened as corn, Re. 14. 15; to be withered, to wither, Mar. 11. 20; of parts of the body, to be withered, Mar. 3. 1, 3; to pine, Mar. 9. 18; from

**Ξηρός**, ἄ, ὄν, dry, withered, Lu. 23. 31; ἡ ξηρά, sc. γῆ, the dry land, land, Mat. 23. 15. He. 11. 29; of parts of the body, withered, tabid, Mat. 12. 10.

**Ξύλινος**, ἰνῃ, ἰνον, wooden, of wood, made of wood, 2 Ti. 2. 20. Re. 9. 20; from

**Ξύλον**, ου, τό, wood, timber, 1 Co. 3. 12. Re. 18. 12; stocks, Ac. 16. 24; a club, Mat. 26. 47, 55; a post, cross, gibbet, Ac. 5. 30; 10. 39; 13. 29; a tree, Lu. 23. 31. Re. 2. 7.

**Ξυρῶ**, ὦ, f. ἦσω, α. 1. ἐξύρῃσα, *p.* *pass.* ἐξύρημαι, (ξύρον, a razor) to cut off the hair, shear, shave, Ac. 21. 24. 1 Co. 11. 5, 6.

**Ο**, ἡ, τό, the prepositive article, answering, to a considerable extent, to the English definite article: but, for the principle and facts of its usage, see the Grammars; ὁ μὲν—ὁ δὲ, the one—the other, Ph. 1. 16, 17. He. 7. 5, 6, 20, 21, 23, 24; *pl.* some—others, Mat. 13. 23; 22. 5, 6; ὁ δὲ, but he, Mat. 4. 4; 12. 48; οἱ δὲ, but others, Mat. 28. 17, et al.; used, in a poetic quotation, for a personal pronoun, Ac. 17. 28.

**Ογδοήκοντα**, οἱ, αἱ, τό, *indecl.*, eighty, Lu. 2. 37; 16. 7: from

**Ογδοος**, η, ου, (ὀκτώ) the eighth, Lu. 1. 59. Ac. 7. 8, et al.

**Ογκος**, ου, ὁ, *pr.* bulk, weight; a burden, impediment, He. 12. 1.

**Ὁδε**, ἦδε, τόδε, *demon. pron.* (ὁ, ἡ, τό & δε) this, that, he, she, it, Lu. 10. 39; 16. 25. Ac. 15. 23, et al.

**Ὁδεύω**, f. εὔσω, (ὁδός) to journey, travel, Lu. 10. 33.

**Ὁδηγέω**, ὦ, f. ἦσω, to lead, guide, Mat. 15. 14. Lu. 6. 39. Re. 7. 17; *met.* to instruct, teach, Jno. 16. 13. Ac. 8. 31: from

**Ὁδηγός**, οὔ, ὁ, (ὁδός & ἡγέομαι) a guide, leader, Ac. 1. 16; *met.* an instructor, teacher, Mat. 15. 14; 23. 16, 24. Ro. 2. 19.

**Ὁδοιπορέω**, ὦ, f. ἦσω, (ὁδός & πόρος) to journey, travel, Ac. 10. 9: whence

**Ὁδοιπορία**, ας, ἡ, a journey, journeying, travel, Jno. 4. 6. 2 Co. 11: 26.

**Ὁδός**, οὔ, ἡ, a way, road, Mat. 2. 12; 7. 13, 14; 8. 28; 22. 9, 10; means of access, approach, entrance, Jno. 14. 6. He. 9. 8; direction, quarter, region, Mat. 4. 15; 10. 5; the act of journeying, a journey, way, course, Mat. 10. 10. Mar. 2. 23. 1 Th. 3. 11, et al.; a journey, as regards extent, Ac. 1. 12; *met.* a way, systematic course of pursuit, Lu. 1. 79. Ac. 2. 28; 16. 17; a way, systematic course of action or conduct, Mat. 21. 32. Ro. 11. 33. 1 Co. 4. 17, et al.; a way, system of doctrine, Ac. 18. 26; ἡ ὁδός, the way, the Christian faith, Ac. 19. 9, 23; 24. 22.

Ὀδοῦς, ὀδόντος, ὁ, a tooth, Mat. 5. 38; 8. 12, et al.

Ὀδυνάω, ὦ, to pain either bodily or mentally; *pass.* to be in an agony, be tormented, Lu. 2. 48; 16. 24, 25; to be distressed, grieved, Ac. 20. 38; *from*

Ὀδύνη, ης, ἡ, pain of body or mind; sorrow, grief, Ro. 9. 2. 1 Ti. 6. 10. (ῥ).

Ὀδυρμός, οὔ, ὁ, (ὀδύρομαι, to lament, bewail) bitter lamentation, wailing, Mat. 2. 18; *meton.* sorrow, mourning, 2 Co. 7. 7.

Ὄζω, f. ὀξήσω, & ὀξέσω, to smell, emit an odour; to have an offensive smell, stink, Jno. 11. 39.

Ὅθεν, *adv.* whence, Mat. 12. 44. Ac. 14. 26; from the place where, Mat. 25. 24, 26; whence, from which circumstance, 1 Jno. 2. 18; wherefore, whereupon, Mat. 14. 7.

Ὀθόνη, ης, ἡ, *pr.* fine linen; a linen cloth; a sheet, Ac. 10. 11; 11. 5: whence the *dimin.*

Ὀθόνιον, ου, τό, a linen cloth; *in N. T.* a swath, bandage for a corpse, Lu. 24. 12, et al.

Οἶδα, 2 *p.* from *obsol.* εἶδω, with the sense of the present, *plup.* ἦδεν, *imper.* ἴσθι, *subj.* εἶδω, *opt.* εἰδείην, *inf.* εἰδέναι, *part.* εἰδώς, f. εἰσόμεαι, & εἰδήσω, to know, Mat. 6. 8, et al.; to know how, Mat. 7. 11, et al.; *fr. Heb.* to regard with favour, 1 Thess. 5. 12.

Οἰκεῖος, εἰα, εἶον, (οἶκος) belonging to a house, domestic; *pl.* members of a family, immediate kin, 1 Ti. 5. 8; members of a spiritual family, Eph. 2. 19; members of a spiritual brotherhood, Ga. 6. 10.

Οἰκέτης, ου, ὁ, *pr.* an inmate of a house; a domestic servant, household slave, Lu. 16. 13. Ac. 10. 7. Ro. 14. 4. 1 Pe. 2. 18: *from*

Οἰκέω, ὦ, f. ἡσώ, (οἶκος) to dwell in, inhabit, 1 Ti. 6. 16; *intrans.* to dwell, live; to cohabit, 1 Co. 7. 12, 13; to be indwelling, indwell, Ro. 7. 17, 18, 20; 8. 9, 11. 1 Co. 3. 16: whence

Οἰκημα, ατος, τό, a dwelling; used in various conventional senses, and among them, a prison, Ac. 12. 7.

Οἰκητήριον, a habitation, dwelling,

abode, Jude 6; *trop.* the abode of the soul, the bodily frame, 2 Co. 5. 2.

Οἰκία, as, ἡ, (οἶκος) a house, dwelling, abode, Mat. 2. 11; 7. 24, 27, et al.; *trop.* the abode of the soul, the body, 2 Co. 5. 1; *meton.* a household, family, Mat. 10. 13; 12. 25; *meton.* goods, property, means, Mat. 23. 13. et al.: whence

Οἰκιᾶκος, οὔ, ὁ, belonging to a house; *pl.* the members of a household or family, kindred, Mat. 10. 25, 36. L. G.

Οἰκοδεσποτέω, ὦ, f. ἡσώ, *pr.* to be master of a household; to occupy one's self in the management of a household, 1 Ti. 5. 14: (L. G.) *from*

Οἰκοδεσπότης, ου, ὁ, (οἶκος & δεσπότης) the master or head of a house or family, Mat. 10. 25; 13. 27, 52, et al. L. G.

Οἰκοδομέω, ὦ, f. ἡσώ, a. 1. ᾠκοδόμησα, *p. pass.* ᾠκοδομημαι, (οἰκοδόμος) to build a house; to build, Mat. 7. 24, et al.; to repair, embellish, and amplify a building, Mat. 23. 29, et al.; to construct, establish, Mat. 16. 18; *met.* to contribute to advancement in religious knowledge, to edify, 1 Co. 14. 4, 17; to advance a person's spiritual condition, to edify, 1 Co. 5. 1, et al.; *pass.* to make spiritual advancement, be edified, Ac. 9. 31; to advance in presumption, be emboldened, 1 Co. 8. 10.

Οἰκοδομή, ης, ἡ, *pr.* the act of building; a building, structure, Mat. 24. 1, et al.; *in N. T.* a spiritual structure, as instanced in the Christian body, 1 Co. 3. 9. Eph. 2. 21; religious advancement, edification, Ro. 14. 19. 1 Co. 14. 3, et al. L. G.

Οἰκοδομία, as, ἡ, *pr.* a building of a house; *met.* spiritual advancement, edification, v. r. 1 Ti. 1. 4.

Οἰκοδόμος, ου, ὁ, (οἶκος & δέμω) builder, architect, v. r. Ac. 4. 11.

Οἰκονομέω, ὦ, f. ἡσώ, (οἰκονόμος) to manage a household; to manage the affairs of any one, be steward, Lu. 16. 2: whence

Οἰκονομία, as, ἡ, *pr.* the management of a household; a stewardship, Lu. 16. 2, 3, 4; *in N. T.* an apostolic stewardship, a ministerial commission in the publication and further-

*ance of the Gospel*, 1 Co. 9. 17. Eph. 1. 10; 3. 2. Col. 1. 25; *or*, an arranged plan, a scheme, Eph. 1. 10; a due discharge of a commission, 1 Ti. 1. 4.

**Οἰκονόμος**, ου, ὁ, the manager of a household; a steward, Lu. 12. 42; 16. 1, 3, 8. 1 Co. 4. 2; a manager, trustee, Ga. 4. 2; a public steward, treasurer, Ro. 16. 23; a spiritual steward, the holder of a commission in the service of the Gospel, 1 Co. 4. 1. Tit. 1. 7. 1 Pe. 4. 10.

**Οἶκος**, ου, ὁ, a house, dwelling, Mat. 9. 6, 7. Mar. 2. 1, 11; 3. 20, et al.; place of abode, seat, site, Mat. 23. 38. Lu. 13. 35; *met.* a spiritual house or structure, 1 Pet. 2. 5; *meton.* a household, family, Lu. 10. 5; 11. 17; a spiritual household, 1 Ti. 3. 15. He. 3. 6; family, lineage, Lu. 1. 27, 69; 2. 4; *fr. the Heb.* a people, nation, Mat. 10. 6; 15. 24.

**Οἰκουμένη**, ης, ἡ, (pr. fem. part. pass. of οἰκῶ) scil. γῆ, the habitable earth, world, Mat. 24. 14. Ro. 10. 18. He. 1. 6, et al.; *used, however, with various restriction of meaning, according to the context*, Lu. 2. 1. Ac. 17. 6, et al.; *meton.* the inhabitants of the earth, the whole human race, mankind, Ac. 17. 31; 19. 27. Re. 3. 10.

**Οἰκουργός**, οὔ, ὁ, ἡ, (οἶκος & ἔργον) one who is occupied in domestic affairs, v. r. Tit. 2. 5. N. T.

**Οἰκουρός**, οὔ, ὁ, ἡ, (οἶκος & οὖρος, a watcher) *pr.* a keeper or guard of a house; a home-keeper, stay-at-home, domestic, Tit. 2. 5.

**Οἰκτεῖρω**, later f. ἦσω, (οἶκος, compassion) to compassionate, have compassion on, exercise grace or favour towards, Ro. 9. 15: *whence*

**Οἰκτιρμός**, οὔ, ὁ, compassion; kindness in relieving sorrow and want, Ph. 2. 1. Col. 3. 12; favour, grace, mercy, Ro. 12. 1. 2 Co. 1. 3.

**Οἰκτιρμων**, ονος, ὁ, ἡ, compassionate, merciful, Lu. 6. 36. Ja. 5. 11.

**Οἰνοπότης**, ου, ὁ, ἡ, (οἶνος & πότης, πῖνω) wine-drinking; in a bad sense, a wine-bibber, tippler, Mat. 11. 19. Lu. 7. 34.

**Οἶνος**, ου, ὁ, wine, Mat. 9. 17. Mar. 2. 22, et al.; *meton.* the vine and

its clusters, Re. 6. 6; *met.* οἶνος, a potion, οἶνος τοῦ θυμοῦ, a furious potion, Re. 14. 8, 10; 16. 19; 17. 2; 18. 3.

**Οἰνοφλύγία**, ας, ἡ, (οἶνοφλύξ, οἶνος & φλύω, to bubble over, overflow) a debauch with wine, drunkenness, 1 Pe. 4. 3.

**Οἶομαι**, syncop. οἶμαι, f. οἰήσομαι, to think, suppose, imagine, presume, Jno. 21. 25. Phil. 1. 16. Ja. 1. 7.

**Οἶος**, οἶα, οἶον, *rel. pron. correlative to ποῖος & τοῖος*, what, of what kind or sort, as, Mat. 24. 21. Mar. 9. 3, et al.; οὐχ οἶον, not so as, Ro. 9. 6.

**Οἶσω**, fut. of φέρω; *which see.*

**Ὀκνέω**, ᾧ, f. ἦσω, a. 1. ὀκνησα, (ὀκνος, backwardness, slowness) to be slow, loth; to delay, hesitate, Ac. 9. 38: *whence*

**Ὀκνηρός**, ᾧ, ὄν, slow; slothful, indolent, idle, Mat. 25. 26. Ro. 12. 11; tedious, troublesome, Ph. 3. 1.

**Ὀκταήμερος**, ου, ὁ, ἡ, (ὀκτώ & ἡμέρα) on the eighth day, Ph. 3. 5. N. T.

**Ὀκτώ**, οἱ, αἱ, τά, eight, Lu. 2. 21; 9. 28, et al.

**Ὀλεθρος**, ου, ὁ, (ὄλλυμι, to destroy) perdition, destruction, 1 Co. 5. 5, et al.

**Ὀλίγον**, adv. (pr. neut. of ὀλίγος) a little, Mar. 1. 19; 6. 31, et al.

**Ὀλιγόπιστος**, ου, ὁ, ἡ, (ὀλίγος & πίστις) scant of faith, of little faith, one whose faith is small and weak, Mat. 6. 30; 8. 26, et al. N. T.

**Ὀλίγος**, η, ου, little, small, *in number*, &c.; *pl.* few, Mat. 7. 14; 9. 37; 20. 16. Lu. 13. 23; δὲ ὀλίγων, sc. λόγων, in a few words, briefly, 1 Pe. 5. 12; little *in time*, short, brief, Ac. 14. 28. Re. 12. 12; πρὸς ὀλίγον, sc. χρόνον, for a short time, for a little while, Ja. 4. 14; little, small, light, &c. *in magnitude*, amount, &c., Lu. 7. 47. Ac. 12. 18; 15. 2; ἐν ὀλίγῳ, concisely, briefly, Ep. 3. 3; almost, Ac. 26. 28, 29.

**Ὀλιγόψυχος**, ου, ὁ, ἡ, (ὀλίγος & ψυχή) faint-hearted, desponding, 1 Th. 5. 14. L. G.

**Ὀλιγορέω**, ᾧ, f. ἦσω, (ὀλίγος & ὥρα, care) to neglect, regard slightlv.



make light of, despise, condemn, He. 12. 6.

Ολίγως, *adv.* (ὀλίγος) little, scarcely, v. r. 2 Pe. 2. 18.

Ολοθρευτής, *ου, ό, a* destroyer, 1 Co. 10. 10: (N. T.) *from*

Ολοθρεύω, *f. εύσω, (όλεθρος)* to destroy, cause to perish, He. 11. 28. S.

Ολοκαύτωμα, *ατος, τό, (όλοκαυτώ, to offer a whole burnt offering, όλοκαυτος, όλος & καίω)* a holocaust, whole burnt offering, Mar. 12. 33. He. 10. 6, 8. S.

Ολοκληρία, *ας, ή, perfect soundness, Ac. 3. 16: (S.) from*

Ολόκληρος, *ου, ό, ή, (όλος & κλήρος)* whole, having all its parts, sound, perfect, complete in every part; in N. T., the whole, 1 Th. 5. 23; *morally*, perfect, faultless, blameless, Ja. 1. 4.

Ολολύζω, *f. ξω, a. 1. ώλόλυξα, pr.* to cry aloud in invocation; to howl, utter cries of distress, lament, bewail, Ja. 5. 1.

Όλος, *η, ου, all, whole, entire, Mar. 1. 22; 4. 23, 24, et al. freq.*

Όστελής, *εός, ό, ή, (όλος & τελός)* complete; all, the whole, 1 Th. 5. 13.

Όκυνθος, *ου, ό, an unripe or unseasonable fig, such as lying under the foliage, do not ripen at the usual season, but hang on the trees during winter, Re. 6. 13.*

Όλως, *adv. (όλος)* wholly, altogether; actually, really, *re vera*, 1 Co. 5. 1; 6. 7; 15. 29; *with a negative*, at all, Mat. 5. 34.

Όμβρος, *ου, ό, (Lat. imber)* rain, a storm of rain, Lu. 12. 54.

Όμείρομαι, *to desire earnestly, have a strong affection for, v. r. 1 Th. 2. 8.*

Όμιλέω, *ώ, f. ήσω, (όμιλος)* to be in company with, associate with; to converse with, talk with, Lu. 24. 14, 15. Ac. 20. 11; 24. 26.

Όμιλία, *ας, ή, intercourse, communication, converse, 1 Co. 15. 33: from*

Όμιλος, *ου, ό, (όμου, & ήλη, a band)* a multitude, company, crowd, Re. 18. 17.

Όμίχλη, *ης, ή, a mist, fog; a cloud, v. r. 2 Pe. 2. 17.*

\*Όμμα, *ατος, τό, the eye, Mar. 8. 33.*

\*Όμνύω, *v. δμνύμι, f. όμούμαι, p. όμύμοκα, a. 1. όμωσα, to swear, Mat. 5. 34, et al.; to promise with an oath, Mar. 6. 23. Ac. 2. 30; 7. 17, et al. (v).*

\*Όμοθυμᾶδόν, *adv. (όμου & θυμός)* with one mind, with one accord unanimously, Ac. 1. 14. Ro. 15. 6: together, at once, at the same time, Ac. 2. 1, 46; 4. 24, et al.

\*Όμοιάζω, *f. άσω, (όμοιος)* to be like, resemble, Mar. 14. 70. N. T.

\*Όμοιοπαθής, *εός, ους, ό, ή, (όμοιος & πάθος)* being affected in the same way as another, subject to the same incidents, of like infirmities, obnoxious to the same frailties and evils, Ac. 14. 15. Ja. 15. 17.

\*Όμοιος, *οία, οιον, (όμός)* like, similar, resembling, Mat. 11. 16; 13. 31, 33, 44, 45, 47, 52. Jno. 8. 55, et al. freq.; like, of similar drift and force, Mat. 22. 39. Mar. 12. 31: *whence*

\*Όμοιότης, *τητος, ή, likeness, similitude, He. 4. 15; 7. 15.*

\*Όμοιώω, *ώ, f. ώσω, a. 1. ώμοίωσα, to make like, cause to be like or resemble, assimilate; pass. to be made like, become like, resemble, Mat. 6. 8; 13. 24; 18. 23; to liken, compare, Mat. 7. 24, 26; 11. 16, et al.: whence*

\*Όμοίωμα, *ατος, τό, pr.* that which is conformed or assimilated; form, shape, figure, Re. 9. 7; likeness, resemblance, similitude, Ro. 1. 23; 5. 14; 6. 5; 8. 3. Ph. 2. 7.

\*Όμοίως, *adv. (όμοιος)* likewise, in a similar manner, Mat. 22. 26; 27. 41. Mar. 4. 16, et al.

\*Όμοίωσις, *εως, ή, (όμοιόω)* *pr.* assimilation; likeness, resemblance, Ja. 3. 9.

\*Όμολογέω, *ώ, f. ήσω, a. 1. ώμολόγησα, (όμός, like, & λόγος)* to speak in accordance, adopt the same terms of language; to engage, promise, Mat. 14. 7; to admit, avow frankly, Jno. 1. 20. Ac. 24. 14; to confess, 1 Jno. 1. 9; to profess, confess, Jno. 9. 22. 12. 42. Ac. 23. 8, et al.; to avouch, declare openly and solemnly, Mat. 7. 23; in N. T., όμολογείν έν, to accord belief, Mat. 10. 32. Lu. 12. 8; to ac-

- cord approbation, Lu. 12. 8; *fr. Heb.* to accord praise, He. 13. 15: *whence*
- \*Ομολογία, *as, ἡ*, assent, consent; profession, 2 Co. 9. 13. 1 Ti. 6. 12, 13. He. 3. 1; 4. 14; 10. 23.
- \*Ομολογουμένως, *adv.* (ὁμολογούμενος, *pass. pr. part.* of ὁμολογέω) confessedly, avowedly, without controversy, 1 Ti. 3. 16.
- \*Ομότεχνος, *ου, ὁ, ἡ*, (ὁμός, the same, & τέχνη) of the same trade or occupation, Ac. 18. 3.
- \*Ομοῦ, *adv.* (ὁμός) together; in the same place, Jno. 21. 2; together, at the same time, Jno. 4. 36; 20. 4.
- \*Ομόφρων, *ονος, ὁ, ἡ*, (ὁμός & φρήν) of like mind, of the same mind, like-minded, 1 Pe. 3. 8.
- \*Ομως, *conj.* (ὁμός) yet, nevertheless; *with μέντοι*, but nevertheless, but for all that, Jno. 12. 42; *in N. T.*, even, though it be but, 1 Co. 14. 7. Ga. 3. 15.
- \*Οναρ, *τό, indec.*, a dream, Mat. 1. 20; 2. 12, 13, 19, 22; 27. 19.
- \*Ονάριον, *ιου, τό*, (dimin. of ὄνος) a young ass, an ass's colt, Jno. 12. 14.
- \*Ονειδίξω, *f. ἴσω*, a. 1. ὀνειδίσαι, (ὀνειδος) to censure, inveigh against, Mat. 11. 20. Mar. 16. 14; to upbraid, Ja. 1. 5; to revile, insult with opprobrious language, Mat. 5. 11, et al.: *whence*
- \*Ονειδισμός, *ου, ὁ*, censure, 1 Ti. 3. 7; reproach, reviling, contumely, Ro. 15. 3, et al. L. G.
- \*Ονειδος, *εος, τό, pr.* fame, report, character; *usually*, reproach, disgrace, Lu. 1. 25.
- \*Ονίμημι, *f. ὀνήσω*, to help, profit, benefit; *mid.* δύναιμαι, a. 2. ὀνήμην & ὀνάμην, *opt.* δυνάμην, to receive profit, pleasure, &c.; *with a gen.* to have joy of, Phile. 20.
- \*Ονικός, *ἡ, ὄν*, (ὄνος) pertaining to an ass; μύλος ὀνικός, a millstone turned by an ass, a large, or, an upper, millstone, Mat. 18. 6. Lu. 17. 2. N. T.
- \*Ονομα, *ατος, τό*, a name; the proper name of a person, &c., Mat. 1. 23, 25; 10. 2; 27. 32, et al.; a mere name or reputation, Re. 3. 1; *in N. T.*, a name as the representative of a per-

- son, Mat. 6. 9. Lu. 6. 22; 11. 2; the name of the author of a commission, delegated authority, or religious profession, Mat. 7. 22; 10. 22; 12. 21; 18. 5, 20; 19. 29; 21. 9; 28. 19. Ac. 3. 16; 4. 7, 12, et al.; *εἰς ὄνομα, ἐν ὀνόματι*, on the score of being possessor of a certain character, Mat. 10. 41, 42. Mar. 9. 41: *whence*
- \*Ονομάζω, *f. ἄσω*, to name, Lu. 6. 14; to style, entitle, Lu. 6. 13. 1 Co. 5. 11; to make mention of, 1 Co. 5. 1. Eph. 5. 3; to make known, Ro. 15. 20; to pronounce in exorcism, Ac. 19. 13; *in N. T.*, to profess, 2 Ti. 2. 19.
- \*Ονος, *ου, ὁ, ἡ*, an ass, male or female, Mat. 21. 2, 5, 7, et al.
- \*Ουτως, *adv.* (ὧν, οὗτος, *pres. part.* of εἰμί) really, in truth, truly, Mar. 11. 32. Lu. 23. 47, et al.
- \*Οξύς, *εος, τό*, vinegar; a wine of sharp flavour, posca, which was an ordinary beverage, and was often mixed with bitter herbs, &c., and thus given to condemned criminals in order to stupefy them, and lessen their sufferings, Mat. 27. 34, 48. Mar. 15. 36. Lu. 23. 36. Jno. 19. 29, 30: *from*
- \*Οξύς, *εἶα, ὅ*, sharp, keen, Re. 1. 16; 2. 12; 14. 14, 17, 18; 19. 15; swift, nimble, Ro. 3. 15.
- \*Οπή, *ἡς, ἡ*, a hole; a hole, vent, opening, Ja. 3. 11; a hole, cavern, He. 11. 38.
- \*Οπισθεν, *adv.* of place, from behind, behind, after, at the back of, Mat. 9. 20; 15. 23, et al.
- \*Οπίσω, *adv.* behind, after, at one's back, Mat. 4. 10; Lu. 7. 38. Re. 1. 10; *τὰ ὀπίσω*, the things which are behind, Phi. 3. 14; ὀπίσω & εἰς τὰ ὀπίσω, back, backwards, Mat. 24. 18. Mar. 13. 16. Lu. 9. 62.
- \*Οπλιζέω, *f. ἴσω*, to arm, equip; *mid.* to arm one's self, equip one's self, 1 Pe. 4. 1: *from*
- \*Οπλον, *ου, τό*, an implement, Ro. 6. 13; *pl.* τὰ ὅπλα, arms, armour, weapons, whether offensive or defensive, Jno. 18. 3. Ro. 13. 12. 2 Co. 6. 7; 10. 4.
- \*Οποῖος, *οἷα, οἷον*, what, of what sort or manner, 1 Co. 3. 13. Ga. 2. 6. 1 Th. 1. 9. Ja. 1. 24; *after τοιούτος*, as, Ac. 26. 29.

- Ὅποτε**, *adv.* when, Lu. 6. 3.
- Ὅπου**, *adv.* where, in which place, in what place, Mat. 6. 19, 20, 21. Re. 2. 13; whither, to what place, Jno. 8. 21; 14. 4; *ὅπου*, *adv.* v. *ἐάν*, wherever, in whatever place, Mat. 24. 28; withersoever, Mat. 8. 19. Ja. 3. 4; *μετ'* where, in which thing, state, &c., Col. 3. 11; whereas, 1 Co. 3. 3. 2 Pe. 2. 11.
- Ὀπτανομαι**, to be seen, appear, Ac. 1. 3.
- Ὀπτασία**, *as*, ἡ, (ὀπτάζω, equiv. to ὁράω) a vision, apparition, Lu. 1. 22; 24. 23. Ac. 26. 19. 2 Co. 12. 1. L. G.
- Ὀπτός**, ἡ, ὄν, (ὀπτάω, to roast) dressed by fire, roasted, broiled, &c. Lu. 24. 42.
- Ὀπώρα**, *as*, ἡ, autumn; the fruit season; *meton.* fruits, Re. 18. 14.
- Ὅπως**, *adv.* how, in what way or manner, by what means, Mat. 22. 15. Lu. 24. 20; *conj.* that, in order that, *and* ὅπως μή, that not, lest, Mat. 6. 2, 4, 5, 16, 18. Ac. 9. 2, et al. freq.
- Ὁρᾶμα**, *αρος*, τό, (ὁράω) a thing seen, sight, appearance, Ac. 7. 31; a vision, Mat. 17. 9. Ac. 9. 10, 12, et al.
- Ὁρᾶσις**, *εως*, ἡ, (fr. same) seeing, sight; appearance, aspect, Re. 4. 3; a vision, Ac. 2. 17. Re. 9. 17.
- Ὁρατός**, ἡ, ὄν, visible, Col. 1. 16: *from*
- Ὁράω**, ὦ, f. ὄψομαι, rarely a. 1. ὠψάμην, imperf. ὠρῶν, p. ὠράκα, a. 2. εἶδον, a. 1. pass. ὠφθην, f. ὀφθήσομαι, to see, behold, Mat. 2. 2, et al. freq.; to look, Jno. 19. 37; to visit, Jno. 16. 22. He. 13. 23; to mark, observe, Ac. 8. 23. Jas. 2. 24; to be admitted to witness, Lu. 17. 22. Jno. 3. 36. Col. 2. 18; *with* θεόν, to be admitted into the more immediate presence of God, Mat. 5. 8. He. 12. 14; to attain to a true knowledge of God, 3 Jno. 11; to see to a thing, Mat. 27. 4. Ac. 18. 15; ὄρα, see, take care, Mat. 8. 4. He. 8. 5, et al.; *pass.* to appear, Lu. 1. 11. Ac. 2. 3, et al.; to reveal one's self, Ac. 26. 16; to present one's self, Ac. 7. 26.
- Ὁργή**, ἡς, ἡ, *pr.* mental bent, impulse; anger, indignation, wrath, Ep. 4. 31. Col. 3. 8; *μετ'* ὀργῆς, indignantly, Mar. 3. 5; vengeance, punishment, Mat. 3. 7. Lu. 3. 7; 21. 23. Ro. 13. 4, 5, et al.: *whence*
- Ὁργίζω**, f. ἴσω, & ἰῶ, a. 1. pass. ὀργίσθην, to provoke to anger, irritate; *pass.* to be angry, indignant, enraged, Mat. 5. 22; 18. 34, et al.
- Ὁργίλος**, ἡ, ον, prone to anger, irascible, passionate, Tit. 1. 7. (i).
- Ὁργυιά**, ᾧς, ἡ, the space measured by the arms outstretched; a fathom, Ac. 27. 28, *bis.*: *from*
- Ὁρέγω**, f. ξῶ, to extend, stretch out; *mid.* to stretch one's self out, to reach forward to; *met.* to desire earnestly, long after, 1 Ti. 3. 1. He. 11. 16; *by impl.* to indulge in, be devoted to, 1 Ti. 6. 10.
- Ὁρειώδης**, ἡ, ὄν, (ὄρος) mountainous, hilly, Lu. 1. 39, 65.
- Ὁρεξίς**, *εως*, ἡ, (ὀρέγομαι) desire, longing; lust, concupiscence, Ro. 1. 27.
- Ὁρθοποδέω**, ὦ, f. ἴσω, (ὀρθός, & ποῦς) to walk in a straight course; to be straightforward in moral conduct, Ga. 2. 14. N. T.
- Ὁρθός**, ἡ, ὄν, (ὄρω) erect, upright, Ac. 14. 10; plain, level, straight, He. 12. 13.
- Ὁρθοτομέω**, ὦ, f. ἴσω, (ὀρθός & τέμνω) to cut straight; to direct aright; to set forth truthfully, without perversion or distortion, 2 Ti. 2. 15. S.
- Ὁρθρίζω**, f. ἴσω, (ὀρθρος) to rise early in the morning; to come with the dawn, Lu. 21. 38. S.
- Ὁρθρινός**, ἡ, ὄν, (fr. same) of or belonging to the morning, morning. Re. 22. 16: (usually i) a later form *for*
- Ὁρθριος**, *ια*, *ιον*, at day-break, early. Lu. 24. 22: *from*
- Ὁρθρος**, ον, ὁ, the dawn; the morning, Jno. 8. 2. Ac. 5. 21; ὀρθρος βαθός, the first streak of dawn, the early dawn, Lu. 24. 1.
- Ὁρθῶς**, *adv.* (ὀρθός) straightly; rightly, correctly, Mar. 7. 35. Lu. 7. 43, et al.
- Ὁρίζω**, f. ἴσω, *pass.* a. 1. ὀρίσθην. p. ὀρίσμαι, (ὄρος, a bound, limit): set bounds to, to bound; to restrict. He. 4. 7; to settle, appoint defin-

tively, Ac. 17. 26; to fix determinately, Ac. 2. 23; to decree, destine, Lu. 22. 22; to constitute, appoint, Ac. 10. 42; 17. 31; to characterise with precision, to set forth distinctively, Ro. 1. 4; *absol.* to resolve, Ac. 11. 29.

\***ὄριον**, ου, τό, (fr. same) a limit, bound, border of a territory or country; *pl.* τὰ ὅρια, region, territory, district, Mat. 2. 16; 4. 13; 8. 34, et al.

\***ὀρκίζω**, f. ἴσω, to put to an oath; to obtest, adjure, conjure, Mar. 5. 7. Ac. 19. 13. 1 Th. 5. 27: *from*

\***ὄρκος**, ου, ὁ, an oath, Mat. 14. 7. 9; 26. 72, et al.; *meton.* that which is solemnly promised, a vow, Mat. 5. 33.

\***ὀρκωμοσία**, ας, ἡ, (ὄρκος & ὀμνυμι) the act of taking an oath; an oath, He. 7. 20, 21, 28. S.

\***ὀρμῶ**, ὦ, f. ἥσω, a. 1. ὄρμησα, *pr. trans.* to put in motion, incite; *intrans.* to rush, Mat. 8. 32. Mar. 5. 13. Lu. 8. 33, et al.: *from*

\***ὀρμή**, ης, ἡ, (ὄρω, ὄρμημι, to put in motion) impetus, impulse; assault, violent attempt, Ac. 14. 5; *met.* impulse of mind, purpose, will, Ja. 3. 4.

\***ὀρμημα**, ατος, τό, (ὀρμῶ) violent or impetuous motion; violence, Re. 18. 21.

\***ὀρνεον**, ου, τό, a bird, fowl, Re. 18. 2; 19. 17, 21.

**ὄρνις**, ἰθος, ὁ, ἡ, a bird, fowl; the domestic hen, Mat. 23. 37. Lu. 13. 34.

\***ὀροθεσία**, ας, ἡ, (ὄρος, a bound, limit, & τίθημι) *pr.* the act of fixing boundaries; a bound set, certain bound, fixed limit, Ac. 17. 26. N. T.

\***ὄρος**, εος, τό, a mountain, hill, Mat. 5. 1, 14; 8. 1; 17. 20, et al.

\***ὀρύσσω**, v. ττω, f. ξω, a. 1. ὄρυξα, to dig, excavate, Mat. 21. 33; 25. 18. Mar. 12. 1.

\***ὀρφανός**, ἡ, ὄν, v. οὐ, ὁ, ἡ, bereaved of parents, orphan, Ja. 1. 27; bereaved, desolate, Jno. 14. 18.

\***ὀρχέομαι**, οὔμαι, f. ἡρσμαι, a. 1. ὀρχησάμεν, to dance, Mat. 11. 17, et al.

\***ὅς**, ἡ, ὅ, *rel. pron.* who, which, qui, quæ, quod, Mat. 1. 16, 23, 25, et al.;

*in N. T., interrog.* ἐφ' ὃ, wherefore, why, Mat. 26. 50; *in N. T., & μὲν—ὅς δὲ*, for ὁ μὲν—ὅς δὲ, Mat. 21. 35. 2 Co. 2. 16, et al.

\***ὅσakis**, *adv.* (ὅσος) as often as, 1 Co. 11. 25, 26. Re. 11. 6. (ἀ.)

\***ὅσιος**, ἰα, ἰον, *pr.* sanctioned by the supreme law of God and nature; pious, devout, Tit. 1. 8; pure, 1 Ti. 2. 8; *supremely* holy, Ac. 2. 27; 13. 35. He. 7. 26. Re. 15. 4; 16. 5; τὰ ὅσια, pledged bounties, mercies, Ac. 13. 34: *whence*

\***ὀσιότης**, τητος, ἡ, piety, sacred observance of all duties towards God, holiness, Lu. 1. 75. Ep. 5. 24.

\***ὀσίως**, *adv.* piously, holily, 1 Th. 2. 10.

\***ὀσμή**, ης, ἡ, (ὀζω) smell, odour; fragrant odour, Jno. 12. 3. Ep. 5. 2; Phil. 4. 18; *met.* 2 Co. 2. 14, 16.

\***ὅσος**, η, ου, a *correlative* to τόσος, τοσούτος, &c., as great, as much, Mar. 7. 36. Jno. 6. 11. He. 1. 4; 8. 6; 10. 25; ἐφ' ὅσον χρόνον, for how long a time, while, as long as, Ro. 7. 1; so ἐφ' ὅσον, sc. χρόνον, Mat. 9. 15; ὅσον χρόνον, how long, Mar. 2. 19; *neut.* ὅσον repeated, ὅσον ὅσον, used to give intensity to other qualifying words, e. g. μικρόν, the very least, a very very little while, He. 10. 37; ἐφ' ὅσον, in as much as, Mat. 25. 40, 45; καθ' ὅσον, by how much, so far as, He. 3. 3; *or*, in as much as, as, so, He. 7. 20; 9. 27; *pl.* ὅσα, so far as, as much as, Re. 1. 2; 18. 7; how great, how much, how many, what, Mar. 3. 8; 5. 19, 20; how many soever, as many as, all who, 2 Cor. 1. 20. Ph. 3. 15. 1 Ti. 6. 1; ὅσος ἂν, v. ἐάν, who-soever, whatsoever, Mat. 7. 12; 18. 18.

\***ὅσπερ**, ἥπερ, ὅπερ, (ὅς & περ) an *emphatic form of the relative*, Mar. 15. 6.

\***ὀστέον**, οὔν, ἐου, οὔ, τό, a bone, Mat. 23. 27. Lu. 24. 39, et al.

\***ὅστις**, ἥτις, ὅ τι, gen. οὗτινος, ἡτινος, οὗτινος, & ὅτου, (ὅς & τις) *rel. pron.* whoever, whatever; whosoever, whatsoever, Mat. 5. 39, 41; 13. 12; 18. 4; *its use in place of the simple relative is also required in various cases, which may be learnt from the grammars*; ἕως ὅτου, sc. χρόνον, until, Lu. 13. 8; while, Mat. 5. 25.

- Οστράκινος**, η, ον, (ὄστράκον, an earthen vessel) earthen, of earthenware, 2 Co. 4. 7. 2 Ti. 2. 20. L. G.
- ὄσφρρησις**, εως, ἡ, (ὄσφραίνομαι, to smell) smell, the sense of smelling, 1 Co. 12. 17.
- ὄσφύς**, υός, ἡ, & pl. αἱ ὀσφύες, the loins, Mat. 3. 4. Mar. 1. 6, et al.
- Ὅταν**, conj. (ὅτε & ἄν) when, whenever, Mat. 5. 11; 6. 2. Mar. 3. 11. Re. 4. 9, et al. freq.; in *N. T.*, in case of, on occasion of, Jno. 9. 5. 1 Co. 15. 27. He. 1. 6.
- Ὅτε**, adv. when, at the time that, at what time, Mat. 7. 28; 9. 25. Lu. 13. 35, et al. freq.
- Ὅτι**, conj. (ὅστις) that, Mat. 2. 16, 22, 23; 6. 5, 16; often used pronominally in reciting another's words, Mat. 9. 18. Lu. 19. 42. Ac. 5. 23; as a causal particle, for that, for, because, Mat. 2. 18; 5. 3, 4, 5; 13. 13; because, seeing that, since, Lu. 23. 40. Ac. 1. 17.
- Ὅτου**, see in ὅστις.
- Ὅυ**, adv. (pr. gen. of ὅς) where, in what place, Mat. 2. 9; 18. 20; whither, to what place, Lu. 10. 1; 22. 10; 24. 28; οὗ ἐλθ, whithersoever, 1 Co. 16. 6.
- Ὅυ**, before a consonant, οὐκ before a vowel with a lenis, & οὐχ with an aspirate, adv. of negation, not, no, Mat. 5. 37; 12. 43; 23. 37; the peculiarities of its usage, and as distinct from μή, may be learnt from the grammars.
- Ὁαί**, interj. (Lat. *vah*) expressive of insult and derision, ah! aha! Mar. 15. 29.
- Ὁαί**, interj. (Lat. *vae*) woe! alas! Mat. 11. 21; 18. 7; 23. 13—16, et al.; ἡ οὐαί, *vae*. a woe, calamity, Re. 9. 12; 11. 14.
- Ὁυδαμῶς**, adv. (οὐδαμῶς) by no means, Mat. 2. 6.
- Ὁυδέ**, adv. (οὐ & δέ) neither, nor, and not, also not, Mat. 5. 15; 6. 15, 20, 26, 28; when single, not even, Mat. 6. 29; 8. 10.
- Ὁυδεὶς**, οὐδεμία, οὐδέν, (οὐδέ & εἰς) not one, no one, none, nothing, Mat. 5. 13; 6. 24; 19. 17; *met. οὐδέν*, nothing, of no account, naught, Jno. 8. 54. Ac. 21. 24.
- Ὁυδέποτε**, adv. (οὐδέ & πότε) never, Mat. 7. 23; 21. 16, 42, et al. freq.

- Ὁυδέπω**, adv. (οὐδέ & πῶ) not yet, never yet, never, Lu. 23. 53. Jno. 7. 39, et al.
- Ὁυθεὶς**, οὐθέν, *later forms for οὐδεὶς, οὐδέν*, v. r. 1 Co. 13. 2.
- Ὁυκ**, see οὐ.
- Ὁυκέτι**, adv. (οὐκ & ἔτι) no longer, no more, Mat. 22. 46, et al.
- Ὁυκοῦν**, then, therefore, Jno. 18. 37.
- Ὁὖν**, a particle expressing either simple sequence or consequence; then, now then, Mat. 13. 18. Jno. 19. 29, et al.; then, thereupon, Lu. 15. 28. Jno. 6. 14, et al.; therefore, consequently, Mat. 5. 48. Mar. 10. 9, et al.; it also serves to mark the resumption of discourse after an interruption by a parenthesis, 1 Co. 8. 4, et al.
- Ὁὕτω**, adv. (οὐ & πῶ) not yet, Mat. 15. 17; 16. 19; 24. 6. Jno. 2. 4, et al.
- Ὁὕρα**, ἄς, ἡ, a tall, Re. 9. 10, 19; 12. 4.
- Ὁὐράνιος**, ἰα, ἰον, v. ἰου, ὁ, ἡ, (οὐρανός) heavenly, celestial, Mat. 6. 14, 26, 32; 15. 13, et al.
- Ὁὐρανόθεν**, adv. from heaven, Ac. 14. 17; 26. 13: from
- Ὁὐρανός**, οὐ, ὁ, & pl. οὐρανοί, ὧν, οἱ, heaven, the heavens, the visible heavens and all their phenomena, Mat. 5. 18; 16. 1; 24. 29, et al. freq.; the air, atmosphere, in which the clouds and tempests gather, the birds fly, &c. Mat. 6. 26; 16. 2, 3, et al.; heaven, the peculiar seat and abode of God, of angels, of glorified spirits, &c., Mat. 5. 34, 45, 48; 6. 1, 9, 10; 12. 50. Jno. 3. 13, 31; 6. 32, 38, 41, 42, 50, 51, 58; in *N. T.*, heaven, as a term expressive of the Divine Being, His administration, &c., Mat. 19. 14; 21. 25. Lu. 20. 4, 5. Jno. 3. 27.
- Ὁὕς**, ὠτός, τό, the ear, Mat. 10. 27. Mar. 7. 33. Lu. 22. 50. Ac. 7. 57, et al.
- Ὁὕσια**, ας, ἡ, (ὧν, οὕσα, ὧν, part. of εἶμι) substance, property, goods, fortune, Lu. 15. 12, 13.
- Ὁὕτε**, conj. (οὐ & τε) neither, nor. Lu. 20. 36; οὕτε—οὕτε, v. οὐδέ—οὕτε. neither—nor, Lu. 20. 35; Ga. 1. 13: in *N. T.*, also used singly in the sense of οὐδέ, not even, Mar. 5. 3. Lu. 13. 26. 1 Co. 3. 2.

Οὗτος, αὕτη, τοῦτο, *demons. pron.* this, this person or thing, Mat. 3. 3, 9, 17; 8. 9; 10. 2; 24. 34, et al. freq.; *used by way of contempt*, this fellow, Mat. 13. 55; 27. 47; αὐτὸ τοῦτο, this very thing, this same thing, 2 Co. 2. 3; 7. 11; εἰς αὐτὸ τοῦτο, *and elliptically*, αὐτὸ τοῦτο; for this same purpose, on this account, Ep. 6. 18, 22. 2 Pe. 1. 5; καὶ οὗτος, and moreover, Lu. 7. 12; 16. 1; 20. 30; καὶ τοῦτο, and that too, 1 Co. 6. 6, 8; τοῦτο μὲν—τοῦτο δέ, partly—partly, He. 10. 33.

Οὕτως, & οὕτω *before a consonant*, *adv.* (οὕτως) thus, in this way, Mat. 1. 18; 2. 5; 5. 16, et al. freq.; δε μὲν οὕτως, δε δὲ οὕτως, one so, and another so, one in one way, and another in another, 1 Co. 7. 7, 26, 40; 9. 14; so, Mat. 7. 12; 12. 40; 24. 27, 37, et al. freq.; thus, under such circumstances, Ac. 20. 11; 27. 17; in an ordinary way, Jno. 4. 6.

Οὕχ, *see* οὐ.

Οὐχί, *adv.* (οὐ) not, Jno. 13. 10, 11; *when followed by* ἀλλά, nay, not so, by no means, Lu. 1. 60; 12. 51; *used also in negative interrogations*, Mat. 5. 46, 47; 6. 25.

᾽Οφειλέτης, ου, ὁ, (ὀφείλω) a debtor, one who owes another, Mat. 18. 24; *met.* one who is in any way bound, or under obligation to perform any duty, Ro. 1. 14; 8. 12; 15. 27. Ga. 5. 3; *in N. T.*, one who fails in duty towards any one, a delinquent, offender, Mat. 6. 12; a sinner, Lu. 13. 4, cf. v. 2.

᾽Οφειλή, ἡς, ἡ, (fr. same) a debt, Mat. 18. 32; *met.* a duty, due, Ro. 13. 7. 1 Co. 7. 3.

᾽Οφειλημα, ατος, τό, a debt; a due, Ro. 4. 4; *in N. T.*, a delinquency, offence, fault, sin, Mat. 6. 12, cf. v. 14: *from*

᾽Οφείλω, f. ἥσω, a. 2. ὀφελον, to owe, be indebted, Mat. 18. 28, 30, 34; to incur a bond, to be bound to make discharge, Mat. 23. 16, 18; to be bound *by what is due or fitting*, Lu. 17. 10. Jno. 13. 14, et al.; to incur desert, to deserve, Jno. 19. 7; to be due or fitting, 1 Co. 7. 3, 36; *fr. the Aram.* to be delinquent, Lu. 11. 4.

᾽Οφελον, (pr. a. 2. of ὀφείλω) *used later and in N. T. as an interj.*, O

that! would that! 1 Co. 4. 8. Gal. 5. 12, et al.

᾽Οφελος, εος, τό, (ὀφέλλω, to further, augment) profit, utility, advantage, 1 Co. 15. 32, et al.

᾽Οφθαλμοδουλεία, as, ἡ, (ὀφθαλμός & δουλεία) eye-service, service rendered only while under inspection, Ep. 6. 6. Col. 3. 22. N. T.

᾽Οφθαλμός, οῦ, ὁ, (ὀφθαλμοί, ὥφθην) an eye, Mat. 5. 29, 38; 6. 23; 7. 3—5, et al.; ὀφθαλμός πονηρός, an evil eye, an envious eye, envy, Mat. 20. 15. Mar. 7. 22; *met.* the intellectual eye, Mat. 13. 15. Mar. 8. 18. Jno. 12. 40. Ac. 26. 18.

᾽Οφεις, εως, ὁ, a serpent, Mat. 7. 10; 10. 16; an artificial serpent, Jno. 3. 14; *used of the devil or Satan*, Re. 12. 9, 14, 15; 20. 2; *met.* a man of serpentine character, Mat. 23. 33.

᾽Οφρύς, ὅς, ἡ, a brow, eye-brow; the brow of a mountain, edge of a precipice, Lu. 4. 29.

᾽Οχλῶ, ὦ, f. ἥσω, (ὄχλος) *pr.* to mob; to vex, trouble, Lu. 6. 18. Ac. 5. 16.

᾽Οχλοποιέω, ὦ, f. ἥσω, (ὄχλος & ποιέω) to collect a mob, create a tumult, Ac. 17. 5. N. T.

᾽Οχλος, ου, ὁ, a crowd, a confused multitude of people, Mat. 4. 25; 5. 1; 7. 28; *spc.* the common people, Jno. 7. 49; a multitude, great number, Lu. 5. 29; 6. 17. Ac. 1. 15; *by impl.* tumult, uproar, Lu. 22. 6. Ac. 24. 18.

᾽Οχύρωμα, ατος, τό, (ὀχυρόω, to fortify, ὀχυρός, firm, strong) a stronghold; *met.* an opposing bulwark of error or vice, 2 Co. 10. 4. 8.

᾽Οψάριον, ιου, τό, (dimin. of ὀψον, cooked provision as distinguished from bread; a dainty dish; fish) a little fish, Jno. 6. 9, 11; 21. 9, 10, 13.

᾽Οψέ, *adv.* late; *pr.* for the first watch, at evening, Mar. 11. 19; 13. 35; ὀψὲ σαββάτων, after the close of the sabbath, Mat. 28. 1: *whence*

᾽Οψίμος, ου, ὁ, ἡ, late; latter, Ja. 5. 7; *poetic and later prose for*

᾽Οψιος, ία, ιον, late, Mar. 11. 11; ἡ ὀψία, sc. ἑσπ., evening, two of which were reckoned by the Hebrews; one from the ninth hour, until sunset, Mat. 8. 16; 14. 15, et al.; and the other,

from sunset until dark, Mat. 14. 23; 16. 2, et al.

\*Ὅψις, εὖς, ἡ, a sight; the face, visage, countenance, Jno. 11. 44. Re. 1. 16; external appearance, Jno. 7. 24: from

\*Ὅψομαι, see ὁράω.

\*Ὀψώνιον, ἰου, τό, (ὄψον, cooked provisions, &c.) provisions; a stipend or pay of soldiers, Lu. 3. 14. 1 Co. 9. 7; wages of any kind, 2 Co. 11. 8; due wages, a stated recompense, Ro. 6. 23. L. G.

## Π.

Παγιδεύω, f. εἰσώ, to ensnare, entrap, entangle, Mat. 23. 15: from

Παγίς, ἰδος, ἡ, (πήγνυμι) a snare, trap, gin, Lu. 21. 35; met. artifice, stratagem, device, wile, 1 Ti. 3. 7; 6. 9. 2 Ti. 2. 26; met. source of harm, Ro. 11. 9.

Πάγος, ου, ὁ, (fr. same) a hill; Ἱερεὺς πάγος, Areopagus, the hill of Mars at Athens, Ac. 17. 19, 22.

Πάθημα, ατος, τό, (πάσχω) what is suffered; suffering, affliction, Ro. 8. 18. 2 Co. 1. 5, 6, 7. Ph. 3. 10, et al.; emotion, passion, Ro. 7. 5. Ga. 5. 24.

Παθητός, οῦ, ὁ, ἡ, (fr. same) passible, capable of suffering, liable to suffer; in N. T., destined to suffer, Ac. 26. 23.

Πάθος, εος, τό, (fr. same) suffering; an affection, passion, Ro. 1. 26.

Παιδαγωγός, οῦ, ὁ, (παῖς & ἀγωγός, ἄγω) a pedagogue, child-tender, a person, usually a slave or freedman, to whom the boys of a family were committed, whose duty it was to attend them at their play, lead them to and from the public school, and exercise a constant superintendence over their conduct and safety; in N. T., an ordinary director or minister contrasted with an Apostle, as a pedagogue occupies an inferior position to a parent, 1 Co. 4. 15; a term applied to the Mosaic Law as dealing with men as in a state of mere childhood and tutelage, Ga. 3. 24, 25.

Παιδάριον, ἰου, τό, (dimin. of παῖς) a little boy, child; a boy, lad, Mat. 11. 16. Jno. 6. 9.

Παιδεία, ας, ἡ, (παιδεύω) education, training up, nurture of children, Ep. 6. 4; instruction, discipline, 2 Ti. 3. 16; in N. T., correction, chastisement, He. 12. 5, 7, 8, 11.

Παιδευτής, οῦ, ὁ, a preceptor, instructor, teacher, pr. of boys; genr. Ro. 2. 20; in N. T., a chastiser, He. 12. 9: from

Παιδεύω, f. εἰσώ, a. 1. ἐπαίδευσα, (παῖς) to educate, instruct children, Ac. 7. 22; 22. 3; genr. παιδεύομαι, to be taught, learn, 1 Ti. 1. 20; to admonish, instruct by admonition, 2 Ti. 2. 25. Tit. 2. 12; in N. T., to chastise, chasten, 1 Co. 11. 32. 2 Co. 6. 9. He. 12. 6, 7, 10. Re. 3. 19; of criminals, to scourge, Lu. 23. 16, 22.

Παιδιόθεν, adv. from childhood, from a child, Mar. 9. 21: (N. T.) from

Παιδίον, ου, τό, (dimin. of παῖς) an infant, babe, Mat. 2. 8, et al.; but usually in N. T. as equiv. to παῖς. Mat. 14. 21. Mar. 7. 28, et al. freq.; pl. voc. used by way of endearment, my dear children, 1 Jno. 2. 18, et al.; also as a term of familiar address, children, my lads, Jno. 21. 5.

Παιδίσκη, ης, ἡ, (fem. dim. of παῖς) a girl, damsel, maiden; a female slave or servant, Mat. 26. 69. Mar. 14. 66, 69, et al.

Παίζω, f. παίζομαι, to play in the manner of children; to sport, to practise the festive gestures of idolatrous worship, 1 Co. 10. 7: from

Παῖς, παιδός, ὁ, ἡ, a child in relation to parents, of either sex, Jno. 4. 51, et al.; a child in respect of age, either male or female, and of all ages from infancy up to manhood, a boy, youth, girl, maiden, Mat. 2. 16; 17. 18. Lu. 2. 43; 8. 54; a servant, slave, Mat. 8. 6, 8, 13, cf. v. 9. Lu. 7. 7, cf. v. 3, 10; an attendant, minister, Mat. 14. 2. Lu. 1. 69. Ac. 4. 25; also Lu. 1. 54, or perhaps, a child in respect of fatherly regard.

Παίω, f. παῖσω, p. πέπαικα, a. 1. ἐπαύσα, to strike, smite, with the fist, Mat. 26. 68. Lu. 22. 64; with a sword. Mar. 14. 47. Jno. 18. 10; to strike as a scorpion, to sting, Re. 9. 5.

Πάλαι, adv. of old, long ago, Mat. 11. 21. Lu. 10. 13. He. 1. 1. Jud. 4; οἱ παλαιοί, old, former, 2 Pe. 1. 9;

some time since, already, Mar. 15. 44: *whence*

Παλαιός, ὁ, ὄν, old, not new or recent, Mat. 9. 16, 17; 13. 52. Lu. 5. 36, et al.: *whence*

Παλαιότης, η̄τος, ἡ, oldness, antiquatedness, obsolescence, Ro. 7. 6.

Παλαιῶ, ὦ, f. ὥσω, p. πεπαλαιῶκα, (fr. same) to make old; *pass.* to grow old, to become worn or effete, Lu. 12. 33. He. 1. 11; *met.* to treat as antiquated, to abrogate, supersede, He. 8. 13.

Πάλη, η̄ς, ἡ, (πάλλω, to swing round, sway backward and forward) wrestling; struggle, contest, Ep. 6. 12.

Παλιγενεσία, ας, ἡ, (παλιν & γένεσις) a new birth; regeneration, renovation, Mat. 19. 28. Tit. 3. 5. L. G.

Πάλιν, *adv.* *pr.* back; again, back again, Jno. 10. 17. Ac. 10. 16; 11. 10, et al.; again *by repetition*, Mat. 26. 43, et al.; again *in continuation*, further, Mat. 5. 33; 13. 44, 45, 47; 18. 19; again, on the other hand, 1 Jno. 2. 8, et al.

Παμπλήθει, *adv.* (πᾶς & πλήθος) the whole multitude together, all at once, Lu. 23. 18.

Πάμπολος, παμπόλη, πάμπολυ, (πᾶς & πολὺς) very many, very great, vast, Mar. 8. 1.

Πανδοχείον, ου, τό, a public inn, place where travellers may lodge, called in the East by the name of menzil, khan, caravanserai, Lu. 10. 34: *from*

Πανδοχέυς, ἑως, ὁ, (a later form for πανδοκεύς, πᾶς & δέχομαι) the keeper of a public inn or caravanserai, a host, Lu. 10. 35.

Πανηγύρις, εως, ἡ, (πᾶς & ἄγυρις, an assembly) *pr.* an assembly of an entire people; a solemn gathering at a festival; a festive convocation, He. 12. 23.

Πανοικί, *adv.* (πᾶς & οἶκος) with one's whole household or family, Ac. 16. 34.

Πανοπλία, ας, ἡ, (πᾶς & ὅπλον) panoply, complete armour, a complete suit of armour, both offensive and defensive, as the shield, sword,

spear, helmet, breastplate, &c., Lu. 11. 22. Ep. 6. 11, 13.

Πανουργία, ας, ἡ, knavery, craft, cunning, Lu. 20. 23. 1 Co. 3. 19, et al.: *from*

Πανουργός, ου, ὁ, ἡ, (πᾶς & ἔργον) *pr.* ready to do any thing; hence, crafty, cunning, artful, wily, 2 Co. 12. 16.

Πανταχόθεν, *adv.* from all parts, from every quarter, Mar. 1. 45: *from*

Πανταχοῦ, *adv.* (πᾶς) in all places, every where, Mar. 16. 20. Lu. 9. 6, et al.

Παντελής, ἑός, ὁ, ἡ, (πᾶς & τέλος) perfect, complete; εἰς τὸ παντελές, *adverbially*, throughout, through all time, ever, He. 7. 25; *with a negative*, at all, Lu. 13. 11.

Πάντη, *adv.* (πᾶς) every where; in every way, in every instance, Ac. 24. 3.

Πάντοθεν, *adv.* (πᾶς &θεν) from every place, from all parts, Jno. 18. 20; on all sides, on every side, round about, Lu. 19. 43. He. 9. 4.

Πανοκράτωρ, ορος, ὁ, (πᾶς & κράτος) almighty, omnipotent, 2 Co. 6. 18. Re. 1. 8; 4. 8, et al. (ᾶ) L. G.

Πάντοτε, *adv.* (πᾶς) always, at all times, ever, Mat. 26. 11. Mar. 14. 7. Lu. 15. 31; 18. 1, et al. L. G.

Πάντως, *adv.* (πᾶς) wholly, altogether; at any rate, by all means, 1 Co. 9. 22; *by impl.* surely, assuredly, certainly, Lu. 4. 23. Ac. 18. 21; 21. 22; 28. 4; οὐ πάντως, in no wise, not in the least, Ro. 8. 9. 1 Co. 5. 10; 16. 12.

Παρά, *prep.*, with a genitive, from, indicating source or origin, Mat. 2. 4, 7. Mar. 8. 11. Lu. 2. 1, et al.; οἱ παρ' αὐτοῦ, his relatives or kinsmen, Mar. 3. 21; τὰ παρ' αὐτῆς πάντα, all her substance, property, &c., Mar. 5. 26; *with a dative*, with, by, nigh to, in, among, &c., Matthew 6. 1; 19. 26; 21. 25; 22. 25; παρ' αὐτῶ, at home, 1 Co. 16. 2; in the sight of, in the judgment or estimation of, 1 Co. 3. 19. 2 Pe. 2. 11; 3. 8; *with an accusative*, motion by, near to, along, Mat. 4. 18; *motion towards*, to, at, Mat. 15. 30. Mar. 2. 13; *motion terminating in rest*, at, by, near, by the side of, Mar. 4. 1, 4. Lu. 5. 1; f



in deviation from, in violation of, inconsistently with, Ac. 18. 13. Ro. 1. 26; 11. 24; above, more than, Lu. 13. 2, 4. Ro. 1. 23; *after comparatives*, Lu. 3. 13. 1 Co. 3. 11; except, save, 2 Co. 11. 24; beyond, past, He. 11. 11; in respect of, on the score of, 1 Co. 12. 15, 16.

**Παραβαίνω**, *φ. βήσομαι*, α. 2. *παρέβην*, (*παρά & βαίνω*) *pr.* to step by the side of; to deviate; *met.* to transgress, violate, Mat. 15. 2, 3. 2 Jno. 9; to incur forfeiture, Ac. 1. 25.

**Παραβάλλω**, *φ. βαλῶ*, (*παρά & βάλλω*) to cast or throw by the side of; *met.* to compare, Mar. 4. 30; *absol. a nautical term*, to bring to, land, Ac. 20. 15.

**Παραβάσις**, *εως, ἡ*, (*παραβαίνω*) a stepping by the side, deviation; a transgression, violation of law, Ro. 2. 23; 4. 15, et al.

**Παραβάτης**, *οὐ, ὁ*, (*fr. same*) a transgressor, violator of law, Ro. 2. 25, 27. Ga. 2. 18. Ja. 2. 9, 11. (ἀ.)

**Παραβιάζομαι**, *φ. άσσομαι*, (*παρά & βιάζω*) to force; to constrain, press with urgent entreaties, Lu. 24. 29. Ac. 16. 15. L. G.

**Παραβολεύομαι**, *φ. εύσσομαι*, (*παράβολος*, risking, venturesome) to stake or risk one's self, v. r. Ph. 2. 30. N. T.

**Παραβολή**, *ἡς, ἡ*, (*παραβάλλω*) a placing one thing by the side of another; a comparing; a parallel case cited in illustration; a comparison, simile, similitude, Mar. 4. 30. He. 11. 19; a parable, *a short relation under which something else is figured, or in which that which is fictitious is employed to represent that which is real*, Mat. 13. 3, 10, 13, 18, 24, 31, 33, 34. 36, 53; 21. 33, 45; 22. 1; 24. 32, et al.; *in N. T.*, a type, pattern, emblem, He. 9. 9; a sentiment, grave and sententious precept, maxim, Lu. 14. 7; an obscure and enigmatical saying, any thing expressed in remote and ambiguous terms, Mat. 13. 35. Mar. 7. 17; a proverb, adage, Lu. 4. 23.

**Παραβουλεύομαι**, *φ. εύσσομαι*, (*παρά & βουλεύω*) to be reckless, regardless, Ph. 2. 30. N. T.

**Παραγγελία**, *ας, ἡ*, a command, order, charge, Ac. 5. 28; direction, precept, 1 Th. 4. 2, et al.; *from*

**Παραγγέλλω**, *φ. ελῶ*, (*παρά & ἀγγέλλω*) to announce, notify; to command, direct, charge, Mat. 10. 5. Mar. 6. 8; 8. 6. Lu. 9. 21, et al.; to charge, obtest, entreat solemnly, 1 Ti. 6. 13.

**Παραγίνομαι**, *φ. γενήσομαι*, α. 2. *παρεγούμην*, (*παρά & γίνομαι*) to be by the side of; to come, approach, arrive, Mat. 2. 1; 3. 13. Mar. 14. 43. Lu. 7. 4, et al.; *seq. επί*, to come upon in order to seize, Lu. 22. 52; to come forth in public, make appearance, Mat. 3. 1. He. 9. 11.

**Παράγω**, *φ. άξω*, (*παρά & άγω*) to lead beside; *intrans.* to pass along or by, Mat. 20. 30. Jno. 9. 1; to pass on, Mat. 9. 9, 27; *intrans. & mid.* to pass away, be in a state of transition, 1 Co. 7. 31. 1 Jno. 2. 8, 17.

**Παραδειγματίζω**, (*παράδειγμα*, an example) to make an example of; to expose to ignominy and shame, Mat. 1. 19. He. 6. 6. L. G.

**Παράδεισος**, *οὐ, ὁ*, (*of Oriental origin*: in Heb. *דִּירָה*) a park, a forest where wild beasts were kept for hunting; a pleasure park, a garden of trees of various kinds; *used in the LXX. for the Garden of Eden; in N. T., the celestial paradise*, Lu. 23. 43. 2 Co. 12. 4. Re. 2. 7.

**Παραδέχομαι**, *φ. ξομαι*, (*παρά & δέχομαι*) to accept, receive; *met.* to receive, admit, yield assent to, Mar. 4. 20. Ac. 16. 21; 22. 18. 1 Ti. 5. 19; *in N. T.*, to receive or embrace with favour, approve, love, He. 12. 6.

**Παραδιatriβή**, *ἡς, ἡ*, (*παρά & διατριβή*) useless disputation, 1 Ti. 6. 5. N. T.

**Παραδίδωμι**, *φ. δώσω*, (*παρά & δίδωμι*) to give over, hand over, deliver up, Mat. 4. 12; 5. 25; 10. 4, 17, et al.; to commit, intrust, Mat. 11. 27; 25. 14, et al.; to commit, commend, Ac. 14. 26; 15. 40; to yield up, Jno. 19. 30. 1 Co. 15. 24; to abandon, Ac. 7. 42. Eph. 4. 19; to expose to danger, hazard, Ac. 15. 26; to deliver as a matter of injunction, instruction, &c. Mar. 7. 13. Lu. 1. 2. Ac. 6. 14, et al.; *absol.* to render a yield, to be matured, Mar. 4. 29.

**Παράδοξος**, *οὐ, ὁ, ἡ*, (*παρά δόξαν*, beside expectation) unexpected;

strange, wonderful, astonishing, Lu. 5. 26.

**Παράδοσις**, εως, ἡ, (παράδιδωμι) delivery, handing over, transmission; *in N. T.*, what is transmitted *in the way of teaching*, precept, doctrine, 1 Co. 11. 2. 2 Th. 2. 15; 3. 6; tradition, traditionary law, *handed down from age to age*, Mat. 15. 2, 3, 6, et al.

**Παραζηλώω**, f. ὤσω, (παρά & ζηλώω) to provoke to jealousy, Ro. 10. 19; to excite to emulation, Ro. 11. 11, 14; to provoke to indignation, 1 Co. 10. 22. S.

**Παραθαλάσσιος**, ἰα, ἰον, (παρά & θάλασσα) by the sea-side, situated on the sea-coast, maritime, Mat. 4. 13.

**Παραθεωρέω**, ὦ, f. ἥσω, (παρά & θεωρέω) to look at things placed side by side, *as in comparison*, compare in thus looking; to regard less in comparison, overlook, neglect, Ac. 6. 1.

**Παραθήκη**, ης, ἡ, (παρτίθημι) a deposit, a thing committed to one's charge, a trust, 2 Ti. 1. 12; v. r. 1 Ti. 6. 20. 2 Ti. 1. 14.

**Παραινέω**, ὦ, f. ἐσω, (παρά & αἰνέω) to advise, exhort, Ac. 27. 9, 22.

**Παραιτέομαι**, οὔμαι, f. ἥσομαι, (παρά & αἰτέω) to entreat; to beg off, excuse one's self, Lu. 14. 18, 19; to deprecate, entreat against, Ac. 25. 11. He. 12. 19; to decline receiving, refuse, reject, 1 Ti. 4. 7; 5. 11. Tit. 3. 10. He. 12. 25; to decline, avoid, shun, 2 Ti. 2. 23.

**Παρακαθίζω**, f. ἴσω, (παρά & καθίζω) to set beside; *intrans.* to sit by the side of, sit near, Lu. 10. 39.

**Παρακαλέω**, ὦ, f. ἐσω, (παρά & καλέω) to call for, invite to come, send for, Ac. 28. 20; to call upon, exhort, admonish, persuade, Lu. 3. 18. Ac. 2. 40; 11. 23; to beg, beseech, entreat, implore, Mat. 8. 5, 31; 18. 29. Mar. 1. 40; to animate, encourage, comfort, console, Mat. 2. 18; 5. 4. 2 Co. 1. 4, 6; *pass.* to be cheered, comforted, Lu. 16. 25. Ac. 20. 12. 2 Co. 7. 13, et al.

**Παρακαλύπτω**, f. ψω, (παρά & καλύπτω) to cover over, veil; *met. pass.* to be veiled *from comprehension*, Lu. 9. 45.

**Παρακαταθήκη**, ης, ἡ, (παρακατίζω), to lay down by, deposit; a deposit, a thing committed to one's charge, a trust, 1 Ti. 6. 20. 2 Ti. 1. 14.

**Παράκειμαι**, (παρά & κείμαι) to lie near, be adjacent; *met.* to be at hand, be present, Ro. 7. 18, 21.

**Παράκλησις**, εως, ἡ, (παρακαλέω) a calling upon, exhortation, incitement, persuasion, Ro. 12. 8. 1 Co. 14. 3; hortatory instruction, Ac. 13. 15; 15. 31; entreaty, importunity, earnest supplication, 2 Co. 8. 4; solace, consolation, Lu. 2. 25. Ro. 15. 4, 5. 2 Co. 1. 3—7; cheering and supporting influence, Ac. 9. 31; joy, gladness, rejoicing, 2 Co. 7. 13; cheer, joy, enjoyment, Lu. 6. 24.

**Παράκλητος**, ου, ὁ, one called or sent for to assist another; an advocate, one who pleads the cause of another, 1 Jno. 2. 1; *genr.* one present to render various beneficial service, and thus the Paraclete, *whose influence and operation were to compensate for the departure of Christ himself*, Jno. 14. 16. 26; 15. 26; 16. 7.

**Παρακοή**, ης, ἡ, (παρακούω) an erroneous or imperfect hearing; disobedience, Ro. 5. 19; a deviation from obedience, 2 Co. 10. 6. He. 2. 2.

**Παρακολουθέω**, ὦ, f. ἥσω, (παρά & ἀκολουθέω) to follow or accompany closely; to accompany, attend, characterise, Mar. 16. 17; to follow *with the thoughts*, trace, Lu. 1. 3; to conform to, 1 Ti. 4. 6; 2 Ti. 3. 10.

**Παρακούω**, f. οὔσομαι, (παρά & ἀκούω) to hear amiss, to fail to listen, neglect to obey, disregard, Mat. 18. 17.

**Παρακύπτω**, f. ψω, (παρά & κύπτω) to stoop beside; to stoop down *in order to take a view*, Lu. 24. 12. Jno. 20. 5, 11; to bestow a close and attentive look, to look intently, to penetrate, Ja. 1. 25. 1 Pe. 1. 12.

**Παραλαμβάνω**, f. λήγωμαι, (παρά & λαμβάνω) *pr.* to take to one's side; to take, receive to one's self, Mat. 1. 20. Jno. 14. 3; to take *with one's self*, Mat. 2. 13, 14, 20, 21; 4. 5, 8; to receive *in charge or possession*, Col. 4. 17. He. 12. 28; to receive *as a matter of instruction*, Mar. 7. 4. 1 Co.

11. 23; 15. 3; to receive, admit, acknowledge, Jno. 1. 11. 1 Co. 15. 1. Col. 2. 6; *pass.* to be carried off, Mat. 24. 40, 41. Lu. 17. 34—36.
- Παραλέγομαι, (παρά & λέγω)** to sail by, coast along, Ac. 27. 8, 13.
- Παράλιος, ιου, ό, ή, (παρά & έλις)** adjacent to the sea, maritime; ή παράλιος, sc. χώρα, the sea-coast, Lu. 6. 17.
- Παραλλάγή, ής, ή, (παρallάσσω,** to interchange) a shifting, mutation, change, Ja. 1. 17.
- Παραλογίζομαι, f. ίσομαι, (παρά & λογίζομαι)** to misreckon, make a false reckoning; to impose upon, deceive, delude, circumvent, Col. 2. 4. Ja. 1. 22.
- Παραλυτικός, ή, όν, paralytic,** palsied, Mat. 4. 24; 8. 6; 9. 2, 6, et al.: *from*
- Παραλύω, f. ύσω, (παρά & λύω)** to unloose from proper fixity or consistency of substance; to enervate or paralyse the body or limbs; *pass.* to be enervated or enfeebled, He. 12. 12; *pass. part.* παραλελυμένος, paralytic, Lu. 5. 18, 24, et al.
- Παραμένω, f. μενών, to stay beside;** to continue, stay, abide, 1 Co. 16. 6. He. 7. 23; *met.* to remain constant in, persevere in, Ja. 1. 25.
- Παραμυθέομαι, ούμαι, f. ήσομαι, (παρά & μυθέομαι, to speak, fr. μυθος)** to exercise a gentle influence by words; to soothe, comfort, console, Jno. 11. 19, 31. 1 Th. 5. 14; to cheer, exhort, 1 Th. 2. 11: *whence*
- Παραμυθία, as, ή, comfort, encouragement,** 1 Co. 14. 3.
- Παραμυθιον, ίον, τό, gentle cheering, encouragement,** Ph. 2. 1.
- Παρανομέω, ώ, f. ήσω, (παρά & νόμος)** to violate or transgress law, Ac. 23. 3: *whence*
- Παρανομία, as, ή, violation of law, transgression,** 2 Pe. 2. 16.
- Παραπικραίνω, f. ανών, a. 1. παρ-επικράνω, (παρά & πικραίνω)** *pr.* to incite to bitter feelings; to provoke; *absol.* to act provokingly, be refractory, He. 3. 16: (S.) *whence*
- Παραπικρασμός, ου, ό, exacerbation, exasperation, provocation; contumacy, rebellion,** He. 3. 8, 15. S.
- Παραπίπτω, f. πεσούμαι, a. 2. παρ-έπεσον (παρά & πίπτω)** *pr.* to fall by the side of; *met.* to fall off or away from, make defection from, He. 6. 6.
- Παραπλέω, ώ, f. εύσομαι, (παρά & πλέω)** to sail by or past a place, Ac. 20. 16.
- Παραπλήσιος, ου, ό, ή, τό, -ον, (παρά & πλησιος, near)** *pr.* near alongside; *met.* like, similar; *neut.* παραπλήσιον, *adverbially*, near to, with a near approach to, Ph. 2. 27: *whence*
- Παραπλησίως, adv.** like, in the same or like manner, He. 2. 14.
- Παραπορεύομαι, f. εύσομαι, (παρά & πορεύομαι)** to pass by the side of; to pass along, Mat. 27. 39. Mar. 11. 20; 15. 29, et al.
- Παράπτωμα, ατος, τό, (παρ-απίπτω)** *pr.* a stumbling aside, a false step; *in N. T.*, a trespass, fault, offence, transgression, Mat. 6. 14, 15; 11. 25, 26. Ro. 4. 25, et al.; a fall, defalcation in faith, Ro. 11. 11, 12. L. G.
- Παραρρέω, f. ρεύσομαι, a. 2. παρ-ερρήν, (παρά & ρέω)** to flow beside; to glide aside from; to fall off from profession, decline from steadfastness, forfeit faith, He. 2. 1.
- Παράσημον, ου, τό, (παρά & σήμα)** a distinguishing mark; an ensign or device of a ship, Ac. 28. 11.
- Παρασκευάζω, f. άσω, (παρά & σκευάζω)** to prepare, make ready, 2 Co. 9. 2, 3; *mid.* to prepare one's self, put one's self in readiness, Ac. 10. 10. 1 Co. 14. 8.
- Παρασκευή, ής, ή, a getting ready, preparation;** *in N. T.*, preparation for a feast, day of preparation, Mat. 27. 62. Mar. 15. 42, et al.
- Παρατείνω, (παρά & τείνω)** to extend, stretch out; to prolong, continue, Ac. 20. 7.
- Παρατηρέω, ώ, f. ήσω, (παρά & τηρέω)** to watch narrowly, Ac. 9. 24; to observe or watch insidiously, Mar. 3. 2. Lu. 6. 7; 14. 1; 20. 20: to observe scrupulously, Ga. 4. 10: *whence*
- Παρατήρησις, εως, ή, careful watch- ing, intent observation,** Lu. 17. 20 L. G.
- Παρατίθημι, f. παραθήσω, (παρά & τίθημι)** to place by the side of, α

near; to set before, Mar. 6. 41; 8. 6, 7. Lu. 9. 16; *met.* to set or lay before, propound, Mat. 13. 24, 31; to inculcate, Ac. 17. 3; to deposit, commit to the charge of, intrust, Lu. 12. 48; 23. 46; to commend, Ac. 14. 23.

**Παρατυγχάνω, f. τεύξομαι, a. 2. παρέτυχον, (παρά & τυγχάνω)** to happen, to chance upon, chance to meet, Ac. 17. 17.

**Παραντίκα, adv. (παρά & αντίκα)** instantly, immediately; δ, ἡ, τὸ, *παραντίκα*, momentary, transient, 2 Co. 4. 17.

**Παραφέρω, f. οἶσω, a. 2. παρήνεγκον (παρά & φέρω)** to carry past; to cause to pass away, Mar. 14. 36. Lu. 22. 42; *pass.* to be swept along, v. r. Jude 12; to be led away, misled, seduced, v. r. He. 13. 9.

**Παραφρονέω, ὦ, f. ἥσω, (παρά & φρονέω)** to be beside one's wits; *παραφρονέων*, in foolish style, 2 Co. 11. 23: *whence*

**Παραφρονία, as, ἡ, madness, folly, 2 Pe. 2. 16. N. T.**

**Παραχειμάζω, (παρά & χειμάζω)** to winter, spend the winter, Ac. 27. 12; 28. 11. 1 Co. 16. 6. Tit. 3. 12: *whence*

**Παραχειμασία, as, ἡ, a wintering in a place, Ac. 27. 12. L. G.**

**Παραχρήμα, adv. (παρά & χρήμα)** forthwith, immediately, Mat. 21. 19, 20. Lu. 1. 64, et al.

**Πάρδαλις, εως, ἡ, (equiv. to πάρος)** a leopard, or panther, Re. 13. 2.

**Παρεδρεύω, f. εὔσω, (πάρεδρος, one who sits by, παρά & ἔδρα)** to sit near; to attend, serve, v. r. 1 Co. 9. 13.

**Πάρεμι, (παρά & εἰμι)** to be beside; to be present, Lu. 13. 1, et al.; to be come, Mat. 26. 50. Jno. 7. 6; 11. 28. Col. 1. 6, et al.; to be in possession, He. 13. 5. 2 Pe. 1. 9, 12; *part.* παρών, οὔσα, ὄν, present, 1 Co. 5. 3; τὸ παρόν, the present time, the present, He. 12. 11.

**Παρεισάγω, f. ἄξω, (παρά & εἰσάγω)** to introduce stealthily, 2 Pe. 2. 1: *whence*

**Παρεῖσακτος, ου, ὁ, ἡ, clandestinely introduced, brought in stealthily, Ga. 2. 4. N. T.**

**Παρεῖσθύνω, v. δύνω, f. δύσω, a. 1. παρεισθύνω, (παρά & εἰσθύνω)** to enter privily, creep in stealthily, steal in, Jude 4.

**Παρεισέρχομαι, a. 2. παρεισῆλθον, (παρά & εἰσέρχομαι)** to supervene, Ro. 5. 20; to steal in, Ga. 2. 4.

**Παρεισφέρω, f. οἶσω, a. 1. παρεισήνεγκα, (παρά & εἰσφέρω)** to bring in beside; to bring into play, superinduce, exhibit in addition, 2 Pe. 1. 5.

**Παρεκτός, adv. (παρά & ἐκτός)** without, on the outside; except, Mat. 5. 32. Ac. 26. 29; τὰ παρεκτός, other matters, 2 Co. 11. 28. 8.

**Παρεμβολή, ἡς, ἡ, (παρεμβάλλω, to interpose or insert, παρά & ἐμβάλλω)** an insertion beside; *later*, a marshalling of an army; an array of battle, army, He. 11. 34; a camp, He. 13. 11, 13. Re. 20. 9; a standing camp, fortress, citadel, castle, Ac. 21. 34, 37; 22. 24; 23. 10, 16, 32.

**Παρενοχλέω, ὦ, f. ἥσω, (παρά & ἐνοχλέω)** to superadd molestation; to trouble, harass, Ac. 15. 19.

**Παρεπίδημος, ου, ὁ, ἡ, (παρά & ἐπίδημος)** residing in a country not one's own, a sojourner, stranger, He. 11. 13. 1 Pe. 1. 1; 2. 11. L. G.

**Παρέρχομαι, f. ελεῦσομαι, a. 2. παρήλθον, (παρά & ἔρχομαι)** to pass beside, pass along, pass by, Mat. 8. 28. Mar. 6. 48; to pass, elapse, as time, Mat. 14. 15. Ac. 27. 9; to pass away, be removed, Mat. 26. 39, 42. Mar. 14. 35; *met.* to pass away, disappear, vanish, perish, Mat. 5. 18; 24. 34, 35; to become vain, be rendered void, Mat. 5. 18. Mar. 13. 31; to pass by, disregard, neglect, Lu. 11. 42; 15. 29; to come to the side of, come to, Lu. 12. 37; 17. 7.

**Πάρεσις, εως, ἡ, (παρίημι)** a letting pass; remission, forgiveness, pardon, Ro. 3. 25.

**Παρέχω, f. ἔξω, a. 2. παρέσχω, (παρά & ἔχω)** to hold beside; to hold out to, offer, present, Lu. 6. 29; to confer, render, Lu. 7. 4. Ac. 22. 2; 28. 2. Col. 4. 1; to afford, furnish, Ac. 16. 16; 17. 31; 19. 24. 1 Ti. 6. 17; to exhibit, Tit. 2. 7; to be the cause of, occasion, Mat. 26. 10. Mar. 14. 6. Lu. 11. 7, et al.

**Παρηγορία, as, ἡ, (παρηγορέω, to**

exhort; to console) exhortation; comfort, solace, consolation, Col. 4. 11.

**Παρθενία**, ας, ἡ, virginity, Lu. 2. 36: *from*

**Παρθένος**, ου, ἡ, a virgin, maid, Mat. 1. 23; 25. 1, 7, 11. Ac. 21. 9, et al.; *in N. T. also masc.*, chaste, Re. 14. 4.

**Παρίημι**, *f. παρήσω*, (παρά & ἵημι) to let pass beside, let fall beside; to relax; *pass. p. part. παρειμένος*, hanging down helplessly, unstrung, feeble, He. 12. 12.

**Παρίστημι**, and later also **παριστάω**, *f. παροστήσω*, (παρά & ἵστημι) *trans.* to place beside; to have in readiness, provide, Ac. 23. 24; to present, cause to be present, place at the disposal of, Mat. 26. 53. Ac. 9. 41; to present to God, dedicate, consecrate, devote, Lu. 2. 22. Ro. 6. 13, 19; to prove, demonstrate, show, Ac. 1. 3; 24. 13; to commend, recommend, 1 Co. 8. 8; *intrans. p. παρίστηκα*, *part. παριστάς*, *plp. παροστήκειν* a. 2. *παρίστην*, and *mid.*, to stand by or before, Ac. 27. 24. Ro. 14. 10; to stand by, to be present, Mar. 14. 47, 69, 70; to stand in attendance, attend, Lu. 1. 19; 19. 24; *of time*, to be present, have come, Mar. 4. 29; to stand by *in aid*, to aid, assist, support, Ro. 16. 2.

**Πάροδος**, ου, ἡ, (παρά & ὁδός) a way by; a passing by; *ἐν παρόδῳ*, in passing, by the way, 1 Co. 16. 1.

**Παροικέω**, ὦ, *f. ἴσω*, (πάροικος) to dwell beside; *later*, to reside in a place as a stranger, sojourn, be a stranger or sojourner, Lu. 24. 18. He. 11. 9: *whence*

**Παροικία**, ας, ἡ, a sojourning, temporary residence in a foreign land, Ac. 13. 17. 1 Pe. 1. 17. 8.

**Πάροικος**, ου, ὁ, ἡ, (παρά & οἶκος) a neighbour; *later*, a sojourner, temporary resident, stranger, Ac. 7. 6, 29. Ep. 2. 19. 1 Pe. 2. 11.

**Παροιμία**, ας, ἡ, (παροιμος, by the road, trite, παρά & ὄμιος) a by-word, proverb, adage, 2 Pe. 2. 22; *in N. T.*, an obscure saying, enigma, Jno. 16. 25, 29; a parable, similitude, figurative discourse, Jno. 10. 6.

**Πάροιμος**, ου, ὁ, ἡ, (παρά & οἶνος) *pr.*

pertaining to wine; given to wine, prone to intemperance, drunken; *hence*, quarrelsome, insolent, overbearing, 1 Ti. 3. 3. Tit. 1. 7.

**Παροίχομαι**, *f. οἰρήσομαι*, *p. ὥχημαι*, (παρά & οἰχομαι) to have gone by; *p. part. παρηχημένος*, bygone, Ac. 14. 16.

**Παρομοιάζω**, *f. ἄσω*, to be like, to resemble, Mat. 23. 27: (N. T.) *from*

**Παρόμοιος**, οἶα, οἶον, (παρά & ὁμοιος) nearly resembling, similar, like, Mar. 7. 8, 13.

**Παραξίνω**, *f. νῶ*, (παρά & δέξινω, to sharpen, *fr. βένω*) to sharpen; *met.* to incite, stir up, Ac. 17. 16; to irritate, provoke, 1 Co. 13. 5: *whence*

**Παροξυσμός**, οὔ, ὁ, an inciting, incitement, He. 10. 24; a sharp fit of anger, sharp contention, angry dispute, Ac. 15. 39.

**Παροργίζω**, *f. ἴσω*, (παρά & ὀργίζω) to provoke to anger, irritate, exasperate, Ro. 10. 19. Ep. 6. 4: (S.) *whence*

**Παροργισμός**, οὔ, ὁ, provocation to anger; anger excited, indignation, wrath, Ep. 4. 26. 8.

**Παρορνύω**, *f. νῶ*, (παρά & ὀρνύω, to excite) to stir up, incite, instigate, Ac. 13. 50.

**Παρουσία**, ας, ἡ, (πάρεμι) presence, 2 Co. 10. 10. Phi. 2. 12; a coming, arrival, advent, Ph. 1. 26. Mat. 24. 3, 27, 37, 39. 1 Co. 15. 23, et al.

**Παροψίς**, ἰδος, ἡ, (παρά & ὄψον) *pr.* a dainty side-dish; *meton.* a plate, platter, Mat. 23. 25, 26.

**Παῤῥησία**, ας, ἡ, (ῥῆσις, a speech) freedom in speaking, boldness of speech, Ac. 4. 13. 1 Ti. 3. 13; *παῤῥησία*, as an *adv.* freely, boldly, Jno. 7. 13. 26; *so μετὰ παῤῥησίας*, Ac. 2. 29; 4. 29, 31; licence, authority, Philem. 8; confidence, assurance, 2 Co. 7. 4. Ep. 3. 12. He. 3. 6; 10. 19; openness, frankness, 2 Co. 3. 12; *παῤῥησία*, and *ἐν παῤῥησίᾳ*, *adverbially*, openly, plainly, perspicuously, unambiguously, Mar. 8. 32. Jno. 10. 24; publicly, before all, Jno. 7. 4: *whence*

**Παῤῥησιάζομαι**, *f. ὀσομαι*, to speak plainly, freely, boldly, and confidently, Ac. 13. 46; 14. 3, et al.

**Πᾶς, πᾶσα, πᾶν**, gen. παντός, πάσης, παντός, all; *in the sing.* all, the whole, *usually when the subst. has the article*, Mat. 6. 29; 8. 32. Ac. 19. 26. et al.; every, *only with an anarthrous subst.*, Mat. 3. 10; 4. 4, et al.; *plu.* all, Mat. 1. 17, et al. freq.; πάντα, in all respects, Ac. 20. 35. 1 Co. 9. 25; 10. 33; 11. 2; *by a Hebraism, a negative with πᾶς is sometimes equivalent to οὐδεὶς or μηδεὶς*, Mat. 24. 22. Lu. 1. 37. Ac. 10. 14. Ro. 3. 20. 1 Co. 1. 29. Eph. 4. 29, et al.

**Πάσχα, τό**, indec. (Heb. פסח, Aram. נפסח, fr. פסח, to pass over) the passover, the paschal lamb, Mat. 26. 17. Mar. 14. 12; *met. used of Christ*, the true paschal lamb, 1 Co. 5. 7; the feast of the passover, the day on which the paschal lamb was slain and eaten, the 14th of Nisan, Mat. 26. 18. Mar. 14. 1. He. 11. 28; *more genr.*, the whole paschal festival, including the seven days of the feast of unleavened bread, Mat. 26. 2. Lu. 2. 41. Jno. 2. 13, et al.

**Πάσχω**, f. πείσομαι, a. 2. ἐπύθον, p. πέπονθα, to be affected by a thing whether good or bad; to suffer, endure evil, Mat. 16. 21; 17. 12, 15; 27. 19; *absol.* to suffer death, Lu. 22. 15; 24. 26, et al.

**Πατάσσω**, f. ἀξω, a. 1. ἐπάταξα, to strike, beat upon; to smite, wound, Mat. 26. 51. Lu. 22. 49, 50; *by impl.* to kill, slay, Mat. 26. 31. Mar. 14. 27. Ac. 7. 24; to strike gently, Ac. 12. 7; *fr. the Heb.* to smite, inflict evil, afflict with disease, plagues, &c. Ac. 12. 23. Re. 11. 6; 19. 15.

**Πατέω**, ὦ, f. ἴσω, (πάτος, a path) *intrans.* to tread, Lu. 10. 19; *trans.* to tread the winepress, Re. 14. 20; 19. 15; to trample, Lu. 21. 24. Re. 11. 2.

**Πατήρ**, τέρος, τρός, ὁ, a father, Mat. 2. 22; 4. 21, 22; *spc. used of God, as the Father of man by creation, preservation, &c.*, Mat. 5. 16, 45, 48; and peculiarly as the Father of our Lord Jesus Christ, Mat. 7. 21. 2 Co. 1. 3; the founder of a race, remote progenitor, forefather, ancestor, Mat. 3. 9; 23. 30, 32; an elder, senior, father in age, 1 Jno. 2. 13, 14; a spiritual father, 1 Co. 4. 15; father, author, cause, source, Jno. 8. 44. He. 12. 9. Ja. 1. 17; *used as an appellation of honour*, Mat. 23. 9. Ac. 7. 2.

**Πατραφῶς**, ου, ὁ, (πατήρ & ἀλοάω, v. ἀλοάω, to smite) a striker of his father; a parricide, 1 Ti. 1. 9.

**Πατριά, ἄς, ἡ, (πατήρ)** descent, lineage; a family, tribe, race, Lu. 2. 4. Ac. 3. 25. Ep. 3. 15.

**Πατριάρχης**, ου, ὁ, (πατριά & ἀρχή) a patriarch, head or founder of a family, Ac. 2. 29; 7. 8, 9. He. 7. 4. S.

**Πατρικός, ἡ, ὄν, (πατήρ)** from fathers or ancestors, ancestral, paternal, Ga. 1. 14.

**Πατρίς, ἴδος, ἡ, (fr. same)** one's native place, country, or city, Mat. 13. 54, 57. Mar. 6. 1, 4. Lu. 4. 23, 24. Jno. 4. 44.

**Πατροπαράδοτος, ου, ὁ, ἡ, (πατήρ & παραδοτός, fr. παραδίδωμι)** handed down or received by tradition from one's fathers or ancestors, 1 Pe. 1. 18. L. G.

**Πατρώος, α, ον, (πατήρ)** received from one's ancestors, paternal, ancestral, Ac. 22. 3; 24. 14; 28. 17.

**Παύω**, f. παύσω, to cause to pause or cease, restrain, prohibit, 1 Pe. 3. 10; *mid.*, p. πέπαυμαι, to cease, stop, leave off, desist, refrain, Lu. 5. 4; 8. 24, et al.

**Παχύνω**, f. υνῶ, a. 1. pass. ἐπαχύνθην, (παχύς, fat, gross) to fatten, make gross; *met. pass.* to be rendered gross, dull, unfeeling, Mat. 13. 15. Ac. 28. 27.

**Πέδη, ης, ἡ, (πέζα, the foot)** a fetter, Mar. 5. 4. Lu. 8. 29.

**Πεδινός, ἡ, ὄν, (πεδῖον, a plain, πῶον, the ground)** level, flat, Lu. 6. 17.

**Πεζεύω**, f. εὔσω, (πέζα, the foot) *pr.* to travel on foot; to travel by land, Ac. 20. 13.

**Πεζῇ, adv. (pr. dat. fem. of πεζός, ἡ, ὄν, pedestrian, fr. πέζα)** on foot, or, by land, Mat. 14. 13. Mar. 6. 33.

**Πειθαρχέω**, ὦ, f. ἴσω, (πείθομαι & ἀρχή) to obey one in authority, Ac. 5. 29, 32. Tit. 3. 1; *genr.* to obey, follow, or conform to advice, Ac. 27. 21.

**Πειθός, ἡ, ὄν, (πείθω)** persuasive, 1 Co. 2. 4. N. T.

**Πειθώ, ὅος, οὗς, ἡ, Suada**, the goddess of persuasion; persuasiveness, v. r. 1 Co. 2. 4.

**Πείθω, f. πείσω, p. πέπεικα, a. 1.**  
*πεισάω, p. pass. πέπεισμαι, a. 1. pass.*  
*πεισάωην, to persuade, seek to per-*  
*suade, endeavour to convince, Ac.*  
*18. 4; 19. 8, 26; 28. 23; to persuade,*  
*influence by persuasion, Mat. 27. 20.*  
*Ac. 13. 43; 16. 28; to incite, insti-*  
*gate, Ac. 14. 29; to appease, render*  
*tranquil, to quiet, 1 Jno. 3. 19; to*  
*strive to conciliate, aspire to the*  
*favour of, Ga. 1. 10; to pacify, concil-*  
*ilate, win over, Mat. 28. 14. Ac.*  
*12. 20; pass. & mid. to be persuaded*  
*of, be confident of, Lu. 20. 6. Ro. 8.*  
*38. He. 6. 9; to suffer one's self to*  
*be persuaded, yield to persuasion, to*  
*be induced, Ac. 21. 14; to be con-*  
*vinced, to believe, yield belief, Lu. 16.*  
*31. Ac. 17. 4; to assent, listen to, obey,*  
*follow, Ac. 5. 36, 37, 40; p. 2. πείσθη,*  
*to be assured, be confident, 2 Co. 2. 3.*  
*Ph. 1. 6. He. 13. 18; to confide in,*  
*trust, rely on, place hope and con-*  
*fidence in, Mat. 27. 43. Mar. 10. 24.*  
*Ro. 2. 19.*

**Πεινώ, ω, f. άσω, & ήσω, a. 1.**  
*πεινάω, (πεινά, hunger) to hunger,*  
*be hungry, Mat. 4. 2. Mar. 11. 12;*  
*to be exposed to hunger, be famished,*  
*1 Co. 4. 11. Ph. 4. 12; mid. to hunger*  
*after, desire earnestly, long for, Mat.*  
*5. 6.*

**Πείρα, as, ή, a trial, attempt, endea-**  
*avour; λαμβάνειν πείραν, to attempt,*  
*He. 11. 29; also, to experience, He.*  
*11. 36; whence*

**Πειράζω, f. άσω, a. 1. επείρασ,**  
*p. pass. πεπειρασμαι, a. 1. pass. επει-*  
*ράσθην, to make proof or trial of, put*  
*to the proof, whether with good or*  
*mischievous intent, Mat. 16. 1; 22. 35,*  
*et al.; absol. to attempt, essay, Ac.*  
*16. 7; 24. 6; in N. T., to tempt, Mat.*  
*4. 1, et al.; to try, subject to trial,*  
*1 Co. 10. 13, et al.; whence*

**Πειρασμός, ου, ό, a putting to the**  
*proof, proof, trial, 1 Pe. 4. 12. He.*  
*3. 8; direct temptation to sin, Lu. 4.*  
*13; trial, temptation, Mat. 6. 13; 26.*  
*41; 1 Co. 10. 13, et al.; trial, cal-*  
*amity, affliction, Lu. 22. 28, et al. S.*

**Πειράσμαι, ώμαι, f. άσσομαι, (i. q.**  
*Act. πειράω, fr. πείρα) to try, attempt,*  
*assay, endeavour, Ac. 9. 26; 26. 21.*

**Πεισμονή, ης, ή, (πειθω) a yielding**  
*to persuasion, assent, Ga. 5. 8. N. T.*

**Πέλᾱγος, eos, τό, the deep, the**

*open sea, Mat. 18. 6; a sea, contra-*  
*distinguished from the sea in general,*  
*and named from an adjacent country,*  
*Ac. 27. 5.*

**Πελεκίζω, f. ίσω, (πέλεκυς, an axe)**  
*to strike or cut with an axe; to be-*  
*head, Re. 20. 4.*

**Πέμπτος, η, ου, (πέντε) fifth, Re.**  
*6. 9; 9. 1; 16. 10; 21. 20.*

**Πέμπω, f. ψω, a. 1. έπεμψα, a. 1.**  
*pass. έπέμψθην, to send, to dispatch*  
*on any message, embassy, business,*  
*&c., Mat. 2. 8; 11. 2; 14. 10; to trans-*  
*mit, Ac. 11. 29. Re. 1. 11; to dismiss,*  
*permit to go, Mar. 5. 12; to send in*  
*or among, 2 Th. 2. 11; to thrust in,*  
*or put forth, Re. 14. 15, 18.*

**Πένης, ητος, ό, ή, (πένομαι, to la-**  
*bour for one's bread) pr. one who*  
*labours for his bread; poor, needy,*  
*2 Co. 9. 9.*

**Πενθερά, as, ή, a mother-in-law,**  
*Mat. 8. 14; 10. 35. Mar. 1. 30. Lu.*  
*4. 38; 12. 53; from*

**Πενθερός, ου, ό, a father-in-law,**  
*Jno. 18. 13.*

**Πενθέω, ώ, f. ήσω, a. 1. επένθησα,**  
*trans. to lament over, 2 Co. 12. 21;*  
*absol. to lament, be sad, mourn, Mat.*  
*5. 4; 9. 15. Mar. 16. 10, et al.; mid.*  
*to bewail one's self, to feel compunc-*  
*tion, 1 Co. 5. 2; from*

**Πένθος, eos, τό, mourning, sorrow,**  
*sadness, grief, Ja. 4. 9, et al.*

**Πενιχρός, ά, όν, (πένης) poor, needy,**  
*Lu. 21. 2.*

**Πεντάκις, adv. (πέντε) five times,**  
*2 Co. 11. 24.*

**Πεντασχύλιοι, αι, α, (πέντε &**  
*χίλιοι) five times one thousand, five*  
*thousand, Mat. 14. 21; 16. 9, et al.*

**Πεντακόσιοι, αι, α, (πέντε) five hun-**  
*dred, Lu. 7. 41. 1 Co. 15. 6.*

**Πέντε, οί, αι, τά, indec., five, Mat.**  
*14. 17, 19; 16. 9, et al.*

**Πεντεκαδέκατος, η, ου, (πέντε, και**  
*& δέκα) fifteenth, Lu. 3. 1.*

**Πεντήκοντα, οί, αι, τά, (πέντε) fifty**  
*Mar. 6. 40. Lu. 7. 41, et al.*

**Πεντηκοστή, ης, ή, (fem. of πε-**  
*τηκοστής, fiftieth) Pentecost, or the*  
*Feast of Weeks; one of the three great*  
*Jewish festivals, so called because*  
*was celebrated on the fiftieth day*

*reckoning from the second day of the feast of unleavened bread, i. e. from the 16th day of Nisan, Ac. 2. 1; 20. 16. 1 Co. 16. 8.*

**Πεποιθήσις**, εως, ἡ, (πέποιθα, 2 p. of πείθω) trust, confidence, reliance, 2 Co. 1. 15, et al. S.

**Περ**, enclit. particle, serving to add force to the word to which it is subjoined.

**Πέραν**, adv. across, beyond, over, on the other side, Mat. 4. 15, 25; 19. 1. Jno. 6. 1, 17; ὁ, ἡ, τὸ, πέραν, farther, on the farther side, and τὸ πέραν, the farther side, the other side, Mat. 8. 18, 28; 14. 22, et al.

**Πέρας**, ἄτος, τό, an extremity, end, Mat. 12. 42. Lu. 11. 31. Ro. 10. 18; an end, conclusion, termination, He. 6. 16.

**Περί**, prep., with a genitive, pr. of place, about, around; about, concerning, respecting, Mat. 2. 8; 11. 10; 22. 31. Jno. 8. 18. Ro. 8. 3, et al. freq.; with an accusative, of place, about, around, round about, Mat. 3. 4. Mar. 3. 34. Lu. 13. 8; οἱ περί τινα, the companions of a person, Lu. 22. 49; a person and his companions, Ac. 13. 13; simply a person, Jno. 11. 19; τὰ περί τινα, the condition, circumstances of any one, Ph. 2. 23; of time, about, Mat. 20. 3, 5, 6, 9; about, concerning, respecting, touching, Lu. 10. 40. 1 Ti. 1. 19; 6. 21. Tit. 2. 7, et al.

**Περιάγω**, f. ἄγω, (περί & ἄγω) to lead around, carry about in one's company, 1 Co. 9. 5; to traverse, Mat. 4. 23; 9. 35; 23. 15. Mar. 6. 6; absol. to go up and down, Ac. 13. 11. (ἀ.)

**Περαιρέω**, ὦ, f. ἡσώ, a. 2. περιείλον, (περί & αἰρέω) to take off, lift off, remove, 2 Co. 3. 16; to cast off, Ac. 27. 40; met. to cut off hope, Ac. 27. 20; met. to take away sin, remove the guilt of sin, make expiation for sin, He. 10. 11.

**Περιαστράπτω**, f. ψω, (περί & ἀστράπτω) to lighten around, shine like lightning around, Ac. 9. 3; 22. 6.

**Περιβάλλω**, f. βαλῶ, a. 2. περιέβαλον, p. pass. περιβέβημαι, (περί & βάλλω) to cast around; to clothe, Mat. 25. 36, 38, 43; mid. to clothe one's self, to be clothed, Mat. 6. 29, 31. Lu. 23. 11. Jno. 19. 2. Ac. 12. 8.

Re. 4. 4, et al.; to cast around a city, to draw a line of circumvallation, Lu. 19. 43.

**Περιβλέπομαι**, f. ψομαι, (i. q. περιβλέπω, fr. περί & βλέπω) trans. to look round upon, Mar. 3. 5, 34; 11. 11. Lu. 6. 10; absol. to look around, Mar. 5. 32; 9. 8; 10. 23.

**Περιβόλαιον**, ου, τό, (περιβάλλω) that which is thrown around any one, clothing, covering, vesture; a cloak, mantle, He. 1. 12; a covering, a veil, 1 Co. 11. 15.

**Περιδέω**, f. ἡσώ, p. pass. δέδεμαι, (περί & δέω) to bind round about; pass. to be bound around, be bound up, Jno. 11. 44.

**Περιεργάζομαι**, f. ἄσομαι, (περί, intensive, & ἐργάζομαι) to do a thing with excessive or superfluous care; to be a busy-body, 2 Th. 3. 11.

**Περιέργος**, ου, ὁ, ἡ, (περί & ἔργον) over careful; officious, a busy-body, 1 Ti. 5. 13; in N. T., περιέργα, magic arts, sorcery, Ac. 19. 19.

**Περιέρχομαι**, a. 2. ἡλθον, (περί & ἔρχομαι) to go about, wander about, rove, Ac. 19. 13. He. 11. 37; to go about, visit from house to house, 1 Ti. 5. 13; to take a circuitous course, Ac. 28. 13.

**Περιέχω**, f. περιέξω, a. 2. περιέσχον (περί & ἔχω) to encompass, enclose; to embrace, contain, as a writing, Ac. 23. 25; met. to encompass, seize on the mind, Lu. 5. 9; περιέχει, impers. it is contained, it is among the contents of a writing, 1 Pe. 2. 6.

**Περιζώννυμι**, & νύω, f. ζώσω, p. pass. περιέζωμαι (περί & ζώννυμι) to bind around with a girdle, gird; in N. T., mid. to gird one's self in preparation for bodily motion and exertion, Lu. 12. 37; 17. 8, et al.; to wear a girdle, Re. 1. 13; 15. 6.

**Περιθεσις**, εως, ἡ, (περιτίθημι) a putting on, wearing of dress, &c. 1 Pe. 3. 3. N. T.

**Περιύστημι**, f. περιστήσω, (περί & ὑσθμι) to place around; intrans. a. 2. περιστήν, p. part. περιεστώς, to stand around, Jno. 11. 42. Ac. 25. 7; mid. to keep aloof from, avoid, shun, 2 Ti. 2. 16. Tit. 3. 9.

**Περικάθαρμα**, ατος, τό, (περικαθ-



*αἶρω*, to cleanse, purify, fr. *περί & καθαίρω*) *pr.* officiating, filth; *met.* refuse, outcast, 1 Co. 4. 13. 8.

**Περικαλύπτω**, *f. ψω*, (*περί & καλύπτω*) to cover round about, cover over; to cover the face, Mar. 14. 65; to blindfold, Lu. 22. 64; *pass.* to be overlaid, He. 9. 4.

**Περίκειμαι**, *f. κείσθαι*, (*περί & κείμαι*) to lie around, be circumjacent; to environ, He. 12. 1; to be hung round, Mar. 9. 42. Lu. 17. 2; to have around one's self, to wear, Ac. 28. 20; to be beset, He. 5. 2.

**Περικεφαλαία**, *as, ἡ*, (fem. of *περικεφάλαιος*, *περί & κεφαλή*) a helmet, Ep. 6. 17. 1 Th. 5. 8. L. G.

**Περικρατῆς**, *έος, ό, ἡ*, (*περί & κρατῶ*) overpowering; *περικρατῆς γενέσθαι*, to become master of, to secure, Ac. 27. 16. L. G.

**Περικρύπτω**, *f. ψω*, (*περί & κρύπτω*) to conceal by envelopment; to conceal in retirement, Lu. 1. 24. L. G.

**Περικυκλώω**, *f. ώσω*, (*περί & κυκλώω*) to encircle, surround, Lu. 19. 43.

**Περιλάμπω**, *f. ψω*, (*περί & λάμπω*) to shine around, Lu. 2. 9. Ac. 26. 13. L. G.

**Περίλειπω**, *f. ψω*, (*περί & λείπω*) to leave remaining; *pass.* to remain, survive, 1 Th. 4. 15, 17.

**Περίλυπος**, *ου, ό, ἡ*, (*περί & λύπη*) greatly grieved, exceedingly sorrowful, Mat. 26. 38. Mar. 6. 26; 14. 34, et al.

**Περιμένω**, *f. ενῶ*, (*περί & μένω*) to await, wait for, Ac. 1. 4.

**Πέριξ**, *αἰν*, (*περί*) round about; *ό, ἡ, τό, περίξ*, circumjacent, neighbouring, Ac. 5. 16.

**Περιοικέω**, *ώ, f. ἡσω*, to dwell around, or in the vicinity; to be a neighbour, Lu. 1. 65; *from*

**Περιοίκος**, *ου, ό, ἡ*, (*περί & οἶκος*) one who dwells in the vicinity, a neighbour, Lu. 1. 58.

**Περιούσιος**, *ου, ό, ἡ*, (*περιουσία*, abundance, wealth, fr. *περίεμι*, to superabound) superabundant; peculiar, special, Tit. 2. 14. 8.

**Περιοχή**, *ἡς, ἡ*, (*περιέχω*) a compass, circumference, contents; a section, a portion of Scripture, Ac. 8. 32.

**Περιπατέω**, *ώ, f. ἡσω*, (*περί & πατέω*) to walk, walk about, Mat. 9. 5; 11. 5; 14. 25, 26, 29, et al.; to rove, roam, 1 Pe. 5. 8; *with μετά*, to accompany, follow, have intercourse with, Jno. 6. 66. Re. 3. 4; to have one's locality, frequent, Jno. 7. 1; 11. 54; *fr. the Heb.* to live in any particular manner, follow a course of life or conduct, have one's conversation, behave, Ro. 6. 4; 8. 1, et al.

**Περιπείρω**, *f. περῶ*, *a. 1. περιέπειρα*, (*περί & πείρω*) to put on a spit, transfix; *met.* to pierce, wound deeply, 1 Ti. 6. 10.

**Περιπίπτω**, *f. πεσούμαι*, *a. 2. περιπέσον* (*περί & πίπτω*) to fall around or upon, to fall in with, Lu. 10. 30; to fall into, light upon, Ac. 27. 41; to be involved in, Ja. 1. 2.

**Περιποιέω**, *f. ἡσω*, (*περί & ποιέω*) to cause to remain over and above, to reserve, save; *mid.* to acquire, gain, earn, 1 Ti. 3. 13; to purchase, Ac. 20. 28; *whence*

**Περιποίησις**, *εως, ἡ*, a laying up, keeping; an acquiring or obtaining, acquisition, 1 Th. 5. 9. 2 Th. 2. 14; a saving, preservation, He. 10. 39; a peculiar possession, specialty, Eph. 1. 14. 1 Pe. 2. 9.

**Περίρρηγνυμι**, *f. ρήξω*, (*περί & ρήγνυμι*) to break or tear all round; to strip off, Ac. 16. 22.

**Περисπάω**, *ώ, f. άσω*, (*περί & σπάω*) to draw off from around; to wheel about; to distract; *pass.* to be distracted, over-busied, Lu. 10. 40.

**Περισσεία**, *as, ἡ*, (*περισσεύω*) superabundance, Ro. 5. 17. 2 Co. 8. 2; 10. 15. Ja. 1. 21. 8.

**Περίσσευμα**, *ατος, τό*, more than enough, residue over and above, Mar. 8. 8; abundance, exuberance, Mat. 12. 34. Lu. 5. 45; superabundance, affluence, 2 Co. 8. 13, 14. (L. G.) *from*

**Περисσεύω**, *f. εύω*, to be over and above, to be superfluous, Mat. 14. 20; Mar. 12. 44. Lu. 21. 4, et al.; to exist in full quantity, to abound, be abundant, Ro. 5. 15. 2 Co. 1. 5; to increase, be augmented, Ac. 16. 5; to be advanced, be rendered more prominent, Ro. 3. 7; *of persons*, to be abundantly gifted, richly furnished, abound, Lu. 15. 17. Ro. 15. 13. 1 Co

14. 12. 2 Co. 8. 7, et al.; to be possessed of a full sufficiency, Phi. 4. 12, 18; to abound *in performance*, 1 Co. 15. 58; to be a gainer, 1 Co. 8. 8; *in N. T.*, *trans.* to cause to be abundant, 2 Co. 4. 15; 9. 8. Eph. 1. 8; to cause to be abundantly furnished, cause to abound, 1 Th. 3. 12; *pass.* to be gifted with abundance, Mat. 13. 12; 25. 29: *from*

Περισσός, ἡ, ὄν, (περί) over and above, Mat. 5. 37; superfluous, 2 Co. 9. 1; extraordinary, Mat. 5. 47; *compar.* more, greater, Mat. 11. 9; 23. 14, et al.; excessive, 2 Co. 2. 7; *adverbially*, περισσόν, in full abundance, Jno. 10. 10; *περισσότερον & ἐκ περισσού*, exceedingly, vehemently, Mar. 6. 51; 7. 36. 1 Co. 15. 10. Eph. 3. 20, et al.; τὸ περισσόν, pre-eminence, advantage, Ro. 3. 1: *whence*

Περισσότερος, *adv.* more, more abundantly, more earnestly, more vehemently, Mar. 15. 14. 2 Co. 7. 13, et al.; exceedingly, Ga. 1. 14.

Περισσώς, *adv.* much, abundantly, vehemently, Ac. 26. 11; more, more abundantly, Mat. 27. 23. Mar. 10. 26.

Περιστέρα, ἄς, ἡ, a dove, pigeon, Mat. 3. 16; 10. 16, et al.

Περιτέμνω, *f.* τεμῶ, *p.* *pass.* περιτέμμαι, *a.* 2. περιέτεμον, (περί & τέμνω) to cut around; to circumcise, remove the prepuce, Lu. 1. 59; 2. 21, et al.; *met.* Col. 2. 11; *mid.* to submit to circumcision, Ac. 15. 1, et al.

Περιτίθημι, *f.* περιθήσω, *a.* 1. περιτίθηκα, *a.* 2. περιέθην, (περί & τίθημι) to place around, put about or around, Mat. 21. 33; 27. 28, et al.; *met.* to attach, bestow, 1 Co. 12. 23.

Περιτομή, ἡς, ἡ, (περιτέμνω) circumcision, the act or custom of circumcision, Jno. 7. 22, 23. Ac. 7. 8; the state of being circumcised, the being circumcised, Ro. 2. 25, 26, 27; 4. 10; *meton.* the circumcision, those who are circumcised, Ro. 3. 30; 4. 9; *met.* spiritual circumcision of the heart and affections, Ro. 2. 29. Col. 2. 11; *meton.* persons *spiritually* circumcised, Phi. 3. 3. S.

Περιτρέπω, *f.* ψω, (περί & τρέπω) to turn about; to bring round *into any state*, Ac. 26. 24.

Περιτρέχω, *a.* 2. περιέδραμον, (πε-

ρί & τρέχω) to run about, run up and down, Mar. 6. 55.

Περιφέρω, *f.* περιόισω, *a.* περιήνεκα & περιήνεγον, (περί & φέρω) to bear or carry about, Mar. 6. 55; 2 Co. 4. 10; *pass.* to be borne about hither and thither, to be whirled about, driven to and fro, Ep. 4. 14. He. 13. 9. Jude 12.

Περιφρονέω, ὦ, *f.* ἤσω, (περί & φρῆν) to contemplate, reflect on; to despise, disregard, Tit. 2. 15.

Περίχωρος, ὁ, ἡ, (περί & χώρα) circumjacent; ἡ περίχωρος, *sc.* γῆ, an adjacent or circumjacent region, country round about, Mat. 14. 35. Mar. 1. 28; *meton.* inhabitants of the region round about, Mat. 3. 5. L. G.

Περίψημα, ατος, τό, (περίψάω, to wipe on every side) filth which is wiped off; *offscouring*; *met.* 1 Co. 4. 13. N. T.

Περπερεύομαι, *f.* εὔσομαι, (πέπτερος, braggart) to vaunt one's self, 1 Co. 13. 4. L. G.

Πέρυσι, *adv.* (πέρας,) last year, a year ago, 2 Co. 8. 10.

Πετάομαι, ὦμαι, *a.* later form for πέτομαι, Re. 4. 7; 14. 6; 19. 17.

Πτεινόν, οὔ, τό, (neut. of πτείνος, ἡ, ὄν, winged, flying, fr. πέτομαι) a bird, fowl, Mat. 6. 26; 8. 20, et al.

Πέτομαι, *f.* πετήσομαι & πτήσομαι, to fly, Re. 12. 14.

Πέτρα, ας, ἡ, a rock, Mat. 7. 24, 25, et al.; *met.* Ro. 9. 33. 1 Pe. 2. 8; crags, clefts, Re. 6. 15, 16; stony ground, Lu. 8. 6, 13.

Πέτρος, ου, ὁ, a stone; *in N. T.*, the Greek rendering of the surname Cephas, given to the Apostle Simon, and having, therefore, the same sense as πέτρα, Peter, Mat. 4. 18; 8. 14, et al.

Πετρῶδης, εος, οὖς, ὁ, ἡ, τό, -ες, (πέτρα, πέτρος) like rock; stony, rocky, Mat. 13. 5, 20. Mar. 4. 5, 16.

Πηγῶνον, ου, τό, rue, a plant, ruta graveolens of *Linn.*, Lu. 11. 42.

Πηγή, ἡς, ἡ, a source, spring, fountain, Ja. 3. 11, 12; a well, Jno. 4. 6; an issue, flux, flow, Mar. 5. 29; *met.* Jno. 4. 14.

Πήγνυμι & πηγνύω, *f.* ξω, *a.* 1. ἔπηξα, to fasten; pitch *a tent*, He. 8. 2.

**Πηδάλιον, ἰου, τό, (πηδόν, the blade of an oar) a rudder, Ac. 27. 40. Ja. 3. 4.**

**Πηλίκος, η, ον, how large, Ga. 6. 11; how great in dignity, He. 7. 4. (†)**

**Πηλός, οὔ, δ, moist earth, mud, alime, Jno. 9. 6, 11, 14, 15; clay, potter's clay, Ro. 9. 21.**

**Πῆρα, ας, ἡ, a leather bag or sack for provisions, scrip, wallet, Mat. 10. 10. Mar. 6. 8, et al.**

**Πῆχυς, εὖος, δ, pr. cubitus, the forearm; hence, a cubit, a measure of length, equal to the distance from the elbow to the extremity of the little finger, usually considered as equivalent to a foot and a half, or 17 inches and a half, Jno. 21. 8. Re. 21. 7; met. of time, a span, Mat. 6. 27. Lu. 12. 25.**

**Πιάζω, (a later form for πιέζω, derived from the Doric) f. ἄσω, a. 1. ἐπιάσα, to press; in N. T., to take or lay hold of, Ac. 3. 7; to take, catch fish, &c., Jno. 21. 3, 10. Re. 19. 20; to take, seize, apprehend, arrest, Jno. 7. 30, 32, 44, et al.**

**Πιέζω, f. ἔσω, p. pass. πεπίεσμαι, to press, to press or squeeze down, make compact by pressure, Lu. 6. 38.**

**Πιθανολογία, ας, ἡ, (πιθανός, persuasive, πείθω, & λόγος) persuasive speech, plausible discourse, Col. 2. 4.**

**Πικραίνω, ανῶ, (πικρός) to embitter, render bitter, Re. 10. 9; pass. to be embittered, be made bitter, Re. 8. 11; 10. 10; met. pass. to be embittered, to grow angry, harsh, Col. 3. 19.**

**Πικρία, ας, ἡ, bitterness, Ac. 8. 23. He. 12. 15; met. bitterness of spirit and language, harshness, Ro. 3. 14. Ep. 4. 31; from**

**Πικρός, ἡ, όν, bitter, Ja. 3. 11; met. bitter, harsh, Ja. 3. 14; whence**

**Πικρῶς, adv. bitterly, Mat. 26. 75. Lu. 22. 62.**

**Πίμπλημι, f. πλήσω, a. 1. pass. ἐπλήσθη, to fill, Mat. 27. 48, et al.; pass. to be filled mentally, be under full influence, Lu. 1. 15; 4. 28, et al.; to be fulfilled, v. r. Lu. 21. 22; of stated time, to be brought to a close, arrive at its close, Lu. 1. 23, 57; 2. 6, 21, 22.**

**Πίμπρημι, f. πρήσω, to set on fire,**

**burn, inflame; in N. T., pass. to swell from inflammation, Ac. 28. 6.**

**Πινάκιδιον, ἰου, τό, a small tablet for writing, Lu. 1. 63; dimin. of**

**Πίναξ, ἄκος, δ, pr. a board or plank; in N. T., a plate, platter, dish on which food was served, Mat. 14. 8, 11, et al.**

**Πίνω, f. πίομαι, & πιούμαι, a. 2. πίνω, p. πίνωκα, to drink, Mat. 6. 25, 31; 26. 27, 29, et al. freq.; trop. of the earth, to drink in, imbibe, He. 6. 7.**

**Πιότης, ητος, ἡ, (πίων, fat) fatness, richness, Ro. 11. 17.**

**Πιπράσκω, p. πέπρᾱκα, pass. p. πέπρᾱμαι, a. 1. ἐπράθην, (redupl. fr. πέρω, to bring from a distance to sell) to sell, Mat. 13. 46; 18. 25, et al.; met. with ἀπό, pass. to be sold under, to be a slave to, be devoted to, Ro. 7. 14.**

**Πίπτω, f. πεσοῦμαι, p. πέπτωκα, a. 2. ἔπεσον, & in N. T., a. 1. ἔπεσα to fall, Mat. 15. 27. Lu. 10. 18; to fall, fall prostrate, fall down, Mat. 17. 6; 18. 29. Lu. 17. 16; to fall down dead, Lu. 21. 24; to fall, fall in ruins, Mat. 7. 25, 27. Lu. 11. 17; met. to fall, come by chance, as a lot, Ac. 1. 26; to fall, to fail, become null and void, fall to the ground, Lu. 16. 17; to fall, to come into a worse state, Re. 2. 5; to come to ruin, Ro. 11. 11. He. 4. 11; to fall into sin, Ro. 11. 22. 1 Co. 10. 12; to fall in judgment, be condemned and punished, Re. 14. 10; to fall upon, seize, Re. 11. 11; to light upon, Re. 7. 16; to fall under, inco. Ja. 5. 12.**

**Πιστεύω, f. εὔσω, p. πεπίστευκα, (πίστις) to believe, give credit to, Mar. 1. 15; 16. 13. Lu. 24. 25; intrans. to believe, have a mental persuasion, Mat. 8. 13; 9. 28. Ja. 2. 23; to believe, be of opinion, Ro. 14. 22; in N. T., πιστεύειν ἐν, eis, ἐπί, to believe in or on, Mat. 18. 6; 27. 42. Jno. 3. 15, 16, 18; ἀθεοί, to believe be a believer, profess the religion Jesus, Ac. 2. 44; 4. 4, 32; 13. 42; trans. to intrust, commit to the charge or power of, Lu. 16. 11. Jno. 2. 24; pass. to be intrusted with, 1 Co. 3. 2. 1 Co. 9. 17.**

**Πιστικός, ἡ, όν, (πιστός) genu. pure, unadulterated, or (πίνω) like, Mar. 14. 3. Jno. 12. 3. N. T.**

- Πίστις, εως, ή, (πείθωμαι)** faith, belief, firm persuasion, 2 Co. 5. 7. He. 11. 1; assurance, firm conviction, Ro. 14. 23; argument, proof, assurance, Ac. 17. 31; good faith, honesty, integrity, Mat. 23. 23. Ga. 5. 22. Tit. 2. 10; faithfulness, truthfulness, Ro. 3. 8; *in N. T.*, faith in God and Christ, Mat. 8. 10. Ac. 3. 16, et al. freq.; *ή πίστις*, the matter of Gospel faith, Ac. 6. 7. Jude 3, et al.
- Πιστός, ή, όν, (πείθω)** faithful, true, trusty, Mat. 24. 45; 25. 21, 23. Lu. 12. 42. 2 Ti. 2. 2; true, veracious, Re. 1. 5; 2. 13; credible, sure, certain, indubitable, Ac. 13. 34. 1 Ti. 1. 15; believing, yielding belief and confidence, Jno. 20. 27. Ga. 3. 9; *spec.* a Christian believer, Ac. 10. 45; 16. 1, 15. 2 Co. 6. 15: *whence*
- Πιστώω, ώ, f. ώσω**, to make trust-worthy; *pass.* to be assured, feel sure belief, 2 Ti. 3. 14.
- Πλανάω, ώ, f. ήσω**, a. 1. *ἐπλάνησα*, to lead astray, cause to wander; *pass.* to go astray, wander about, stray, Mat. 18. 12, 13. 1 Pe. 2. 25; *met.* to mislead, deceive, Mat. 24. 4, 5, 11, 24; *pass.* to be deceived, err, mistake, Mat. 22. 29; to seduce, delude, Jno. 7. 12; *pass.* to be seduced or wander from the path of virtue, to sin, transgress, Tit. 3. 3. He. 5. 2. Ja. 5. 19, et al.: *from*
- Πλάνη, ης, ή**, a wandering; deceit, deception, delusion, imposture, fraud, Mat. 27. 64. 1 Th. 2. 3; seduction, deceiving, Ep. 4. 14. 2 Th. 2. 11. 1 Jno. 4. 6; error, false opinion, 2 Pe. 3. 17; *wandering from the path of truth and virtue*, perverseness, wickedness, sin, Ro. 1. 27. Ja. 5. 20. 2 Pe. 2. 18. Jude 11: *whence*
- Πλανήτης, ου, ό**, a rover, roving, a wanderer, wandering; *ἀστήρ πλανήτης*, a wandering star, Jude 13.
- Πλάνος, η, ου, & os, ου**, a wanderer, vagabond; *also act.* deceiving, seducing; a deceiver, impostor, Mat. 27. 63. 2 Co. 6. 8. 1 Ti. 4. 1. 2 Jno. 7.
- Πλάξ, ακός, ή**, a flat broad surface; a table, tablet, 2 Co. 3. 3. He. 9. 4.
- Πλάσμα, ατος, τό**, a thing formed or fashioned; *spec.* a potter's vessel, Ro. 9. 20: *from*
- Πλάσσω, v. ττω, f. πλάσω**, a. 1. *ἐπλασα*, a. 1. *pass.* *ἐπλάσθην*, to form, fashion, mould, Ro. 9. 20. 1 Ti. 2. 13: *whence*
- Πλαστός, ή, όν**, formed, fashioned, moulded; *met.* fabricated, counterfeit, delusive, 2 Pe. 2. 3.
- Πλατεία, as, ή, (pr. fem. of πλατύς)** a street, broad way, Mat. 6. 5; 12. 19. Lu. 10. 10, et al.
- Πλάτος, εος, τό, (fr. same)** breadth, Ep. 3. 18. Re. 20. 9; 21. 16, bis.
- Πλατώνω, f. νω, p. pass. πεπλάτυναμαι**, a. 1. *pass.* *ἐπλάτύνθην*, to make broad, widen, enlarge, Mat. 23. 5; *pass. met.*, of the heart, from the Heb., to be expanded with kindly and genial feelings, 2 Co. 6. 11, 13: *from*
- Πλατύς, εία, ύ**, broad, wide, Mat. 7. 13.
- Πλέγμα, ατος, τό, (πλέκω)** any thing plaited or intertwined; a braid of hair, 1 Ti. 2. 9.
- Πλείστος, η, ου**, most; very great, Mat. 11. 20; 21. 8; *τὸ πλείστον*, as an *adv.* at most, 1 Co. 14. 27: *superlat.* of *πολύς*.
- Πλείων, ονος, ό, ή, τό, -ον & πλέων**, (comp. of *πολύς*) more in number, Mat. 21. 36; 26. 53; more in quantity, Mar. 12. 43. Lu. 21. 3; *οἱ πλείονες v. πλείους*, the greater part, the majority, Ac. 19. 32; 27. 12; the more, 1 Co. 9. 19. 2 Co. 4. 15; *πλεῖν*, as an *adv.* more, Lu. 7. 42; *ἐπὶ πλείον*, more, of time, longer, further, Ac. 24. 4; *of space*, more widely, Ac. 4. 17. 2 Ti. 2. 16; 3. 9; *for the pos.* much, of time, long, Ac. 20. 9; more, higher, greater, more excellent, of higher value, Mat. 5. 20; 6. 25.
- Πλέκω, f. ξω**, to interweave, weave, braid, plait, Mar. 15. 17. Jno. 19. 2.
- Πλεονίζω, f. άσω**, a. 1. *ἐπλεόνασα*, (*πλείων, πλέων*) to have more than enough; to have in abundance, superabound, 2 Co. 8. 15; to abound, be abundant, to increase, be augmented, Ro. 5. 20; 6. 1; *in N. T.*, *trans.* to cause to abound or increase, to augment, 1 Th. 3. 12.
- Πλεονεκτέω, ώ, f. ήσω**, (*πλείων, πλέων & ἔχω*) to have more than another; to take advantage of; to overreach, make gain of, 2 Co. 7. 2; 12. 17, 18; to wrong, 1 Th. 4. 6; to get

the better, or an advantage of, 2 Co. 2. 11: *whence*

**Πλεονέκτης, ου, ό**, one who has or claims to have more than his share; a covetous, avaricious person, one who defrauds for the sake of gain, 1 Co. 5. 10, 11; 6. 10. Ep. 5. 5.

**Πλεονεξία, ας, ή**, some advantage which one possesses over another; an inordinate desire of riches, covetousness, Lu. 12. 15, et al.; grasping, over-reaching, extortion, Ro. 1. 29. 1 Th. 2. 5, et al.; a gift exacted by importunity and conferred with grudging, 2 Co. 9. 5; a scheme of extortion, Mar. 7. 22.

**Πλευρά, ας, πρ.** a rib; the side of the body, Jno. 19. 34; 20. 20, 25, 27. Ac. 12. 7.

**Πλέω, f. πλείσσομαι & πλεουσῶμαι**, a. 1. *ἐπλευσα*, p. *πέπλευκα*, to sail, Lu. 8. 23. Ac. 21. 3; 27. 2, 6, 24.

**Πληγή, ής, ή**, (πλήσσω) a blow, stroke, stripe, Lu. 10. 30; 12. 48; *meton.* a wound, Ac. 16. 33. Re. 13. 3, 12, 14; *fr. the Heb.* a plague, affliction, calamity, Re. 9. 20; 11. 6.

**Πλήθος, εος, τό**, (πλήθω) fulness, amplitude, magnitude; a multitude, a great number, Lu. 1. 10; 2. 13; 5. 6; a multitude, a crowd, throng, Mar. 3. 7, 8. Lu. 6. 17, et al.: *whence*

**Πληθύνω, f. υνῶ**, a. 1. *ἐπλήθυνα*, a. 1. *pass.* *ἐπληθύνθην*, *trans.* to multiply, cause to increase, augment, 2 Co. 9. 10. He. 6. 14; *pass.* to be multiplied, increase, be accumulated, Mat. 24. 12. Ac. 6. 7; 7. 17, et al.; *intrans.* to multiply, increase, be augmented, Ac. 6. 1.

**Πλήθω**, see *πίμπλημι*.

**Πληκτης, ου, ό**, (πλήσσω) a striker, one apt to strike; a quarrelsome, violent person, 1 Ti. 3. 3. Tit. 1. 7.

**Πλήμμυρα, ας, ή**, (πλήμμη) the flow of the sea, πλήθω) the flood-tide; a flood, inundation, Lu. 6. 48.

**Πλήν, adv. (πλέον)** besides, except, Mar. 12. 32. Ac. 8. 1; 20. 23; *as a conj.* but, however, nevertheless, Mat. 18. 7. Lu. 19. 27. Eph. 5. 33, et al.

**Πλήρης, εος, ους, ό, ή**, (πλέος) full, filled, Mat. 14. 20; 15. 37; full of disease, Lu. 5. 12; *met.* full of, abounding in, wholly occupied with, com-

pletely under the influence of, or affected by, Lu. 4. 1. Jno. 1. 14. Ac. 9. 36, et al.; full, complete, perfect. Mar. 4. 28.

**Πληροφορέω, ώ, f. ήσω**, a. 1. *ἐπληροφορήσα*, (πλήρης & φορέω) to bring full measure, to give in full; to carry out fully, to discharge completely, 2 Ti. 4. 5; 4. 17; *pass.* of things, to be fully established as a matter of certainty, Lu. 1. 1; of persons, to be fully convinced, assured, Ro. 4. 21: *whence*

**Πληροφορία, ας, ή**, full conviction, firm persuasion, assurance, 1 Th. 1. 5. Col. 2. 2, et al. N. T.

**Πληρώω, ώ, f. ώσω**, p. *πεπλήρωκα*, a. 1. *ἐπλήρωσα*, (πλήρης) to fill, make full, fill up, Mat. 13. 48; 23. 32. Lu. 3. 5; to fill up a deficiency, Phil. 4. 15. 19; to pervade, Jno. 12. 3. Ac. 2. 2; to pervade with an influence, to influence fully, possess fully, Jno. 16. 5. Ac. 2. 28; 5. 3. Ro. 1. 29. Eph. 5. 15, et al.; to complete, perfect, Jno. 3. 29. Eph. 3. 19, et al.; to bring to an end, Lu. 7. 1; to perform fully, discharge, Mat. 3. 15. Ac. 12. 25; 13. 25; 14. 26. Ro. 13. 8. Col. 4. 17; to consummate, Mat. 5. 17; to realise, accomplish, fulfil, Lu. 1. 20; 9. 31. Ac. 3. 18; 13. 27; *fr. the Heb.* to set forth fully, Ro. 15. 19. Col. 1. 25; *pass.*, of time, to be fulfilled, come to an end, be fully arrived, Mar. 1. 15. Lu. 21. 24. Jno. 7. 8, et al.; of prophecy, to receive fulfilment, Mat. 1. 22, et al. freq.: *whence*

**Πλήρωμα, ατος, τό**, that which fills up; full measure, entire contents. Mar. 8. 20. 1 Co. 10. 26, 28; complement, full extent, full number, Ga. 4. 4. Eph. 1. 10; that which fills up a deficiency, a supplement, a patch. Mat. 9. 16; fulness, abundance, Jn. 1. 16. Ro. 15. 29; a fulfilling, perfect performance, Ro. 13. 10; complete attainment of entire belief, full acceptance, Ro. 11. 12; full development, plenitude, Eph. 1. 23; 3. 1. 4. 13. Col. 1. 19; 2. 9.

**Πλησίον, adv. (πέλας, idem)** near by, Jno. 4. 5; ό πλησίον, a neighbour, Mat. 19. 19. Ro. 15. 2, et al. a friendly neighbour, Mat. 5. 43.

**Πλησμονή, ής, ή**, (πίμπλημι) a filling up; *met.* gratification, satisfaction, Col. 2. 23.

Πλήσω, f. ξω, a. pass. ἐπλήην, to strike, smite; *fr. the Heb.* to smite, to plague, blast, Re. 8. 12.

Πλοάριον, ου, τό, a small vessel, boat, Mar. 3. 9, et al.: *dimin. of*

Πλοῖον, ου, τό, (πλέω) a vessel, ship, bark, *whether large or small*, Mat. 4. 21, 22. Ac. 21. 2, 3, et al.

Πλόος, οὗς, όου, οὔ, and later, πλοῦς, πλοός, ό, (fr. same) sailing, navigation, voyage, Ac. 21. 7; 27. 9, 10.

Πλούσιος, α, ου, (πλούτος) rich, opulent, wealthy; *ἀντ. π. οι πλούσιοι*, the rich, Mat. 19. 23, 24; 27. 57, et al.; *met.* rich, abounding in, distinguished for, Ep. 2. 4. Ja. 2. 5. Re. 2. 9; 3. 17; *meton.* used of one who is in a state of glory, dignity, happiness, &c. 2 Co. 8. 9: *whence*

Πλουσιώς, *adv.* richly, largely, abundantly, Col. 3. 16, et al.

Πλουτέω, ώ, f. ησω, p. πεπλούτηκα, α. 1. ἐπλούτιστα, (πλούτος) to be or become rich, Lu. 1. 25. 1 Ti. 6. 9; *trop.* Lu. 12. 21; *met.* to abound in, be abundantly furnished with, 1 Ti. 6. 18; to be *spiritually* enriched, 2 Co. 8. 9, et al.

Πλουτίζω, f. ίσω, α. 1. ἐπλούτιστα, to make rich, enrich; *met.* to enrich *spiritually*, 1 Co. 1. 5. 2 Co. 6. 10; 9. 11: *from*

Πλούτος, ου, ό, riches, wealth, opulence, Mat. 13. 22. Lu. 8. 14; *in N. T.*, πλούτος του Θεού, v. Χριστού, those rich benefits, those abundant blessings which flow from God or Christ, Ep. 3. 8. Phil. 4. 19; *met.* richness, abundance, copiousness, Ro. 2. 4; 11. 33. 2 Co. 8. 2; *meton.* a *spiritual* enriching, Ro. 11. 12.

Πλύνω, f. υνώ, α. 1. ἐπλύνω, to wash garments, Re. 7. 14.

Πνεύμα, ατος, τό, (πνέω) wind, air in motion, Jno. 3. 8; breath, 2 Th. 2. 8; *the substance* spirit, Jno. 3. 6; a spirit, spiritual being, Jno. 4. 24. Ac. 23. 8, 9. He. 1. 14; a *bodyless* spirit, spectre, Lu. 24. 37; a *soul* spirit, δαμόνιον, Mat. 8. 16. Lu. 10. 20; spirit, as a *vital principle*, Jno. 6. 63. 1 Co. 15. 45; the *human* spirit, the soul, Mat. 26. 41; 27. 50. Ac. 7. 59. 1 Co. 7. 34. Ja. 2. 26; the spirit as the seat of thought and feeling, the

mind, Mar. 8. 12. Ac. 19. 21, et al.; spirit, mental frame, 1 Co. 4. 21. 1 Pe. 3. 4; a *characteristic* spirit, an influential principle, Lu. 9. 55. 1 Co. 2. 12. 2 Ti. 1. 7; a pervading influence, Ro. 11. 8; spirit, frame of mind, as distinguished from outward circumstances and actions, Mat. 5. 3; spirit as distinguished from outward show and form, Jno. 4. 23; spirit, a spiritual frame, Ro. 8. 4. Jude 19; spirit, latent spiritual import, spiritual significance, as distinguished from the mere letter, Ro. 2. 29; 7. 6. 2 Co. 3. 6, 17; spirit, as a term for a principle superior to a merely natural or carnal course of things, Ro. 8. 4. Ga. 4. 29; a spiritual dispensation, He. 9. 14; the HOLY SPIRIT, Mat. 3. 16; 12. 31. Jno. 1. 32, 33, et al.; a gift of the Holy Spirit, Jno. 7. 39. Ac. 19. 2. 1 Co. 14. 12, et al.; an operation or influence of the Holy Spirit, 1 Co. 12. 3, et al.; a spiritual influence, an inspiration, Mat. 22. 43. Lu. 2. 27. Eph. 1. 17; a professedly divine communication, or, a professed possessor of a spiritual communication, 1 Co. 12. 10. 2 Th. 2. 2. 1 Jno. 4. 1, 2, 3: *whence*

Πνευματικός, ή, όν, spiritual, pertaining to the soul, as distinguished from what concerns the body, Ro. 15. 27. 1 Co. 9. 11; spiritual, pertaining to the nature of spirits, 1 Co. 15. 44; τὰ πνευματικά της ποιηρίας, i. q. τὰ πνεύματα τὰ πονηρά, evil spirits, Ep. 6. 12; spiritual, pertaining or relating to the influences of the Holy Spirit, of things, Ro. 1. 11; 7. 14, et al.; τὰ πνευματικά, spiritual gifts, 1 Co. 12. 1; 14. 1; superior in process to the natural course of things, miraculous, 1 Co. 10. 3; of persons, gifted with a spiritual frame of mind, spiritually affected, 1 Co. 2. 13, 15; endowed with spiritual gifts, inspired, 1 Co. 14. 37: *whence*

Πνευματικώς, *adv.* spiritually, through spiritual views and affections, 1 Co. 2. 14; spiritually, in a spiritual sense, allegorically, Re. 11. 8.

Πνέω, f. πνεύσω, later πνεύσομαι & πνευσόμαι, α. 1. ἐπνευσα, to breathe; to blow, as the wind, Mat. 7. 25, 27, et al.

Πνίγω, f. ξω, ξομαι & ξοῦμαι, α. 1. ἐπνιξα, to stifle, suffocate, choke, Mar.

5. 13; to seize by the throat, Mat. 18. 28: (i) *whence*

**Πνικτός, ἡ, ὄν,** strangled, suffocated; *in N. T.*, τὸ πνικτός, the flesh of animals killed by strangulation or suffocation, Ac. 15. 20, 29; 21. 25.

**Πνοή, ἡς, ἡ, (πνέω)** breath, respiration, Ac. 17. 25; a wind, a blast of wind, breeze, Ac. 2. 2.

**Ποδῆρης, εος, ους, ὁ, ἡ, (πούς & ἄρσ, to fit)** reaching to the feet; *as subst.*, sc. ἐσθῆς, a long, flowing robe reaching down to the feet, Re. 1. 13.

**Πόθεν, adv.** whence? whence, *used of place*, &c. Mat. 15. 33; *met. of a state of dignity*, Re. 2. 5; *used of origin*, Mat. 21. 25; *of cause, source, author*, &c. Mat. 13. 27, 54, 56. Lu. 1. 43; *how? in what way?*, Mar. 8. 4; 12. 37.

**Ποιέω, ὦ, ῥ. ἴσω, p. πεποίηκα, a. 1. ἐποίησα,** to make, form, construct, Mat. 17. 4. Mar. 9. 5. Jno. 2. 15; *of God*, to create, Mat. 19. 4. Ac. 4. 24; to make, prepare *a feast*, &c. Mat. 22. 2. Mar. 6. 21; *met.* to make, establish, ratify, *a covenant*, He. 8. 9; to make, assume, consider, regard, Mat. 12. 33; to make, effect, bring to pass, cause to take place, do, accomplish, Mat. 7. 22; 21. 21. Mar. 3. 8; 6. 5; 7. 37; *met.* to perfect, accomplish, fulfil, put in execution *a purpose, promise*, &c. Lu. 16. 4; 19. 48; to cause, make, Mat. 5. 32. Jno. 11. 37. Ac. 24. 12; to make *gain*, gain, acquire, profit, Mat. 25. 16. Lu. 19. 18; to get, procure, Lu. 12. 33; to make, to cause to be or become *any thing*, Mat. 21. 13; 23. 15; to use, treat, Lu. 15. 19; to make, constitute, appoint to *some office*, Mat. 4. 19. Mar. 3. 14; to make, declare to be, 1 Jno. 1. 10; 5. 10; to do, to perform, execute, practise, act, Mat. 5. 46, 47; 6. 2, 3; to commit *evil*, Mat. 13. 41; 27. 23; to be devoted to, follow, practise, Jno. 3. 21; 5. 29. Ro. 3. 12; to do, execute, fulfil, keep, observe, obey, *precepts*, &c. Mat. 1. 24; 5. 19; 7. 21, 24, 26; to bring *evil* upon, inflict, Ac. 9. 13; to keep, celebrate *a festival*, Mat. 26. 18; to institute the celebration of *a festival*, He. 11. 28; ποιῆν τινα ἔξω, to cause to leave *a place*, i. q. ἔξω ἀγεῖν, to lead or conduct out, Ac. 5. 34; to pass, spend *time*, continue for *a time*, Mat.

20. 12. Ac. 15. 33; 18. 23. Ja. 4. 13; to bear, *as trees*, yield, produce, Mat. 3. 8, 10; 7. 17, 18, 19; *with a substantive or adjective it forms a periphrasis for the verb corresponding to the noun or adjective*, e. g. δῆλον ποιῆν, i. q. δηλοῦν, to make manifest, betray, Mat. 26. 73; ἐκδίκησιν π., i. q. ἐκδικεῖν, to vindicate, avenge, Lu. 18. 7, 8; ἔκθετον π., i. q. ἐκτιθέναι, to expose *infants*, Ac. 7. 19; ἐνέδραν π., i. e. ἐνεδρεύειν, to lie in wait, Ac. 25. 3; ἐξουσίαν π., i. e. ἐξουσιάζειν, to exercise power or authority, Re. 13. 12; κρίσιν π., i. q. κρίνειν, to judge, act as judge, Jno. 5. 27; λυτροῦσιν π., i. q. λυτροῦν, to deliver, set free, Lu. 1. 68; μόνῃ π., i. q. μένειν, to remain, dwell, Jno. 14. 23; πόλεμον π., i. q. πολεμεῖν, to make or wage war, fight, Re. 11. 7; συμβούλιον π., i. q. συμβουλευέσθαι, to consult together, deliberate, Mar. 3. 6; συναμοσίαν π., i. q. συναμύναι, & συστροφῇ π., i. q. συστρέφειν, to conspire together, form a conspiracy, Ac. 23. 12, 13; φανερόν π., i. q. φανερῶν, to make known, betray, Mat. 12. 16; ἀναβολὴν ποιέσθαι, i. q. ἀναβάλλεσθαι, to delay, procrastinate, Ac. 25. 17; βέβαιον π., i. q. βεβαίον, to confirm, render firm and sure, 2 Pe. 1. 10; δεήσεις π., i. q. δεῖσθαι, to pray, offer prayer, Lu. 5. 33; ἐκβολὴν π., i. q. ἐκβάλλειν, to cast out, throw overboard, Ac. 27. 18; καθαρισμόν π., i. e. καθαρίζειν, to cleanse from sin, He. 1. 3; κοινωνίαν π., i. q. κοινωνεῖν, to communicate in liberality, bestow alms, Ro. 15. 26; κοπεῖν π., i. q. κόπτεσθαι, to lament, bewail, Ac. 8. 2; λόγον π., to regard, make account of, Ac. 20. 24; μνείαν π., i. q. μνησθῆναι, to call to mind, Ro. 1. 9; μνήμην π., to remember, retain in memory, 2 Pe. 1. 15; πορείαν π., i. q. πορεύεσθαι, to go, journey, travel, Lu. 13. 22; πρόνοιαν π., i. q. προνοεῖσθαι, to take care of, provide for, Ro. 13. 14; σπουδὴν π., i. e. σπουδάζειν, to act with diligence and earnestness, Jude 3: *whence*

**Ποίημα, αρος, τό,** that which is made or done; a work, workmanship, creation, Ro. 1. 20; *met.* Ep. 10.

**Ποίησις, εως, ἡ,** a making; an acting, doing, performance; observance of *a law*, Ja. 1. 25.

**Ποιητής, ου, ὁ,** a maker; the maker

or author of a song or poem, a poet, Ac. 17. 28; a doer; a performer of the enactments of a law, Ro. 2. 13, et al.

**Ποικίλος**, η, ον, of various colours, variegated, chequered; various, diverse, manifold, Mat. 4. 24, et al. (ζ.)

**Ποιμαίνω**, f. ανῶ, a. 1. ἐποιμαῖνα, to feed, pasture, tend a flock, Lu. 17. 7. 1 Co. 9. 7; trop. to nourish, promote the interest of, Jude 12; met. to tend, direct, superintend, Mat. 2. 6. Jno. 21. 16, et al.; to rule, Re. 2. 27: from

**Ποιμήν**, ἐνός, ὁ, one who tends flocks or herds, a shepherd, herdsman, Mat. 9. 36; 25. 32; met. a pastor, superintendent, guardian, Jno. 10. 11, 14, 16, et al.

**Ποίμνη**, ης, ἡ, a flock of sheep, Lu. 2. 8. 1 Co. 9. 7; met. a flock of disciples, Mat. 26. 31. Jno. 10. 16.

**Ποίμνιον**, ου, τό, (contr. for ποιμένιον, a flock) a flock; met. a flock of Christian disciples, Lu. 12. 32. Ac. 20. 28, 29. 1 Pe. 5. 2, 3.

**Ποῖος**, οἷα, οἷον, of what kind, sort, or species, Jno. 12. 33; 21. 19; what? which?, Mat. 19. 18; 21. 23, 24, 27, et al.

**Πολεμέω**, ὦ, f. ἤσω, a. 1. ἐπολέμῃσα, to make or wage war, fight, Re. 2. 16; 12. 7, et al.; to battle, quarrel, Ja. 4. 2: from

**Πόλεμος**, ου, ὁ, war, Mat. 24. 6. Mar. 13. 7; battle, engagement, combat, 1 Co. 14. 8. He. 11. 34; battling, strife, Ja. 4. 1, et al.

**Πόλις**, εως, ἡ, a city, an enclosed and walled town, Mat. 10. 5, 11; 11. 1; meton. the inhabitants of a city, Mat. 8. 34; 10. 15; with a gen. of person, or a personal pron., the city of any one, the city of one's birth or residence, Mat. 9. 1. Lu. 2. 4, 11; ἡ πόλις, the city, κατ' ἐξοχὴν, Jerusalem, Mat. 21. 18; 28. 11; met. a place of permanent residence, abode, home, He. 11. 10, 16; 13. 14.

**Πολιτάρχης**, ου, ὁ, (πόλις & ἀρχή) a ruler or prefect of a city, city magistrate, Ac. 17. 6, 8. N. T.

**Πολιτεία**, ας, ἡ, (πολιτεύω) the state of being a citizen; citizenship, the right or privilege of being a citizen, freedom of a city or state,

Ac. 22. 28; a commonwealth, community, Eph. 2. 12.

**Πολίτευμα**, ατος, τό, the administration of a commonwealth; in N. T., equivalent to πολιτεία, a community, commonwealth, Phi. 3. 20: from

**Πολιτεύω**, f. εὖσω, intrans. to be a citizen; trans. to govern a city or state, administer the affairs of a state; pass. to be governed; in N. T., to order one's life and conduct, converse, live, in a certain manner as to habits and principles, Ac. 23. 1. Ph. 1. 27: from

**Πολίτης**, ου, ὁ, (πόλις) a citizen, Lu. 15. 15; 19. 14. Ac. 21. 39. (ζ.)

**Πολλάκις**, adv. (πολύς) many times, often, frequently, Mat. 17. 15. Mar. 5. 4; 9. 22, et al. (α.)

**Πολλαπλασίων**, ονος, ὁ, ἡ, τό, -αν, (a later equivalent to πολλαπλάσιος, fr. πολύς) manifold, many times more, Lu. 18. 30.

**Πολυεύσπλαγχνος**, ου, ὁ, ἡ, (πολύς, εὖ, & σπλάγχνον) very merciful, very compassionate, v. r. Ja. 5. 11. N. T.

**Πολυλογία**, ας, ἡ, (πολύς & λόγος) wordiness, loquacity, Mat. 6. 7.

**Πολυμερῶς**, adv. (πολυμερής, consisting of many parts, πολὺς & μέρος) in many parts or parcels, He. 1. 1.

**Πολυποικίλος**, ου, ὁ, ἡ, (πολύς & ποικίλος) exceedingly various, multifarious, multifarious, manifold; by impl. immense, infinite, Ep. 3. 10.

**Πολύς**, πολλή, πολύ, gen. πολλοῦ, πολλῆς, πολλοῦ, great in magnitude or quantity, much, large, Mat. 13. 5. Jno. 3. 23; 15. 8; pl. many, Mat. 3. 7; in time, long, Mat. 25. 19. Mar. 6. 35. Jno. 5. 6; οἱ πολλοί, the many, the mass, Ro. 5. 15; 12. 5. 1 Co. 10. 33; τὸ πολὺ, much, 2 Co. 8. 15; πολὺ, as an adv. much, greatly, Mar. 12. 27. Lu. 7. 47; of time, ἐπὶ πολὺ, a long time, Ac. 28. 6; μετ' οὐ πολὺ, not long after, Ac. 27. 14; followed by a compar., much, 2 Co. 8. 23; πολλῶ, much, by much, Mat. 6. 30. Mar. 10. 48; τὰ πολλά, as an adv. most frequently, generally, Ro. 15. 23; πολλά, as an adv. much, greatly, vehemently, Mar. 1. 45; 3. 12; of time, many times, frequently, often, Mat. 9. 14.



**Πολύσπλαγχνος**, ου, ό, ή, (πολύς & σπλάγχνον) very merciful, very compassionate, Ja. 5. 11. N. T.

**Πολυτελής**, εός, ούς, ό, ή, (πολύς & τέλος) expensive, costly, Mar. 14. 3. 1 Ti. 2. 9; of great value, very precious, 1 Pe. 3. 4.

**Πολύτιμος**, ου, ό, ή, (πολύς & τιμή) of great price, costly, precious, Mat. 13. 46. Jno. 12. 3.

**Πολυτρόπως**, adv. (πολύτροπος, manifold, various, πολός & τρόπος) in many ways, in various modes, He. 1. 1.

**Πόμα**, ατος, τό, (πέπομαι, p. pass. of πίω) drink, 1 Co. 10. 4. He. 9. 10.

**Πονηρία**, as, ή, pr. badness, bad condition; in N. T., evil disposition of mind, wickedness, mischief, malignity, Mat. 22. 18, et al.; pl. *πονηρία*, wicked deeds, villainies, Mar. 7. 23. Ac. 3. 26: *from*

**Πονηρός**, ά, όν, bad, unsound, Mat. 6. 23; 7. 17, 18; evil, afflictive, Ep. 5. 16; 6. 13. Re. 16. 2; evil, wrongful, malignant, malevolent, Mat. 5. 11, 39. Ac. 28. 21; evil, wicked, impious, and τὸ *πονηρόν*, evil, wrong, wickedness, Mat. 5. 37, 45; 9. 4; slothful, inactive, Mat. 25. 26. Lu. 19. 22; ό *πονηρός*, the evil one, the devil, Mat. 13. 19, 38. Jno. 17. 15; evil eye, i. q. φθονερός, envious, Mat. 20. 15. Mar. 7. 22; *impl.* covetous, niggardly, Mat. 7. 11: *from*

**Πόνος**, ου, ό, (πένομαι) labour, travail; pain, misery, anguish, Re. 16. 10, 11; 21. 4.

**Ποντικός**, ή, όν, belonging to, or an inhabitant of Πόντος, Ac. 18. 2.

**Πορεία**, as, ή, a going, progress; a journey, travel, Lu. 13. 22; *fr. the Heb.* way or manner of life, business, occupation, Ja. 1. 11: *from*

**Πορευομαι**, f. εύσομαι, a. έπορεύ-θην (mid. of πορεύω, to convey, transport, *fr.* πόρος) to go, pass from one place to another, Mat. 17. 27; 18. 12; to go away, depart, Mat. 24. 1; 25. 41. Jno. 14. 2, 3; *trop.* to go away, depart *from* life, to die, Lu. 22. 22; to go, pass on one's way, journey, travel, Mat. 2. 8, 9. Lu. 1. 39; 2. 41; πορεύομαι *όπίσω*, to go after, to become a follower or partisan, Lu. 21. 8; *or*, to pursue after, be devoted to,

2 Pe. 2. 10; *fr. the Heb.* to go or proceed in any way or course of life, live in any manner, Lu. 1. 6; 8. 14. Ac. 9. 31.

**Πορθέω**, ώ, f. ήσω, (a collateral form of *πέρθω*) to lay waste, destroy; *impl.* to harass, ravage, Ac. 9. 21. Ga. 1. 13, 23.

**Πορισμός**, ου, ό, (πορίζομαι, to furnish to one's self, acquire, gain, mid. of πορίζω, to furnish, supply) a providing, procuring; *meton.* source of gain, 1 Ti. 6. 5, 6. L. G.

**Πορνεία**, as, ή, fornication, whoredom, Mat. 15. 19. Mar. 7. 21. Ac. 15. 20, 29; concubinage, Jno. 8. 41; adultery, Mat. 5. 32; 19. 9; incest, 1 Co. 5. 1; lewdness, uncleanness, *genr.*, Ro. 1. 29; *from the Heb.* put symbolically for idolatry, Re. 2. 21; 14. 8; *from*

**Πορνείω**, f. εύσω, a. 1. έπόρνευσα, to commit fornication or whoredom, 1 Co. 6. 18; 10. 8. Re. 2. 14, 20; *fr. the Heb.* to commit spiritual fornication, practise idolatry, Re. 17. 2; 18. 3, 9: *from*

**Πόρνη**, ης, ή, (περνάω, v. πέρνημι, to sell) a prostitute, a whore, harlot, an unchaste female, Mat. 21. 31, 32; *fr. the Heb.* an idolatress, Re. 17. 1, 5, 15.

**Πόρνος**, ου, ό, (*fr.* same) a catamite; in N. T., a fornicator, impure person, 1 Co. 5. 9, 10, 11; 6. 9, et al.

**Πόρρω**, adv. (a later form of πρόσω, *fr.* πρό) forward, in advance, far advanced; far, far off, at a distance, Mat. 15. 8. Mar. 7. 6: *whence*

**Πόρρωθεν**, adv. from a distance, from afar, He. 11. 13; at a distance, far, far off, Lu. 17. 12.

**Πορρωτέρω**, adv. (compar. of πόρ-ρω) farther, beyond, Lu. 24. 28.

**Πορφύρα**, as, ή, purpura, murex, a species of shell fish that yielded the purple dye, highly esteemed by the ancients, its tint being a bright crimson; in N. T., a purple garment, robe of purple, Lu. 16. 19. Re. 17. 4; 18. 12 et al.; (v) *whence*

**Πορφύρεος**, ούς, έα, ά, εον, ουν, purple, crimson, Jno. 19. 2, 5, col. Mat. 27. 28, 31, et al.

**Πορφυρόπωλις**, εως, ή, (*fem.* α

ποφυροπώλης, ποφύρα & πωλέω) a female seller of purple cloths, Ac. 16. 14.

Ποσάκις, *adv.* (πόσος) how many times? how often?, Mat. 18. 21; 23. 37. Lu. 18. 34. (ἄ.)

Πόσις, *εως, ἡ, (πίνω)* drinking; drink, beverage, Jno. 6. 55. Ro. 14. 17. Col. 2. 16.

Πόσος, *η, ον, interrog.* to ὅσος & πόσος, how great? how much?, Mat. 6. 23. Lu. 16. 5, 7. 2 Co. 7. 11; πόσῃ, *adverbially before a comparative*, how much? by how much?, Mat. 7. 11; 10. 25. He. 10. 29; *of time*, how long? Mar. 9. 21; *of number, pl.* how many? Mat. 15. 34; 16. 9, 10, et al.

Ποταμός, *οὔ, ὁ, a river, stream*, Mar. 1. 5. Ac. 16. 13; *met. and allegor.* Jno. 7. 38. Re. 22. 1, 2; a flood, winter torrent, *for χειμαρρὸς ποταμός*, Mat. 7. 25, 27.

Ποταμορφόρητος, *ου, ὁ, ἡ, (ποταμός & φορητός, fr. φέρω)* borne along or carried away by a flood or torrent, Re. 12. 15. N. T.

Ποταπός, *ἡς, ὅν, a later form of ποταπός*, of what country; *in N. T. equivalent to ποῖος*, what? of what manner? of what kind or sort?, Lu. 1. 29; 7. 39; *denoting admiration*, what? what kind of? how great? Mat. 8. 27. Mar. 13. 1, et al.

Πότε, *interrog. particle*, when? at what time?, Mat. 24. 3; 25. 37, 38, 39, 44; *εως πότε*, till when? how long?, Mat. 17. 17, et al.

Πότε, *an enclitic particle of time*, once, some time or other, *either past or future*; formerly, Jno. 9. 13; at length, Lu. 22. 32; at any time, ever, Ep. 5. 29. He. 2. 1; *intensive after interrogatives*, ever, 1 Co. 9. 7. He. 1. 5, et al.

Πότερος, *α, ον*, which of the two? whether?; *πότερον, adverbially*, whether?, Jno. 7. 17.

Ποτήριον, *ἰου, τό, (ποτήρ, πότος, πίνω)* a vessel for drinking, cup, Mat. 10. 42; 23. 25, 26; *meton.* the contents of a cup, liquor contained in a cup, Lu. 22. 20. 1 Co. 10. 16; *fr. the Heb.* the cup or potion of *what God's administration deals out*, Mat. 20. 22, 23. Re. 14. 10, et al.

Ποτίζω, *ἰ. ἰσω, At. ἰώ, p. πεπότικα*,

a. 1. *ἐπότησα, (fr. same)* to cause to drink, give drink to, Mat. 10. 42, et al.; *met.* 1 Co. 3. 2. Re. 14. 8; to water, irrigate, *met.* 1 Co. 3. 6, 7, 8.

Πότος, *ου, ὁ, (πίνω)* a drinking; a drinking together, drinking-bout, comotation, 1 Pe. 4. 3.

Που, *an enclitic indefinite particle*, somewhere, in a certain place, He. 2. 6; 4. 4; *with numerals*, thereabout, Ro. 4. 19.

Πού, *an interrog. particle, of place*, where? in what place?; *direct*, Mat. 2. 2. Lu. 8. 25. Jno. 1. 39; *indirect*, Mat. 2. 4. Jno. 1. 40; *whither*, Jno. 3. 8; 7. 35; 13. 36.

Πούς, ποδός, *ὁ, the foot*, Mat. 4. 6; 5. 35; 7. 6; 22. 44; 28. 9. Lu. 1. 79. Ac. 5. 9. Ro. 3. 15, et al.

Πράγμα, *ατος, τό, (πράσσω)* a thing done, fact, deed, work, transaction, Lu. 1. 1. Ja. 3. 16; a matter, affair, Mat. 18. 19. Ro. 16. 2; a matter of dispute, 1 Co. 6. 1; a thing, *gen.*, He. 10. 1; 11. 1; *τὸ πᾶγμα, an euphemism for profligacy, perhaps*, 1 Th. 4. 6.

Πραγματεία, *ας, ἡ, an application* to a matter of business; *in N. T.* business, affair, transaction, 2 Ti. 2. 4; *from*

Πραγματεύομαι, *ἢ. εὐσομαι, (πράγμα)* to be occupied with or employed in any business, do business; to trade, traffic, Lu. 19. 13.

Πραιτώριον, *ἰου, τό, (Lat. praetorium, fr. praetor)* when used in reference to a camp, the tent of the general or commander-in-chief; *hence, in reference to a province*, the palace in which the governor of the province resided, Mat. 27. 27. Mar. 15. 16. Ac. 23. 35, et al.; the camp occupied by the praetorian cohorts at Rome, the praetorian camp, or, the Roman emperor's palace, Phil. 1. 13.

Πράκτωρ, *ορος, ὁ, (πράσσω)* an exactor of dues or penalties; an officer who enforced payment of debts by imprisonment, Lu. 12. 58.

Πράξις, *εως, ἡ, (fr. same)* operation, business, office, Ro. 12. 4; *πράξεις & πᾶξεις*, actions, mode of acting, ways, deeds, practice, behaviour, Mat. 16. 27. Lu. 23. 51, et al.

**Προέχω, f. ξω, (πρό & ἔχω)** to have or hold before; *intrins. & mid.* to excel, surpass, have advantage or pre-eminence, Ro. 3. 9.

**Προηγέομαι, οὔμαι, f. ἡσομαι, (πρό & ἡγέομαι)** to go before, precede, lead onward; *met.* to endeavour to take the lead of, vie with, or, to give precedence to, to prefer, Ro. 12. 10.

**Πρόθεσις, εως, ἡ, (προτίθημι)** a setting forth or before; οἱ ἄρτοι τῆς προθέσεως, & ἡ πρόθεσις τῶν ἄρτων, the shewbread, the twelve loaves of bread, corresponding to the twelve tribes, which were set out in two rows upon the golden table in the sanctuary, Mat. 12. 4. Mar. 2. 26. Lu. 6. 4. He. 9. 2; predetermination, purpose, Ac. 11. 23; 27. 13. Ro. 8. 28. 2 Ti. 3. 10, et al.

**Προθέσμία, ας, ἡ, (pr. fem. of προθέσμιος, before appointed, πρό & θέσμιος)** sc. ἡμέρα, a time before appointed, set or appointed time, Ga. 4. 2.

**Προθυμία, ας, ἡ, promptness, readiness, alacrity of mind, willingness, Ac. 17. 11. 2 Co. 8. 11, 12, 19; 9. 2: from**

**Πρόθυμος, ου, ό, ἡ, (πρό & θυμός)** ready in mind, prepared, prompt, willing, Mat. 26. 41. Mar. 14. 38; τὸ πρόθυμον, 1. q. ἡ προθυμία, readiness, alacrity of mind, Ro. 1. 15: whence

**Προθύμως, adv.** promptly, with alacrity, readily, willingly, cheerfully, 1 Pe. 5. 2.

**Προϊστημι, f. προστήσω, (πρό & ἵστημι)** to set before; *met.* to set over, appoint with authority; *intrins.* a. 2. προῖστην, p. προσέστηκα, part. προσεστώς, *and mid.* προϊστάμαι, to preside, govern, superintend, Ro. 12. 8. 1 Th. 5. 12. 1 Ti. 3. 4, 5, 12; 5. 17; *mid.* to undertake resolutely, to practise diligently, to maintain the practice of, Tit. 3. 8, 14.

**Προκαλέομαι, οὔμαι, f. ἔσομαι, (προκαλέω, to call forth, invite to stand forth, fr. πρό & καλέω)** to call out, challenge to fight; to provoke, irritate with feelings of ungenerous rivalry, Ga. 5. 26.

**Προκαταγγέλλω, f. γελῶ, (πρό & καταγγέλλω)** to declare or announce

beforehand, foretell, predict, Ac. 3. 18, 24; 7. 52. 2 Co. 9. 5. L. G.

**Προκαταρτίζω, f. ἴσω, (πρό & καταρτίζω)** to make ready, prepare, or complete beforehand, 2 Co. 9. 5.

**Πρόκειμαι, f. εἰσομαι, (πρό & κείμαι)** to lie or be placed before; *met.* to be proposed or set before, as a duty, example, reward, &c. He. 6. 18; 12. 1, 2. Jude 7; to be at hand, be present, 2 Co. 8. 12.

**Προκηρύσσω, f. ξω, (πρό & κηρύσσω)** to announce publicly; *in N. T.* to announce before, Ac. 3. 20; 13. 24.

**Προκοπή, ἡς, ἡ, advance upon a way; met. progress, advancement, furtherance, Phil. 1. 12. 1 Ti. 4. 15: from**

**Προκόπτω, f. ψω, (πρό & κόπτω)** *pr.* to cut a passage forward; to advance, make progress; to advance as time, to be far spent, Ro. 13. 12; *met.* to advance in wisdom, age, or stature, Lu. 2. 52; *seq. εν*, to make progress or proficiency in, Ga. 1. 4; *with επι πλεον*, to proceed or advance further, 2 Ti. 2. 16; 3. 9; *with επι τὸ χειρον*, to grow worse and worse, 2 Ti. 3. 13.

**Πρόκριμα, ατος, τό, (προκρίνω, to prejudge, prefer) previous judgment, prejudice, prepossession, or, preference, partiality, 1 Ti. 5. 21. N. T.**

**Πρόκύρω, ώ, f. ώσω, (πρό & κύρω)** to sanction and establish previously, ratify and confirm before, Ga. 3. 17. N. T.

**Προλαμβάνω, f. λήφομαι, a. 2. προῦλάβον, (πρό & λαμβάνω)** to take before another, 1 Co. 11. 21; *trop.* to anticipate, do beforehand, Mar. 14. 8; to take by surprise; *pass.* to be taken unexpectedly, be overtaken, be taken by surprise, Ga. 6. 1.

**Προλέγω, f. ξω, a. 1. προείπα, a. 2. προείπον, p. προείρηκα, (πρό & λέγω)** to tell beforehand, to foretell, Mat. 24. 25. Ac. 1. 16. Ro. 9. 29. 2 Co. 13. 2. Ga. 5. 21. 1 Th. 3. 4, et al.

**Προμαρτύρομαι, (πρό & μαρτύρομαι)** *pr.* to witness or testify beforehand; to declare beforehand, predict, 1 Pe. 1. 11. N. T.

**Προμελετάω, ώ, f. ἡσω, (πρό & μελετάω)** to practise beforehand; to premeditate, Lu. 21. 14.

**Προμεριννάω**, ὦ, f. ἤσω, (πρό & μεριννάω) to be anxious or solicitous beforehand, to ponder beforehand, Mar. 13. 11. N. T.

**Προνοέω**, ὦ, f. ἤσω, (πρό & νοέω) to perceive beforehand, foresee; to provide for, 1 Ti. 5. 8; *mid.* to provide for one's self; *by impl.* to apply one's self to a thing, practise, strive to exhibit, Ro. 12. 17. 2 Co. 8. 21.

**Πρόνοια**, ας, ἡ, forethought; providence, provident care, Ac. 24. 3; provision, Ro. 13. 14.

**Προοράω**, ὦ, f. προόψομαι, p. προεώρακα, α. 2. προείδον, (πρό & ὀράω) to foresee, Ac. 2. 31. Ga. 3. 8; to see before, Ac. 21. 29; *in N. T.*, to have vividly present to the mind, to be mindful of, Ac. 2. 25.

**Προορίζω**, f. ἴσω, (πρό & ὀρίζω) to limit or mark out beforehand; to design definitively beforehand, ordain beforehand, predestine, Ac. 4. 28. Ro. 8. 29, 30, et al.

**Προπάσχω**, (πρό & πάσχω) α. 2. προέπαθον, to experience previously; *of ill treatment*, 1 Th. 2. 2.

**Προπέμψω**, f. ψω, (πρό & πέμπω) to send on before; to accompany or attend out of respect, escort, accompany for a certain distance on setting out on a journey, Ac. 15. 3; 20. 38; 21. 5, et al.; to furnish with things necessary for a journey, Tit. 3. 13. 3 Jno. 6.

**Προπετής**, έος, οὗς, ὅ, ἡ, τό, -ές, (πρό & πίπτω) falling forwards; *met.* precipitate, rash, Ac. 19. 36. 2 Ti. 3. 4.

**Προπορεύομαι**, f. εὔσομαι, (πρό & πορεύομαι) to precede, go before, Ac. 7. 40. Lu. 1. 76.

**Πρός**, prep., with a genitive, from; *met.* for the benefit of, Ac. 27. 34; *with a dative*, near, by, at, by the side of, in the vicinity of, Mar. 5. 11. Lu. 19. 37; *with an accusative*, used of the place to which any thing tends, to, unto, towards, Mat. 2. 12; 3. 5, 13; at, close upon, Mat. 3. 10. Mar. 5. 22; near to, in the vicinity of, Mat. 6. 45; *after verbs of speaking*, *praying*, *answering* to a charge, &c., to, Mat. 3. 15; 27. 14; *of place where*, with, in, among, by, at, &c., Mat.

26. 55. Mar. 11. 4. Lu. 1. 80; *of time*, for, during, Lu. 8. 13. 1 Co. 7. 5; near, towards, Lu. 24. 29; *of the end*, object, purpose for which an action is exerted, or to which any quality, &c. has reference, to, Jno. 4. 35. Ac. 3. 10; 27. 12; *before an infn.* with τό, in order to, that, in order that, Mat. 6. 1; 13. 30; 26. 12; so as to, so that, Mat. 5. 28; *of the relation which any action, state, quality, &c. bears to any person or thing*, in relation to, of, concerning, in respect to, with reference to, Mat. 19. 8; Lu. 12. 41; 18. 1; 20. 19; as it respects, as it concerns, with relation to, Mat. 27. 4. Jno. 21. 22, 23; according to, in conformity with, Lu. 12. 47. 2 Co. 5. 10; in comparison with, Ro. 8. 18; in attention to, Eph. 3. 4; *of the actions, dispositions, &c. exhibited with respect to any one, whether friendly, towards*, Ga. 6. 10. Ep. 6. 9; *or unfriendly*, with, against, Lu. 23. 12. Ac. 23. 30; *after verbs signifying to converse, dispute, make a covenant, &c.*, with, Lu. 24. 14. Ac. 2. 7; 3. 25.

**Προσάββατον**, ου, τό, (πρό & σάββατον) the day before the sabbath, sabbath-eve, Mar. 15. 42. S.

**Προσαγορεύω**, f. εὔσω, (πρός & ἀγορεύω, to speak) to speak to, accost, to name, denominate; to nominate, declare, He. 5. 10.

**Προσάγω**, f. ξω, α. 2. προσήγαγον, (πρός & ἄγω) to lead or conduct to, bring, Lu. 9. 41. Ac. 16. 20; to conduct to the presence of, *met.* 1 Pe. 3. 18; *intrans.* to approach, Ac. 27. 27. (ἄ) whence

**Προσαγωγή**, ἡς, ἡ, approach; access, admission to the presence of any one, Ro. 5. 2. Ep. 2. 18.

**Προσαιτέω**, ὦ, f. ἤσω, (πρός & αἰτέω) to ask for in addition; to ask earnestly, beg; to beg alms, Mar. 10. 46. Lu. 18. 35. Jno. 9. 8; *whence*

**Προσαίτης**, ου, ὁ, a beggar, mendicant, v. r. Jno. 9. 8. N. T.

**Προσαναβαίνω**, f. βήσομαι, α. 2. έβην, (πρός & ἀναβαίνω) to go up further, Lu. 14. 10.

**Προσαναλίσκω**, f. λώσω, (πρός & ἀναλίσκω) to consume besides; to expend on a definite object, Lu. 8. 43.

**Προσαναπληρόω**, ὦ, f. ώσω, (πρός & ἀναπληρόω) to fill up by addition;

to supply deficiencies, 2 Co. 9. 12; 11. 9.

**Προσανατίθηναι**, (πρός & ἀνατίθηναι) to lay upon over and above; *mid.* to put one's self in free communication with, to confer with, Ga. 1. 16; to confer upon, to propound as a matter of consideration, Ga. 2. 6.

**Προσπειλέω**, ὦ, f. ἴσω, (πρός & απειλέω) to threaten in addition, utter additional threats, Ac. 4. 21.

**Προσδανάναι**, ὦ, f. ἴσω, (πρός & δανάναι) to spend besides, expend over and above, Lu. 10. 35. L. G.

**Προσδέομαι**, f. δεῖσθαι, (πρός & δέομαι) to want besides or in addition, Ac. 17. 25.

**Προσδέχομαι**, f. δέξομαι, (πρός & δέχομαι) to receive, accept; to receive, admit, grant access to, Lu. 15. 2; to receive, admit, accept, and with οὐ, to reject, He. 11. 35; to submit to, He. 10. 34; to receive kindly, as a guest, entertain, Ro. 16. 2; to receive, admit, as a hope, Ac. 24. 15; to look or wait for, expect, await, Mar. 15. 43. Lu. 2. 25, et al.

**Προσδοκάω**, ὦ, f. ἴσω, to look for, be expectant of, Mat. 11. 3. Lu. 7. 19, 20. Ac. 3. 5. 2 Pe. 3. 12, 13, 14; to expect, Ac. 28. 6; to wait for, Lu. 1. 21; 8. 40. Ac. 10. 24; 27. 33; *absol.* to think, anticipate, Mat. 24. 50. Lu. 12. 46; *whence*

**Προσδοκία**, ας, ἡ, a looking for, expectation, anticipation, Lu. 21. 26; *meton.* expectation, what is expected or anticipated, Ac. 12. 11.

**Προσδραμών**, α. 2. part. of προστρέχω; *which see.*

**Προσεάω**, ὦ, f. άσω, (πρός & έάω) to permit an approach, Ac. 27. 7. N. T.

**Προσεγγίζω**, f. ίσω, (πρός & έγγίζω) to approach, come near, Mar. 2. 4. L. G.

**Προσεδρεύω**, f. εύσω, (πρός & εδρα) to sit near; *met.* to wait or attend upon, have charge of, 1 Co. 9. 13.

**Προσεργάζομαι**, f. άσμαι, (πρός & εργάζομαι) *pr.* to work in addition; to gain in addition in trade, Lu. 19. 16.

**Προσέρχομαι**, f. ελεύσομαι, α. 2.

προσῆλθον, p. προσελήλυθα, (πρός & έρχομαι) to come or go to any one, approach, Mat. 4. 3, 11; 5. 1; 8. 19, 25, et al. freq.; *trop.* to come, or go to, approach, draw near, *spiritually.* He. 7. 25; 11. 6; 4. 16. 1 Pe. 2. 4; *met.* to assent to, accede to, concur in, 1 Ti. 6. 3.

**Προσευχή**, ἡς, ἡ, prayer, Mat. 17. 21; 21. 13, 22. Lu. 6. 12. Ac. 1. 14. et al.; *meton.* a place where prayer is offered, an oratory, *perhaps*, Ac. 16. 13, 16. 8.

**Προσεύχομαι**, f. εύξομαι, *impert.* προσηυχόμεν, α. 1. προσηυξάμεν, to pray, offer prayer, Mat. 5. 44; 6. 5, 6, et al.

**Προσέχω**, f. έχω, (πρός & έχω) to have in addition; to hold to, bring near; *absol.* to apply the mind to a thing, to give heed to, attend to, observe, consider, Ac. 5. 35. He. 2. 1 2 Pe. 1. 19; to take care of, provide for, Ac. 20. 28; *when followed by από, μή, v. μήποτε*, to beware of, take heed of, guard against, Mat. 6. 1; 7. 15; to assent to, yield credence to, follow, adhere or be attached to, Ac. 8. 6, 10, 11; 16. 14; to give one's self up to, be addicted to, engage in, be occupied with, 1 Ti. 1. 4; 3. 8, et al.

**Προσηλόω**, ὦ, f. ώσω, (πρός & ἔλος) to nail to, affix with nails, Col. 2. 14.

**Προσήλυτος**, ου, ό, ἡ, (προσέρχομαι) *pr.* a new comer, a stranger. *in N. T.*, a proselyte, convert from paganism to Judaism, Mat. 23. 15. Ac. 2. 10; 6. 5; 13. 43. 8.

**Πρόσκαιρος**, ου, ό, ἡ, τό, -ον, (πρός & καιρός) opportune; *in N. T.*, continuing for a limited time, temporary, transient, Mat. 13. 21. Mar. 4. 17. 2 Co. 4. 18. He. 11. 25. L. G.

**Προσκαλέομαι**, οὔμαι, f. έσομαι p. προσκέκλημαι, (mid. of προσκαλέω) to call to, summon, invite, fr. πρόσ & καλέω) to call to one's self, summon Mat. 10. 1; 15. 10, 32; 18. 2, et al. to invite, Ac. 2. 39; to call to the performance of a thing, appoint, Ac. 13. 2; 16. 10.

**Προσκαρτερέω**, ὦ, f. ἴσω, (πρός & καρτερέω) to persist in adhering to a thing; to be intently engaged, attend constantly to, Ac. 1. 14; 42. Ro. 13. 6. et al.; to remain a

stantly in a place, Ac. 2. 46; to constantly attend upon, continue near to, be at hand, Mar. 3. 9. Ac. 8. 13; 10. 7: *whence*

**Προσκαρτέρησις**, εως, ἡ, perseverance, unremitting continuance in a thing, Ep. 6. 18. N. T.

**Προσκεφάλαιον**, ου, τό, (πρός & κεφαλή) *pr.* a cushion for the head, pillow; *also*, a boat-cushion, Mar. 4. 38.

**Προσκληρόω**, ὦ, f. ὥσω, (πρός & κληρόω) *pr.* to assign by lot; *in N. T.* *mid.*, a. 1. προσεκληρώθην, to adjoin one's self to, associate with, follow as a disciple, Ac. 17. 4.

**Προσκλίνω**, f. ἐνῶ, (πρός & κλίνω) *pr.* to make to lean upon or against a thing; *met.*, *mid.*, a. 1. προσεκλίθην, to join one's self to, follow as an adherent, v. r. Ac. 5. 36: *whence*

**Πρόσκλησις**, εως, ἡ, *pr.* a leaning upon or towards a thing; *met.* a leaning towards any one, inclination of mind towards, partiality, 1 Ti. 5. 21. L. G.

**Προσκολάω**, ὦ, f. ῥήσω, (πρός & κολλάω) *pr.* to glue to; *in N. T.* *mid.*, a. 1. προσεκολληθή, f. προσκολληθήσομαι, to join one's self to any one, follow as an adherent, Ac. 5. 36; to cleave closely to, Mat. 19. 5. Mar. 10. 7. Ep. 5. 31.

**Πρόσκομμα**, ατος, τό, (προσκόπτω) a stumbling, Ro. 9. 32, 33. 1 Pe. 2. 8; *met.* a stumbling-block, an occasion of sinning, means of inducing to sin, Ro. 14. 13. 1 Co. 8. 9; *met.* a moral stumbling, a shock to the moral or religious sense, a moral embarrassment, Ro. 14. 20. L. G.

**Προσκοπή**, ἥς, ἡ, *pr.* a stumbling; offence; *in N. T.*, an offence, shock, ground of exception, 2 Co. 6. 3: *from*

**Προσκόπτω**, f. ψω, (πρός & κόπτω) to dash against, to beat upon, Mat. 7. 27; to strike the foot against, Mat. 4. 6. Lu. 4. 11; to stumble, Jno. 11. 9, 10; *met.* to stumble at, to take offence at, Ro. 9. 32; 14. 21. 1 Pe. 2. 8.

**Προσκυλίω**, v. προσκυλίνδω, f. ἴσω, (πρός & κυλίω) to roll to or against, Mat. 27. 60. Mar. 15. 46. (i.)

**Προσκυνέω**, ὦ, f. ῥήσομαι & ῥήσω,

a. 1. προσεκύνω, (πρός & κυνέω, to kiss) to do reverence or homage by kissing the hand; *in N. T.*, to do reverence or homage by prostration, Mat. 2. 2, 8, 11; 20. 20. Lu. 4. 7; 24. 52; to pay divine homage, worship, adore, Mat. 4. 10. Jno. 4. 20, 21. He. 1. 6, et al.; to bow one's self in adoration, He. 11. 21: *whence*

**Προσκυνητής**, οὔ, ὁ, a worshipper, Jno. 4. 23. N. T.

**Προσλάλέω**, ὦ, f. ῥήσω, (πρός & λαλέω) to speak to, converse with, Ac. 13. 43; 28. 20. L. G.

**Προσλαμβάνω**, to take besides; *mid.* προσλαμβάνομαι, f. λήψομαι, to take to one's self, assume, take as a companion or associate, Ac. 17. 5; 18. 26; to take, as food, Ac. 27. 33, 34, 36; to receive kindly or hospitably, admit to one's society and friendship, treat with kindness, Ac. 28. 2. Ro. 14. 1, 3; 15. 7. Phil. 12, 17; to take or draw to one's self as a preliminary to an address of admonition, Mat. 16. 22. Mar. 8. 32: *whence*

**Πρόσληψις**, εως, ἡ, an assuming; a receiving, reception, Ro. 11. 15.

**Προσμένω**, f. ἐνῶ, (πρός & μένω) to continue, remain, stay in a place, 1 Ti. 1. 3; to remain or continue with any one, Mat. 15. 32. Mar. 8. 2. Ac. 18. 18; to adhere to, Ac. 11. 23; *met.* to remain constant in, persevere in, Ac. 13. 43. 1 Ti. 5. 5.

**Προστορμίζω**, f. ἴσω, (πρός & ὀρμίζω, fr. ὄρμος, a station for ships) to bring a ship to its station or to land; *mid.* to come to the land, Mar. 6. 53.

**Προσopheilō**, f. ῥήσω, (πρός & ὀφείλω) to owe besides, or in addition, Phil. 19.

**Προσοχθίζω**, f. ἴσω, (πρός & ὀχθίζω, to be vexed, offended) to be vexed or angry at, He. 3. 10. S.

**Πρόσπεινος**, ου, ὁ, ἡ, (πρός & πείνα) very hungry, Ac. 10. 10. N. T.

**Προσπῆγγνυμι**, f. πῆξω, (πρός & πῆγγνυμι) to fix to, affix to, Ac. 2. 23.

**Προσπίπτω**, f. πεσούμαι, a. 2. ἔπεσον, (πρός & πίπτω) to fall or impinge upon or against a thing; to fall down to any one, Mar. 3. 11; 7. 25, et al.; to rush violently upon, beat against, Mat. 7. 25.

**Προσποιέω**, ὦ, f. ἤσω, (πρός & ποίεω) to add or attach; *mid.* to attach to one's self; to claim or arrogate to one's self; to assume the appearance of, make a show of, pretend, Lu. 24. 28.

**Προσπορεύομαι**, f. εὔσομαι, (πρός & πορεύομαι) to go or come to *any one*, Mar. 10. 35. L. G.

**Προσρήννυμι**, f. ῥήξω, (πρός & ῥήννυμι) to break or burst upon, dash against, Lu. 6. 48. N. T.

**Προστάτης**, ἰδος, ἦ, (fem. of *προστάτης*, one who stands in front or before; a leader; a protector, champion, patron, fr. *ποιέω*) a patroness, protectress, Ro. 16. 2. (ἀ.)

**Προστάσσω**, v. ττω, f. ξω, (πρός & τάσσω) *pr.* to place or station at or against; to enjoin, command, direct, Mat. 1. 24; 8. 4; 21. 6. Mar. 1. 44, et al.; to assign, constitute, appoint, Ac. 17. 26.

**Προστίθημι**, f. θήσω, a. 1. pass. *προστίθην*, (πρός & τίθημι) to put to or near; to lay with or by the side of, Ac. 13. 36; to add, superadd, adjoin, Mat. 6. 27, 33. Lu. 3. 20. Ac. 2. 41, et al.; *fr. the Heb.* *προστίθεμαι*, before an infinitive, and the part. *προθεῖς* before a finite verb, denote continuation, or repetition, Lu. 19. 11; 20. 11, 12. Ac. 12. 3.

**Προστρέχω**, a. 2. προσέδραμον, (πρός & τρέχω) to run to, or up, Mar. 9. 15; 10. 17. Ac. 8. 30.

**Προσφάγιον**, ου, τό, (πρός & φαγεῖν) what is eaten besides; *hence*, *genr.* victuals, food, Jno. 21. 5. N. T.

**Πρόσφατος**, ου, ὁ, ἦ, (πρός & πέφαιμι) *pr.* recently killed; *hence*, *genr.* recent, new, newly or lately made, He. 10. 20: *whence*

**Προσφάτως**, *adv.* newly, recently, lately, Ac. 18. 2.

**Προσφέρω**, f. προσοίσω, a. 1. *προσθήνεια*, a. 2. *προσθήνικον*, (πρός & φέρω) to bear or bring to, Mat. 4. 24; 25. 20; to bring to or before *magistrates*, Lu. 12. 11; 23. 14; to bring near to, apply to, Jno. 19. 29; to offer, tender, proffer, as money, Ac. 8. 18; to offer, present, as gifts, oblations, &c., Mat. 2. 11; 5. 23. He. 5. 7; to offer in sacrifice, Mar. 1. 44. Lu. 5. 14; to offer up *any one* as a

sacrifice to God, He. 9. 25. 28; 11. 17, et al.; *mid.* to bear one's self towards, behave or conduct one's self towards, to deal with, treat *any one*, He. 12. 7.

**Προσφιλής**, έος, ους, ὁ, ἦ, (πρός & φίλος) friendly, amiable, grateful, acceptable, Phi. 4. 8.

**Προσφορά**, as, ἦ, (προσφέρω) *pr.* a bringing to; *in N. T.*, an offering, an act of offering up or sacrificing, He. 10. 10; *trop.* Ro. 15. 16; an offering, oblation, a thing offered, Ep. 5. 2. He. 10. 5, 8; a sacrifice, victim offered, Ac. 21. 26; 24. 17.

**Προσφωνέω**, ὦ, f. ἤσω, (πρός & φωνέω) to speak to, address, Mat. 11. 16. Lu. 7. 32; 13. 12, et al.; to address, harangue, Ac. 22. 2; to call to one's self, Lu. 6. 13.

**Πρόσχυσις**, εως, ἦ, (προσχέω, to pour out upon, besprinkle, *fr.* *πρός & χέω*) an effusion, sprinkling, He. 11. 28. L. G.

**Προσψάύω**, f. αύσω, (πρός & ψάύω, to touch) to touch upon, to touch lightly, Lu. 11. 46.

**Προσωποληπτέω**, ὦ, f. ἤσω, to accept or respect the person of *any one*. to pay regard to external appearance, condition, circumstances, &c. to show partiality to, Ja. 2. 9: (N. T. *from*

**Προσωπολήπτης**, ου, ὁ, ἦ, (πρόσωπον & λαμβάνω) a respecter of persons, Ac. 10. 34. N. T.

**Προσωποληψία**, as, ἦ, (προσωποληπτέω) respect of persons, partiality, Ro. 2. 11, et al. N. T.

**Πρόσωπον**, ου, τό, (πρός & ὤν the face, countenance, visage, Mat. 6. 16, 17; 17. 2, 6; according to *lat. usage*, a person, individual, 2 Co. 11; *hence*, personal presence, 1 Th. 2. 17; *fr. the Heb.* *πρόσωπον* πρό *πρόσωπον*, face to face, clearly, perfectly, 1 Co. 13. 12; face, surface, external form, figure, appearance, Ma. 16. 3. Lu. 12. 56; external circumstances, or condition of *any one*, Ma. 22. 16. Mar. 12. 14; *πρόσωπον* λαβάνειν, to have respect to the external circumstances of *any one*, L. 20. 21. Ga. 2. 6; *ἐν προσώπῳ*, in a person, in the name, or by the authority, 2 Co. 2. 10; ἀπό προσώπου from the presence of, from, Ac. 3. 3.

from before, Ac. 7. 45; *εις προσώπον*, in the presence of, before, 2 Co. 8. 24; *κατὰ πρόσωπον*, in the presence of, before, Ac. 3. 13; openly, Ga. 2. 11; *κατὰ πρόσωπον ἔχειν*, to have before one's face, to have *any one* present, Ac. 25. 16; *ἀπὸ προσώπου*, from, Re. 12. 14; *πρὸ προσώπου*, before, Ac. 13. 24.

**Προτάσσω**, *ν. ττω*, *φ. ξω*, (*πρό & τάσσω*) to place or arrange in front; to assign beforehand, foreordain, Ac. 17. 26.

**Προτείνω**, *φ. ενῶ*, (*πρό & τείνω*) to extend before; to stretch out, Ac. 22. 25.

**Πρότερον**, *adv.* before, first, Jno. 7. 51. 2 Co. 1. 15; *ὁ, ἡ, πρότερον*, former, He. 10. 32, et al.: *pr. neut. of*

**Πρότερος**, *α, ον*, (comp. of *πρό*) former, prior, Ep. 4. 22; *τὸ πρότερον*, as an *adv.* before, formerly, Jno. 6. 62, et al.

**Προτίθημι**, *φ. προθήσω*, (*πρό & τίθημι*) to place before; to set forth, propose publicly, Ro. 3. 25; *προτίθεμαι*, to purpose, determine, design beforehand, Ro. 1. 13. Ep. 1. 9.

**Προτρέπω**, *φ. ψω*, (*πρό & τρέπω*) to turn forwards; to impel; to excite, urge, exhort, Ac. 18. 27.

**Προτρέχω**, *α. 2. προδδραμον*, (*πρό & τρέχω*) to run before, or in advance, Lu. 19. 4. Jno. 20. 4.

**Προϋπάρχω**, *φ. ξω*, (*πρό & υπάρχω*) imperf. *προϋπάρχον*, to be before, or formerly, Lu. 23. 12. Ac. 8. 9.

**Πρόφαισις**, *εως, ἡ*, (*πρό & φαίνω*) *pr.* that which appears in front, that which is put forward to hide the true state of things; a fair show or pretext, Ac. 27. 30; a specious cloke, Mat. 23. 13. 1 Th. 2. 5; an excuse, Jno. 15. 22.

**Προφέρω**, *φ. προσίσω*, (*πρό & φέρω*) to bring before, present; to bring forth or out, produce, Lu. 6. 45, *bis*.

**Προφητεία**, *αs, ἡ*, prophecy, a prediction of future events, Mat. 13. 14. 2 Pe. 1. 20, 21; prophecy, a gifted faculty of setting forth and enforcing revealed truth, 1 Co. 12. 10; 13. 2, et al.; prophecy, matter of divine teaching set forth by special gift, 1 Ti. 1. 18: *from*

**Προφητεύω**, *φ. εύσω*, *α. 1. προεφύτευσα*, to exercise the function of

a *προφήτης*; to prophesy, to foretell the future, Mat. 11. 13; to divine, Mat. 26. 68. Mar. 14. 65. Lu. 22. 64; to prophesy, to set forth matter of divine teaching by special faculty, 1 Co. 13. 9; 14. 1, et al.: *from*

**Προφήτης**, *ον, ὁ*, (*πρό & φημί*) *pr.* a spokesman for another; *spc.* a spokesman or interpreter for a deity; a prophet, seer, Tit. 1. 12; *in N. T.*, a prophet, a divinely commissioned and inspired person, Mat. 14. 5. Lu. 7. 16, 39. Jno. 9. 17, et al.; a prophet *in the Christian Church*, a person gifted for the exposition of divine truth, 1 Co. 12. 28, 29, et al.; a prophet, a foreteller of the future, Mat. 1. 22, et al. freq.; *οἱ προφῆται*, the prophetic scriptures of the Old Testament, Lu. 18. 29, et al.: *whence*

**Προφητικός**, *ἡ, ὄν*, prophetic, uttered by prophets, Ro. 16. 26. 2 Pe. 1. 19. L. G.

**Προφήτις**, *ιδος, ἡ*, a prophetess, a divinely gifted female teacher, Lu. 2. 36. Re. 2. 20.

**Προφθάνω**, *φ. άσω & ήσομαι*, *α. 1. προέφθασα*, (*πρό & φθάνω*) to outstrip, anticipate; to anticipate *any one* in doing or saying a thing, be beforehand with, Mat. 17. 25.

**Προχειρίζομαι**, *φ. ίσομαι*, (*πρό & χεῖρ*) to take into the hand, to make ready for use or action; to constitute, destine, Ac. 22. 14; 26. 16.

**Προχειροτονέω**, *ῶ, φ. ήσω*, (*πρό & χειροτονέω*) *pr.* to elect before; to fore-appoint, Ac. 10. 41.

**Πρύμνα**, *ης, ἡ*, (*πρυμνός*, last, hindmost) the hinder part of a vessel, stern, Mar. 4. 38, et al.

**Πρωί**, *adv.* in the morning, early, Mat. 16. 3; 20. 1. Mar. 15. 1. Ac. 28. 23, et al.; the morning watch, *which ushers in the dawn*, Mar. 13. 35: *whence*

**Πρωία**, *αs, ἡ*, (*pr. fem. of πρωῒος, α, ον*, in the morning, early) *sc. ὥρα*, morning, the morning hour, Mat. 21. 18; 27. 1. Jno. 18. 28; 21. 4.

**Πρωῖμος**, *η, ον*, early, Ja. 5. 7.

**Πρωῖνός**, *η, ὄν*, (a later form of *πρωῖος*) belonging to the morning, morning, Re. 2. 28; 22. 16.

**Πρόρα**, *αs, ἡ*, (*πρό*) the forepart of a vessel, prow, Ac. 27. 30, 41.



**Πρωτεύω**, *f. εὔσω*, (πρῶτος) to be first, to hold the first rank or highest dignity, have the preeminence, be chief, Col. 1. 18.

**Πρωτοκαθεδρία**, *as, ἡ*, (πρῶτος & καθέδρα) the first or uppermost seat, the most honourable seat, Mat. 23. 6. Mar. 12. 39. Lu. 11. 43; 20. 46. N. T.

**Πρωτοκλισία**, *as, ἡ*, (πρῶτος & κλισία) the first place of reclining at table, the most honourable place at table, Mat. 23. 6. Mar. 12. 39. Lu. 14. 7, 8; 20. 46. N. T.

**Πρῶτον**, *adv.* first in time, in the first place, Mar. 4. 28; 16. 9; τὸ πρῶτον, at the first, formerly, Jno. 12. 16; 19. 39; first in dignity, importance, &c., before all things, Mat. 6. 33. Lu. 12. 1: *pr. neut. of*

**Πρῶτος**, *η, ου*, (superl. of πρό, as if contr. from πρότατος) first in time, order, &c. Mat. 10. 2; 26. 17; first in dignity, importance, &c., chief, principal, most important, Mar. 6. 21. Lu. 19. 47. Ac. 13. 50; 16. 12; as an equivalent to the compar. πρότερος, prior, Jno. 1. 15, 30; 15. 18; Mat. 27. 64; adverbially, first, Jno. 1. 42; 5. 4; 8. 7.

**Πρωτοστάτης**, *ου, ὁ*, (πρῶτος & ἵστημι) *pr.* one stationed in the first rank of an army; a leader; a chief, ringleader, Ac. 24. 5. (ἀ.)

**Πρωτοτόκια**, *ων, τὰ*, the rights of primogeniture, birthright, He. 12. 16: (S.) *from*

**Πρωτότοκος**, *ου, ὁ, ἡ, τό, -ον*, (πρῶτος & τόκος) firstborn, Mat. 1. 25. Lu. 2. 7. He. 11. 28; in N. T., prior in generation, Col. 1. 15; a firstborn head of a spiritual family, Ro. 8. 29. He. 1. 6; firstborn, as possessed of the peculiar privilege of spiritual generation, He. 12. 23.

**Πταίω**, *f. αἰσώ*, a. 1. ἐπταυσα, to cause to stumble; intrins. to stumble, stagger, fall; to make a false step; *met.* to err, offend, transgress, Ro. 11. 11. Ja. 2. 10; 3. 2, *dis*; *met.* to fall of an object, 2 Pe. 1. 10.

**Πτέρνα**, *ης, ἡ*, the heel, Jno. 13. 18.

**Πτερυγιον**, *ου, τό*, a little wing; the extremity, the extreme point of a thing; a pinnacle, or apex of a building, Mat. 4. 5. Lu. 4. 9: *dimin. of*

**Πτέρυξ**, *υγος, ἡ*, (πτερόν) a wing, pinion, Mat. 23. 37. Lu. 13. 34, et al.

**Πτηνόν**, *οὔ, τό*, (*pr. neut. of* πτηνός, *ἡ, ὡς*, winged, *fr. πέτομαι*, to fly) a bird, fowl, 1 Co. 15. 39.

**Πτοέω**, *ῶ, f. ἦσω*, a. 1. *pass.* ἐπτοήην, to terrify, affright; *pass.* to be terrified, be in consternation, Lu. 21. 9; 24. 37: *whence*

**Πτόσις**, *εως, ἡ*, consternation, dismay, 1 Pe. 3. 6.

**Πτύον**, *ου, τό*, (πτύω) a fan, winnowing-shovel, Mat. 3. 12. Lu. 3. 17.

**Πτύρω**, to scare, terrify; *pass.* to be terrified, be in consternation, Phi. 1. 28.

**Πτύσμα**, *ατος, τό*, (πτύω) spittle, saliva, Jno. 9. 6.

**Πτύσσω**, *f. ξω*, a. 1. ἐπτύξα, to fold; to roll up a scroll, Lu. 4. 20.

**Πτύω**, *f. ὕσω*, a. 1. ἐπτύσα, to spit out, Mar. 7. 33; 8. 23. Jno. 9. 6.

**Πτώμα**, *ατος, τό*, (πίπτω) a fall; a dead body, carcase, corpse, Mat. 24. 28. Mar. 6. 29. Re. 11. 8, 9.

**Πτώσις**, *εως, ἡ*, (*fr. same*) a fall, crash, ruin, Mat. 7. 27; *met.* downfall, ruin, Lu. 2. 34.

**Πτωχεία**, *as, ἡ*, begging; beggary. poverty, 2 Co. 8. 2, 9. Re. 2. 9: *from*

**Πτωχεύω**, *f. εὔσω*, to be a beggar; to be or become poor, be in poverty, 2 Co. 8. 9: *from*

**Πτωχός**, *ἡ, ὄν*, reduced to beggary. mendicant; poor, indigent, Mat. 13. 21; 26. 9, 11, et al.; *met.* spiritual poor, Re. 3. 17; *by impl.* a person of low condition, Mat. 11. 5. Lu. 4. 1-7. 22; *met.* beggary, sorry, Ga. 4. 9 *met.* lowly, Mat. 5. 3. Lu. 6. 20.

**Πυγμή**, *ης, ἡ*, (πύξ) the fist; πυγμή, together with the fore-arm, or with care, carefully, Mar. 7. 3.

**Πύθων**, *ωνος, ὁ*, Python, the name of the mythological serpent slain by Apollo, thence named the Python; later, equivalent to ἐγγαστήριον, soothsaying ventriloquist; πνεῦμα πύθωνος, i. q. δαίμονιον μαντικόν, soothsaying demon, Ac. 16. 16.

**Πυκρός**, *ἡ, ὄν*, dense, thick; frequent, 1 Ti. 5. 23; πυκνά, as an ad

*verb*, frequently, often, Lu. 5. 33; so the *compar.* πυκνότερον, very frequently, Ac. 24. 26.

Πυκτεύω, *f.* εὔσω, (πύκτης, a boxer, fr. πύξ) to box, fight as a pugilist, 1 Co. 9. 26.

Πύλη, ἡς, ἡ, a gate, Mat. 7. 13, 14. Lu. 7. 12. Ac. 12. 10, et al.; πύλαι ᾗδου, the gates of hades, the nether world and its powers, the powers of destruction, dissolution, Mat. 16. 18: whence

Πυλῶν, ὧνος, ὁ, a gateway, vestibule, Mat. 26. 71. Lu. 16. 20; a gate, Ac. 14. 13. Re. 21. 12, 13, 15, 21, 25, et al. L. G.

Πυνθάνομαι, *f.* πεύσομαι, a. 2. ἐπυνθάνω, to ask, inquire, Mat. 2. 4. Lu. 15. 26, et al.; to investigate, examine judicially, Ac. 23. 20; to ascertain by inquiry, understand, Ac. 23. 34.

Πῦρ, πυρός, τό, fire, Mat. 3. 10; 7. 19; 13. 40, et al. freq.; πυρός, used by Hebraism with the force of an adjective, fiery, fierce, He. 10. 27; fire used figuratively to express various circumstances of severe trial, Lu. 12. 49. 1 Co. 3. 13. Jude 23: whence

Πυρά, ἁς, ἡ, a fire, heap of combustibles, Ac. 28. 2, 3.

Πύργος, ου, ὁ, a tower, Mat. 21. 33. Mar. 12. 1. Lu. 13. 4; *genr.* a castle, palace, Lu. 14. 28.

Πυρέσσω, *v.* ττω, *f.* ξω, to be feverish, be sick of a fever, Mat. 8. 14. Mar. 1. 30: from

Πυρετός, ου, ὁ, (πῦρ) scorching and noxious heat; a fever, Mat. 8. 15. Mar. 1. 31, et al.

Πύρινος, η, ου, (fr. same) *pr.* of fire, fiery, burning; shining, glittering, Re. 9. 17.

Πυρώω, ὦ, *f.* ὠσω, (fr. same) to set on fire, burn; *pass.* to be kindled, be on fire, burn, flame, Ep. 6. 16. 2 Pe. 3. 12. Re. 1. 15; *met.* of anger, to be inflamed, incensed, provoked, 2 Co. 11. 29; of lust, to be inflamed, burn, 1 Co. 7. 9; to be tried with fire, as metals, Re. 3. 18.

Πυρράζω, *f.* ἄσω, to be fiery red, Mat. 16. 2, 3: (N. T.) from

Πυρρός, ἁ, ὄν, (πῦρ) of the colour of fire, fiery-red, Re. 6. 4; 12. 3.

Πύρωσις, εως, ἡ, (πυρώω) a burning, conflagration, Re. 18. 9, 18; *met.* a fiery test of trying circumstances, 1 Pe. 4. 12.

Πῶ, an enclitic particle, yet: see in μήπω, μὴδέπω, οὐπω, οὐδέπω, πόποτε.

Πωλέω, ὦ, *f.* ἥσω, to sell, Mat. 10. 29; 13. 44, et al.

Πῶλος, ου, ὁ, ἡ, a youngling; a foal or colt, Mat. 21. 2, 5, 7. Mar. 11. 2, et al.

Πώποτε, *adv.* (πω & πότε) ever yet, ever, at any time, Lu. 19. 30. Jno. 1. 18, et al.

Πῶρώω, ὦ, *f.* ὠσω, (πῶρος, a stony concretion) to petrify; to harden; in N. T., to harden the feelings, Jno. 12. 40; *pass.* to become callous, unimpressible, Mar. 6. 52; 8. 17. Ro. 11. 7. 2 Co. 3. 14: whence

Πῶρωσις, εως, ἡ, a hardening; *met.* hardness of heart, callousness, insensibility, Mar. 3. 5. Ro. 11. 25. Ep. 4. 18.

Πῶς, an enclitic particle, in any way, by any means: see εἰπως, μήπως.

Πῶς, *adv.* how? in what manner? by what means? Mat. 7. 4; 22. 12. Jno. 6. 52; used in interrogations which imply a negative, Mat. 12. 26, 29, 34; 22. 45; 23. 33. Ac. 8. 31; put concisely for how is it that? how does it come to pass that? Mat. 16. 11; 22. 43. Mar. 4. 40. Jno. 7. 15; with an indirect interrogation, how, in what manner, Mat. 6. 28; 10. 19. Mar. 11. 18; put for τί, what? Lu. 10. 26; put for ὡς, as a particle of exclamation, how, how much, how greatly, Mar. 10. 23, 24.

## P.

Ῥαββί, ὁ, indec. (later Heb. רַבִּי, fr. רַב, which was deemed less honourable) Rabbi, my master, teacher, doctor, Mat. 23. 7, 8; 26. 25, 49, et al.

Ῥαββονί, *v.* Ῥαββουνί, (later Heb. רַבִּנִּי, Aram. with suffix רַבְּנִי) Rabboni, my master, the highest title of honour in the Jewish schools, Mar. 10. 51. Jno. 20. 16.

Ῥαβδίω, *f.* ἴσω, a. 1. ῥράβδισ-

- a. 1. pass. ῥαβδίσσων, to beat with rods, Ac. 16. 22. 2 Co. 11. 25: from
- ῥάβδος, ου, ῆ, a rod, wand, He. 9. 4. Re. 11. 1; a rod of correction, 1 Co. 4. 21; a staff, Mat. 10. 10. He. 11. 21; a sceptre, He. 1. 8. Re. 2. 27.
- ῥαβδοῦχος, ου, ὁ, (ῥάβδος & ἔχω) the bearer of a wand of office; a licitor, serjeant, a public servant who bore a bundle of rods before the magistrates as insignia of their office, and carried into execution the sentences they pronounced, Ac. 16. 35, 38.
- ῥαδιούργημα, ατος, τό, (ῥαδιουργέω, to do easily, to act recklessly; ῥάδιος, easy, & ἔργον) *pr.* any thing done lightly, levity; reckless conduct, crime, Ac. 18. 14. L. G.
- ῥαδιουργία, ας, ῆ, (fr. same) facility of doing any thing; levity in doing; recklessness, profligacy, wickedness, Ac. 13. 10.
- ῥακά, an Aramaean term of bitter contempt, worthless fellow, Mat. 5. 22.
- ῥάκος, εος, τό, (ῥάσσω, ῥήσσω) a torn garment; a shred or strip of cloth, Mat. 9. 16. Mar. 2. 21.
- ῥαντίζω, f. ἴσω, a. 1. ἐρράντισα, p. pass. ἐρράντισμαι, (ράνω, idem) to sprinkle, besprinkle, He. 9. 13, 19, 21; *met. and by impl.* to cleanse by sprinkling, purify, free from pollution, He. 10. 22: (L. G.) whence
- ῥαντισμός, ου, ὁ, *pr.* a sprinkling; *met.* a cleansing, purification, lustration, He. 12. 24. 1 Pe. 1. 2. 8.
- ῥατίζω, f. ἴσω, a. 1. ἐρράντισα, (ῥατίς, a rod) to beat with rods; to strike with the palm of the hand, cuff, slap, Mat. 5. 39; 26. 67: whence
- ῥάπισμα, ατος, τό, a blow with the palm of the hand, cuff, slap, Mar. 14. 65. Jno. 18. 22; 19. 3. L. G.
- ῥαφίς, ἰδος, ῆ, (ῥάπτω, to sew, sew together) a needle, Mat. 19. 24. Mar. 10. 25. Lu. 18. 25.
- ῥέδα, v. ῥέδη, ης, ῆ, (Lat., *rheda*) a carriage with four wheels for travelling, chariot, Re. 18. 13.
- ῥεμφάν, v. ῥεφάν, the name of an idol, Ac. 7. 43. The original passage, Amos 5. 26, has רִמָּן; the Sept. ῥεφάν, the Egyptian name for the planet Saturn.
- ῥέω, f. ῥεύσομαι, a. 1. ῥέρευσα, to flow, Jno. 7. 38.
- ῥηθεῖς, part. of ἐρρήθην, a. 1. pass. used in connexion with λέγω, φημί, and εἰπών.
- ῥήγμα, ατος, τό, a rent; a crash, ruin, Lu. 6. 49: from
- ῥήγνυμι, v. ῥήσσω, f. ἔω, a. 1. ἐρρήξα, to rend, shatter; to break or burst in pieces, Mat. 9. 17. Mar. 2. 22. Lu. 5. 37, et al.; to rend, lacerate, Mat. 7. 6; to cast or dash upon the ground, convulse, Mar. 9. 18. Lu. 9. 42; *absol.* to break forth into exclamation, Ga. 4. 27.
- ῥῆμα, ατος, τό, (ἐρῶ) that which is spoken; declaration, saying, speech, word, Mat. 12. 36; 26. 75. Mar. 9. 32; 14. 72; a command, mandate, direction, Lu. 3. 2; 5. 5; a promise, Lu. 1. 38; 2. 29; a prediction, prophecy, 2 Pe. 3. 2; a doctrine of God or Christ, Jno. 3. 34; 5. 47; 6. 63, 68. Ac. 5. 20; an accusation, charge, crimination, Mat. 5. 11; 27. 14; *fr. the Heb.* a thing, Mat. 4. 4. Lu. 4. 4; a matter, affair, transaction, business, Mat. 18. 16. Lu. 1. 65. 2 Co. 13. 1, et al.
- ῥήσσω, *see* ῥήγνυμι.
- ῥήτωρ, ορος, ὁ, (ἐρῶ) an orator, advocate, Ac. 24. 1.
- ῥητῶς, *adv.* (ῥητός, ἐρῶ) in express words, expressly, 1 Ti. 4. 1. L. G.
- ρίζα, ης, ῆ, a root of a tree, Mat. 3. 10; 13. 6; *met.* ἔχειν ρίζαν, v. ἔχει ρίζαν ἐν ἑαυτῷ, to be rooted in/for/ Mat. 13. 21. Mar. 4. 17. Lu. 8. 13. *met.* cause, source, origin, 1 Ti. 6. 1. He. 12. 15; *by synecdo.* the trunk stock of a tree, *met.* Ro. 11. 16, 17. *met.* offspring, progeny, a descendant, Ro. 15. 12. Re. 5. 5; 22. 1: whence
- ρίζω, ὦ, f. ὠσω, to root, cause to take root; *pass. part. perf.* ἐρριζώμενος, firmly rooted, strengthened with roots; *met.* firm, constant, firmly fixed, Ep. 3. 18. Col. 2. 7.
- ῥινή, ης, ῆ, (ρίπτω) *pr.* a rap sweep, jerk; a wink, twinkling the eye, 1 Co. 15. 52.
- ῥιπίζω, f. ἴσω, (ῥιπίς, a fan bellows, *fr.* ῥίπτω) to fan, blow, v.

tilate; to toss, agitate, e. g. *the ocean by the wind*, Ja. 1. 6.

ῥιπτέω, ὦ, to toss repeatedly, toss up *with violent gesture*, Ac. 22. 23: *freg. from*

ῥίπτω, f. ψω, a. 1. ῥρίψα, p. pass. ῥριμμαι, to hurl, throw, cast; to throw or cast down, Mat. 27. 5. Lu. 4. 35; 17. 2; to throw or cast out, Ac. 27. 19, 29; to lay down, set down, Mat. 15. 30; *pass.* to be dispersed, scattered, Mat. 9. 36.

ῥοιζήδον, adv. ῥοῖζος, a whizzing, a rushing noise) with a noise, with a crash, &c., 2 Pe. 3. 10. L. G.

Ῥομφαία, as, ῥ, pr. a Thracian broad-sword; a sword, Re. 1.16; 2. 12; *by meton.* war, Re. 6. 8; *met.* a thrill of anguish, Lu. 2. 35.

Ῥύμη, ης, ῥ, (ῥύω) pr. a rush or sweep of a body in motion; a street, Ac. 9. 11; 12. 10; a narrow street, lane, alley, *as distinguished from πλατεία*, Mat. 6. 2. Lu. 14. 21.

Ῥύομαι, f. ῥύσομαι, a. 1. ῥῥύσάμην, to drag out of danger, to rescue, save, Mat. 6. 13; 27. 43; *later also pass.*, a. 1. ῥῥύσθην, to be rescued, delivered, Lu. 1. 74. Ro. 15. 31. 2 Th. 3. 2. 2 Ti. 4. 17.

Ῥυπαρεύομαι, (ῥυπαρός) to be filthy, squalid; *met.* to be polluted, v. r. Re. 22. 11. N. T.

Ῥυπαρία, as, ῥ, filth; *met. moral* filthiness, uncleanness, pollution, Ja. 1. 21: *from*

Ῥυπαρός, á, óν, filthy, squalid, sordid, dirty, Ja. 2. 2; *met.* defiled, polluted, v. r. Re. 22. 11: *from*

Ῥύπος, ου, ó, filth, squalor, 1 Pe. 3. 21: *whence*

Ῥυπόω, ὦ, f. ὠσω, to be filthy; *met.* to be morally polluted, Re. 22. 11, *bis*.

Ῥύσις, εως, ῥ, (ῥέω) a flowing; a morbid flux, Mar. 5. 25. Lu. 8. 43, 44.

Ῥυτίς, ίδος, ῥ, (ῥύω) a wrinkle; *met.* a disfiguring wrinkle, flaw, blemish, Ep. 5. 27.

Ῥωμαϊκός, ῥ, óν, Roman, Latin, Lu. 23. 38: *from*

Ῥωμαῖος, ου, ó, (Ῥώμη, Rome) a Roman, Roman citizen, Jno. 11. 48. Ac. 2. 10; 16. 21, et al.: *whence*

Ῥωμαῖστí, adv. in the Roman language, in Latin, Jno. 19. 20.

Ῥώννυμι, v. νύω, f. ῥώσω, to strengthen, render firm; *pass. perf.* ῥῥώμαι, to be well, enjoy firm health; *imperative* ῥῥώσο, ῥῥώσθε, at the end of letters, like the Lat. vale, farewell, Ac. 15. 29; 23. 30.

## Σ.

Σαβαχθανί, (Aram. שְׁבַחְתָּנִי, fr. שָׁבַח, to leave, forsake) sabacthani, thou hast forsaken me; *interrogatively*, hast thou forsaken me? Mat. 27. 46. Mar. 15. 34.

Σαβαώθ, (Heb. צְבָאוֹת, pl. of צָבָא) hosts, armies, Ro. 9. 29. Ja. 5. 4.

Σαββατισμός, ου, ó, (σαββατίζω, i. q. Heb. שָׁבַת, whence it is formed, to cease or rest from labour, and thus keep sabbath) pr. a keeping of a sabbath; a state of rest, a sabbath-state, He. 4. 9.

Σάββατον, ου, τό, (Heb. שָׁבַת) pr. cessation from labour, rest; the Jewish sabbath, both in the sing. and pl., Mat. 12. 2, 5, 8; 23. 1. Lu. 4. 16; a week, sing. and pl., Mat. 28. 1. Mar. 16. 9, et al.; pl. sabbaths, or times of sacred rest, Col. 2. 16.

Σαγήνη, ης, ῥ, (σαγή, fr. σάττω, to load) a large net, drag, Mat. 13. 47. L. G.

Σαδδουκαῖος, ου, ó, a Sadducee, one belonging to the sect of the Sadducees, which, according to the Talmudists, was founded by one צַדּוּק, Sadoc, about three centuries before the Christian era: they were directly opposed in sentiments to the Pharisees, Mat. 3. 7; 16. 1, 6, 11, 12; 22. 23, 34, et al.

Σαίνω, f. σανῶ, a. 1. ἔσηνα & ἔσανα, pr. to wag the tail; to fawn, flatter, cajole; *pass.* to be cajoled; to be wrought upon, to be perturbed, 1 Th. 3. 3.

Σάκκος, ου, ó, (Heb. שָׂק) sackcloth, a species of very coarse black cloth made of hair, Re. 6. 12; a mourning garment of sackcloth, Mat. 11. 21. Lu. 10. 13. Re. 11. 3.

Σαλεύω, f. εύσω, a. 1. ἐσάλευσα,

to make to rock, to shake, Mat. 11. 7; 24. 29. Lu. 6. 48. Ac. 4. 31, et al.; to shake down or together, Lu. 6. 38; *met.* to stir up, excite the people, Ac. 17. 13; to agitate, disturb mentally, Ac. 2. 25. 2 Th. 2. 2; *pass. impl.* to totter, be ready to fall, be near to ruin, *met.* He. 12. 27: *from*

Σάλος, ου, ὁ, agitation, tossing, rolling, *spec. of the sea*, Lu. 21. 25.

Σάλπιγξ, ιγγος, ἡ, a trumpet, Mat. 24. 31. 1 Th. 4. 16, et al.: *from*

Σαλπίζω, f. ἰγίζω, & later, ἰσω, a. 1. ἰσάλπιγξα & ἰσάλπισα, to sound a trumpet, Re. 8. 6, 7, 8, 10, 12, 13, et al.: *whence*

Σαλπιστής, ου, ὁ, a trumpeter, Re. 18. 22. L. G.

Σαμαρείτης, ου, ὁ, a Samaritan, an inhabitant of the city or region of Σαμάρεια, Samaria, *applied by the Jews as a term of reproach and contempt*, Mat. 10. 5. Jno. 4. 9; 8. 48, et al.: *whence*

Σαμαρεῖτις, ἰδος, a Samaritan woman, Jno. 4. 9, *dis.*

Σανδάλιον, ου, τό, (pr. dimin. of σάνδαλον) a sandal, a sole of wood or hide, covering the bottom of the foot, and bound on with leather thongs, Mar. 6. 9. Ac. 12. 8.

Σανίς, ἰδος, ἡ, a board, plank, Ac. 27. 44.

Σαπρός, á, ὄν, (σῆπω) pr. rotten, putrid; hence, bad, of a bad quality, Mat. 7. 17, 18; 12. 33. Lu. 6. 43; refuse, Mat. 13. 48; *met.* corrupt, depraved, vicious, foul, impure, Ep. 4. 29.

Σάπφειρος, ου, ἡ, (Heb. שָׁפִיר) a sapphire, a precious stone of a blue colour in various shades, next in hardness and value to the diamond, Re. 21. 19.

Σαργάνη, ης, ἡ, twisted or plaited work; a network of cords like a basket, basket of ropes, &c. 2 Co. 11. 33. (á.)

Σαρδίνος, ου, ὁ, a sardine, a precious stone of a blood-red colour, Re. 4. 3.

Σάρδιον, τό, but in the common text of Re. 21. 20. σάρδιος, a carnelian.

Σαρδόνυξ, υχος, ἡ, (σάρδιον & ὄνυξ) sardonyx, a gem exhibiting the colour

of the carnelian and the white of the chalcedony intermingled in alternate layers, Re. 21. 20.

Σαρκικός, ἡ, ὄν, (σάρξ) fleshly; pertaining to the body, corporeal, physical, Ro. 15. 27. 1 Co. 9. 11; carnal, pertaining to the flesh, 1 Pe. 2. 11; carnal, subject to the propensity of the flesh, Ro. 7. 14; carnal, low in spiritual knowledge and frame, 1 Co. 3. 1, 3; carnal, human as opposed to divine, 2 Co. 1. 12; 10. 4; carnal, earthly, He. 7. 16. L. G.

Σάρκινος, η, ου, of flesh, fleshly, 2 Co. 3. 3: *from*

Σάρξ, σαρκός, ἡ, flesh, Lu. 24. 39. Jno. 3. 6, et al.; the human body, 2 Co. 7. 5; flesh, human nature, human frame, Jno. 1. 13, 14. 1 Jno. 4. 2, et al.; kindred, Ro. 11. 14; consanguinity, lineage, Ro. 1. 3; 9. 3, et al.; flesh, humanity, human beings, Mat. 24. 22. Lu. 8. 6. Jno. 17. 2, et al.; the circumstances of the body, material circumstances, 1 Co. 5. 5; 7. 28. Philem. 16, et al.; flesh, mere humanity, human fashion, 1 Co. 1. 26. 2 Co. 1. 17; flesh as the seat of passion and frailty, Ro. 8. 1, 3, 5, et al.; carnality, Ga. 5. 24. 1 Pe. 4. 1; materiality as opposed to the spiritual, Ga. 3. 3. Col. 2. 18, 23. He. 9. 10.

Σάρω, ὦ, f. ὥσω, p. *pass.* σαρῶμαι, (i. q. σαίρω) to sweep, cleanse with a broom, Mat. 12. 44. Lu. 11. 25; 15. 8.

Σατανᾶς, ᾱ, ὁ, & once, 2 Co. 12. 7. Σατᾶν, ὁ, indec. (Heb. שָׂטָן) an adversary, opponent, enemy, perhaps, Mat. 16. 23. Mar. 8. 33. Lu. 4. 3: elsewhere, Satan, the devil, Mat. 4. 10. Mar. 1. 13, et al.

Σάτον, ου, τό, (Heb. שָׂטָן, Chald. שִׁטְוֹן) a satum or seah, a Hebrew measure for things dry, containing, as Josephus testifies, (Ant. 1. ix. c. 4. § 5) an Italian modius and a half, or sextarius, and therefore equivalent to one peck and a half English, Mat. 13. 33. Lu. 13. 21. N. T.

Σαυτοῦ, ης, οὔ, *contr.* from σεαυτοῦ. Σβέννυμι, f. σβέσω, a. 1. ἔσβεσθαι to extinguish, quench, Mat. 12. 21. 25. 8. Mar. 9. 44, 46, 48, et al.; to quench, damp, hinder, thwart, 1 Th. 5. 19.

Σεαυτοῦ, ης, οὔ, reflexive pron.,

thyself, *and dat.* σεαυτῷ, ἡ, ὧ, to thyself, &c. Mat. 4. 6; 8. 4; 19. 19, et al.

**Σεβάσομαι, f. άσομαι, a. 1. έσεβάσθην, (σέβας)** to feel dread of a thing; to venerate, adore, worship, Ro. 1. 25: *whence*

**Σέβασμα, ατος, τό,** an object of religious veneration and worship, Ac. 17. 23. 2 Th. 2. 4. L. G.

**Σεβαστός, ή, όν, pr.** venerable, august; *δ Σεβαστός, i. q. Lat. Augustus, Ac. 25. 21, 25; Augustan, or, Sebastan, named from the city Sebaste, Ac. 27. 1.*

**Σέβομαι, to stand in awe; to venerate, reverence, worship, adore, Mat. 15. 9. Ac. 19. 27, et al.; part. σεβόμενος, η, ον, worshipping, devout, pious, a term applied to proselytes to Judaism, Ac. 13. 43, et al.**

**Σειρά, άς, ή, a cord, rope, band; in N. T., a chain, 2 Pe. 2. 4.**

**Σεισμός, ου, ό, pr.** a shaking, agitation, concussion; an earthquake, Mat. 24. 7; 27. 54, et al.; a tempest, Mat. 8. 24: *from*

**Σείω, f. σείσω, a. 1. έσεισα, to shake, agitate, He. 12. 26. Re. 6. 13; pass. to quake, Mat. 27. 51; 28. 4; met. to put in commotion, agitate, Mat. 21. 10.**

**Σελήνη, ης, ή, the moon, Mat. 24. 29. Mar. 13. 24, et al.: whence**

**Σεληνιάζομαι, f. άσομαι, to be lunatic, Mat. 4. 24; 17. 15. L. G.**

**Σεμίδαλις, εως, ή, the finest flour, Re. 18. 13.**

**Σεμνός, ή, όν, (σέβομαι)** august, venerable; honourable, reputable, Phil. 4. 8; grave, serious, dignified, 1 Ti. 3. 8, 11. Tit. 2. 2: *whence*

**Σεμνότης, τητος, ή, pr.** majesty; gravity, dignity, dignified seriousness, 2 Ti. 2. 2; 3. 4.

**Σημαίω, f. ανώ, a. 1. έσήμηνα & έσήμανα, (σήμα, a sign, mark)** to indicate by a sign, to signal; to indicate, intimate, Jno. 12. 33; to make known, communicate, Ac. 11. 28. Re. 1. 1; to specify, Ac. 25. 27.

**Σημείον, ου, τό (fr. same)** a sign, a mark, token, *by which any thing is known or distinguished*, Mat. 16. 3; 24. 3. 2 Th. 3. 17; a token, pledge, assurance, Lu. 2. 12; a proof, evi-

dence, convincing token, Mat. 12. 38; 16. 1. Jno. 2. 18; *in N. T., a sign, wonder, remarkable event, wonderful appearance, extraordinary phenomenon, 1 Co. 14. 22. Re. 12. 1, 3; 15. 1; a portent, prodigy, Mat. 24. 30. Ac. 2. 19; a wonderful work, miraculous operation, miracle, Mat. 24. 24. Mar. 16. 17, 20; meton. a sign, a signal character, Lu. 2. 34: whence*

**Σημεύω, ώ, f. ώσω, to mark, inscribe marks upon; mid. to mark for one's self, note, 2 Th. 3. 14.**

**Σήμερον, adv. to-day, this day, Mat. 6. 11, 30; 16. 3; 21. 28; now, at present, He. 13. 8. 2 Co. 3. 15; ή σήμερον, sc. ημέρα, sometimes expressed, this day, the present day, Ac. 20. 26; έως v. άχρι της σήμερον, until this day, until our times, Mat. 11. 23; 27. 8, et al. freq.**

**Σήπω, to cause to putrify, make rotten; mid. σήπομαι, p. 2. σέσηπα, to putrify, rot, be corrupted or rotten, Ja. 5. 2.**

**Σηρικός, ή, όν, (σήρ, a silkworm)** silk, of silk, silken; *τò σηρικόν, silken stuff, silk, Re. 18. 12. L. G.*

**Σής, σεός & σητός, ό, a moth, Mat. 6. 19, 20. Lu. 12. 33.**

**Σητόβρωτος, ου, ό, ή, τό, -ον, (σής & βιβρώσκω)** moth-eaten, Ja. 5. 2. S.

**Σθενώ, ώ, f. ώσω, a. 1. έσθένωσα, (σθένος, strength) to strengthen, impart strength, 1 Pe. 5. 10. N. T.**

**Σιαγών, όνος, ή, the jaw-bone; in N. T., the cheek, Mat. 5. 39. Lu. 6. 29.**

**Σιγώ, ώ, f. ήσω, p. pass. σεσίγημαι, to be silent, keep silence, Lu. 9. 36; 20. 26, et al.; trans. to keep in silence, not to reveal, to conceal; pass. to be concealed, not to be revealed, Ro. 16. 25: *from***

**Σιγή, ης, ή, silence, Ac. 21. 40. Re. 8. 1.**

**Σιδήρεος, ους, εα, ά, εον, ούν, made of iron, Ac. 12. 10. Re. 2. 27; 9. 9; 12. 5; 19. 15: *from***

**Σίδηρος, ου, ό, iron, Re. 18. 12.**

**Σιδώνιος, ου, ό, a Sidonian, an inhabitant of Σιδών, Sidon, Ac. 12. 20.**

**Σικάριος, ου, ό, (Lat. sicarius, fr.**

sica, a dagger, poniard) an assassin, bandit, robber, Ac. 21. 38.

**Σικερα**, τό, indec. (Heb. כִּיכָר) strong or inebriating drink, Lu. 1. 15. S.

**Σιμικρίδιον**, ου, τό, (Lat. *semicinctum*, fr. *semi*, half, & *cingo*, to gird) an apron, Ac. 19. 12.

**Σινδών**, εως, τό, mustard; in *N. T.*, probably the shrub *Khaddal* (*Salvadora Persica*, L.), the fruit of which possesses the pungency of mustard, Mat. 13. 31; 17. 20, et al.

**Σινδών**, όνος, ή, sindon, *pr.* fine Indian cloth; fine linen; in *N. T.*, a linen garment, an upper garment or wrapper of fine linen, worn in summer by night, and used to envelope dead bodies, Mat. 27. 59. Mar. 14. 51, 52; 15. 46. Lu. 23. 53.

**Σινιάζω**, f. άσω, (σινίον, a sieve) to sift; *met.* to sift by trials and temptations, Lu. 22. 31. L. G.

**Σιτευτός**, ή, όν, (σιτεύω, to feed or fatten, σίτος) fed, fattened, Lu. 15. 23, 27, 30.

**Σιτίον**, ου, τό, (σίτος) provision of corn, food, v. r. Ac. 7. 12.

**Σιτιστός**, ή, όν, (σιτίζω, to fatten, fr. σίτος) fattened, a fattening, Mat. 22. 4.

**Σιτομέτριον**, ου, τό, (σίτος & μετρέω) a certain measure of grain distributed for food at set times to the slaves of a family, a ration, Lu. 12. 42. L. G.

**Σίτος**, ου, ό, corn, grain, wheat, Mat. 3. 12; 13. 25, 29, 30. Mar. 4. 28, et al.; *pl.* σίτα, bread, food, Ac. 7. 12.

**Σιωπάω**, ώ, f. ήσω, a. 1. εσιώπησα, to be silent, keep silence, hold one's peace, Mat. 20. 31; 26. 63, et al.; σιωπών, silent, dumb, Lu. 1. 20; *met.* to be silent, still, hushed, calm, as the sea, Mar. 4. 39.

**Σκανδαλίζω**, f. ίσω, a. 1. έσκανδάλισα, a. 1. *pass.* έσκανδαλίσθην, *pr.* to cause to stumble; *met.* to offend, vex, Mat. 17. 27; to offend, shock, excite feelings of repugnance, Jno. 6. 61. 1 Co. 8. 13; *pass.* to be offended, shocked, pained, Mat. 15. 12. Ro. 14. 21. 2 Co. 11. 29; *σκανδαλίζεσθαι εν τινι*, to be affected with scruples or repugnance towards any one as respects his claims or pretensions, Mat. 11. 6; 13. 57, et al.; *met.* to cause to stumble morally, to cause

to falter, or err, Mat. 5. 29; 18. 6, et al.; *pass.* to falter, fall away, Mat. 13. 21, et al.; (S.) *from*

**Σκανδάλον**, ου, τό, (a later equivalent to *σκανδαλίσθην*) *pr.* a trap-spring; also *genr.* a stumbling-block, any thing against which one stumbles, an impediment; *met.* a cause of ruin, destruction, misery, &c. Ro. 9. 33; 11. 9; a cause or occasion of sinning, Mat. 18. 7, *ter.* Lu. 17. 1; scandal, offence, cause of indignation, 1 Co. 1. 23. Ga. 5. 11.

**Σκάπτω**, f. σκάψω, a. 1. έσκαψα, to dig, excavate, Lu. 6. 48; 13. 8; 16. 3: *whence*

**Σκάφη**, ης, ή, *pr.* any thing excavated or hollowed; a boat, skiff, Ac. 27. 16, 30, 32.

**Σκέλος**, εος, τό, *pl.* τὰ σκέλη, the leg, Jno. 19. 31, 32, 33.

**Σκέπασμα**, ατος, τό, (σκεπάω, to cover) covering; clothing, raiment, 1 Ti. 6. 8.

**Σκευή**, ης, ή, apparatus; tackle, Ac. 27. 19: *from*

**Σκευος**, εος, τό, a vessel, utensil for containing any thing, Mar. 11. 16. Lu. 8. 16. Ro. 9. 21; any utensil, instrument; σκευή, household stuff, furniture, goods, &c. Mat. 12. 29. Mar. 3. 27, et al.; the mast of a ship, or the sail, Ac. 27. 17; *met.* an instrument, means, organ, minister, Ac. 9. 15; σκευή-οργής & σκευή-ελέους, vessels of wrath, or of mercy, persons visited by punishment, or the divine favour, Ro. 9. 22, 23; the vessel or frame of the human individual, 1 Th. 4. 4. 1 Pe. 3. 7.

**Σκηνή**, ης, ή, a tent, tabernacle; *genr.* any temporary dwelling; a tent, booth, Mat. 17. 4. He. 11. 9: the tabernacle of the covenant, He. 8. 5; 9. 1, 21; 13. 10; *allegor.* the celestial or true tabernacle, He. 8. 2; 9. 11; a division or compartment of the tabernacle, He. 9. 2, 3, 6; a sm portable tent or shrine, Ac. 7. 4; trop. a family, lineage, race, Ac. 16; a mansion, habitation, abode, dwelling, Lu. 16. 9; (Re. 13. 6.

**Σκηνοπηγία**, ας, ή, (σκήνος & πγνημι) *pr.* a pitching of tents, booths; hence, the feast of tabernacles or booths, instituted in memory of the 40 years' wandering of the

*raelites in the desert, and as a season of gratitude for the ingathering of harvest, celebrated during eight days, commencing on the 15th of Tisri, Jno. 7. 2.*

**Σκηνοποιός**, οὐ, ὁ, (σκηνή & ποιέω) a tent-maker, Ac. 18. 3. N. T.

**Σκήνος**, εὖς, τό, (equivalent to σκηνή) a tent, tabernacle; *met.* the corporeal tabernacle, 2 Co. 5. 1, 4: *whence*

**Σκηνώω**, ὦ, f. ὥσω, a. 1. ἐσκήνωσα, to pitch tent, encamp; to tabernacle, dwell in a tent; to dwell, have one's abode, Jno. 1. 14. Re. 7. 15; 12. 12; 13. 6; 21. 3: *whence*

**Σκήνωμα**, ατος, τό, a habitation, abode, dwelling, Ac. 7. 46; the corporeal tabernacle of the soul, 2 Pe. 1. 13, 14.

**Σκιά**, ἀς, ἡ, a shade, shadow, Mar. 4. 32. Ac. 5. 15; *met.* a shadow, a shadowing forth, adumbration, in distinction from ἡ εἰκών, the perfect image or delineation, & τὸ σῶμα, the reality, Col. 2. 17. He. 8. 5; 10. 1; gloom; σκιά θανάτου, death-shade, the thickest darkness, Mat. 4. 16. Lu. 1. 79.

**Σκιρτάω**, ὦ, f. ἤσω, a. 1. ἐσκίρτησα, to leap, Lu. 1. 41, 44; to leap, skip, bound for joy, Lu. 6. 23.

**Σκληροκαρδία**, ας, ἡ, (σκληρός, & καρδία) hardness of heart, obduracy, obstinacy, perverseness, Mat. 19. 8. Mar. 10. 5; 16. 14. 8.

**Σκληρός**, ἄ, ὄν, dry, hard; *met.* harsh, severe, stern, Mat. 25. 24; vehement, violent, fierce, Ja. 3. 4; grievous, painful, Ac. 9. 5; 26. 14; grating to the mind, repulsive, offensive, Jno. 6. 60; stubborn, contumacious, Jude 15: *whence*

**Σκληρότης**, τητος, ἡ, hardness; *met.* σκληρότης τῆς καρδίας, hardness of heart, obduracy, obstinacy, perverseness, Ro. 2. 5.

**Σκληροτράχηλος**, ου, ὁ, ἡ, (σκληρός & τράχηλος) stiff-necked, obstinate, refractory, Ac. 7. 51. 8.

**Σκληρύνω**, f. νῶ, a. 1. ἐσκληρυνά, to harden; *met.* to harden morally, to make stubborn, He. 3. 8, 15; 4. 7; as a negation of ἑλεῖν, to leave to stubbornness and contumacy, Ro. 9. 18; *mid. & pass.* to put on a stub-

born frame, become obdurate, Ac. 19. 9. He. 3. 13.

**Σκολιός**, ἄ, ὄν, crooked, tortuous, Lu. 3. 5; *met.* perverse, wicked, Ac. 2. 40. Phi. 2. 15; crooked, peevish, morose, 1 Pe. 2. 18.

**Σκόλον**, ὅπος, ὁ, any thing pointed; *met.* a thorn, a plague, 2 Co. 12. 7.

**Σκοπέω**, ὦ, f. ἤσω, to view attentively, watch, reconnoitre; to see, observe, take care, beware, Lu. 11. 35. Ga. 6. 1; to regard, have respect to, 2 Co. 4. 18. Phi. 2. 4; to mark, note, Ro. 16. 17. Ph. 3. 17: *from*

**Σκοπός**, οὐ, ὁ, (σκέπτομαι) a watcher; *also*, a distant object on which the eye is kept fixed; a mark, goal, Ph. 3. 14.

**Σκορπίζω**, f. ἴσω, a. 1. ἐσκόρπισα, to disperse, scatter, Jno. 10. 12; 16. 32; to dissipate, waste, Mat. 12. 30. Lu. 11. 23; to scatter abroad one's gifts, give liberally, 2 Co. 9. 9.

**Σκορπίος**, ου, ὁ, a scorpion, scorpio. *Afer of Linn.*, a large insect, sometimes several inches in length, shaped somewhat like a crab, and furnished with a tail terminating in a sting, whence it emits a dangerous poison, Lu. 10. 19; 11. 12, et al.

**Σκοτεινός**, ἡ, ὄν, (σκότος) dark, darkling, Mat. 6. 23. Lu. 11. 34, 36.

**Σκοτία**, ας, ἡ, (fr. same) darkness, Jno. 6. 17; 20. 1; privacy, Mat. 10. 27. Lu. 12. 3; *met.* moral or spiritual darkness, Jno. 1. 5, *dis.*; 8. 12; 12. 35, 46, et al.

**Σκοτίζω**, f. ἴσω, to darken, shroud in darkness; *pass.* to be darkened, obscured, Mat. 24. 29. Lu. 23. 45; *met.* to be shrouded in moral darkness, to be benighted, Ro. 1. 21, et al.: (L. G.) *from*

**Σκότος**, ου, ὁ, darkness, He. 12. 18.

**Σκότος**, εὖς, τό, *but* ου, ὁ, He. 12. 18, according to ordinary Greek usage, darkness, Mat. 27. 45. Ac. 2. 20; gloom of punishment and misery, Mat. 8. 12. 2 Pe. 2. 17; *met.* moral or spiritual darkness, Mat. 4. 16. Jno. 3. 19. Ep. 5. 11; *meton.* men in a state of moral darkness, Ep. 5. 8; 6. 12: *whence*

**Σκοτώω**, ὦ, f. ὥσω, to darken, shroud in darkness, Re. 16. 10.



Σκύβαλον, ου, τό, offal, dung, sweepings, refuse, Phil. 3. 8.

Σκυθρωπός, οὐ, ὁ, ἡ, & ὁ, ὄν, (σκυρός, stern, gloomy, & ὠψ) of a stern, morose, sour, gloomy, or dejected countenance, Mat. 6. 16. Lu. 24. 17.

Σκύλλω, f. ὑλῶ, p. pass. ἐσकुλλμαι, to flay, lacerate; *met.* to vex, trouble, annoy, Mar. 5. 35. Lu. 7. 6; 8. 49; *pass. met.*, ἐσकुλλμένοι, jaded, in sorry plight, v. r. Mat. 9. 36: *whence*

Σκύλον, ου, τό, (σκύλλω) spoils stripped of an enemy; σκύλα, spoil, plunder, booty, Lu. 11. 22.

Σκωληκόβρωτος, (σκώληξ, & βρώσκω) eaten of worms, consumed by worms, Ac. 12. 23.

Σκώληξ, ηκος, ὁ, a worm; *met.* gnawing anguish, Mar. 9. 44, 46, 48.

Σμαράγδινος, ἰνῃ, ἰνον, of smaragdus or emerald, Re. 4. 3: (N. T.) *from*

Σμάραγδος, ου, ὁ, & ἡ, smaragdus, the emerald, a gem of a pure green colour; *but under this name the ancients probably comprised all stones of a fine green colour*, Re. 21. 19.

Σμύρνα, ης, ἡ, (Heb. מִיָּרְרָה) myrrh, an aromatic bitter resin, or gum, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a small thorny tree growing in Egypt, Arabia, and Abyssinia, much used by the ancients in unguents, Mat. 2. 11. Jno. 19. 39.

Σμυρναῖος, ου, ὁ, a Smyranean, an inhabitant of Σμύρνα, Smyrna, Re. 1. 11; 2. 8.

Σμυρνίζω, f. ἴσω, (σμύρνα) to mingle or impregnate with myrrh, Mar. 15. 23. N. T.

Σορός, οὐ, ἡ, a coffer; an urn for receiving the ashes of the dead; a coffin; *in N. T.*, a bier, Lu. 7. 14.

Σός, σῃ, σόν, (σύ) thine, Mat. 7. 8, 22, et al.; οἱ σοί, thy kindred, friends, &c. Mar. 6. 19; τὸ σόν & τὰ σά, what is thine, thy property, goods, &c. Mat. 20. 14; 25. 25. Lu. 6. 30.

Σουδάριον, ου, τό, (Lat. sudarium) a handkerchief, napkin, &c. Lu. 19. 20. Jno. 11. 44, et al.

Σοφία, ας, ἡ, (σοφός) wisdom *in general*, knowledge, Mat. 12. 42. Lu.

2. 40, 52; 11. 31. Ac. 7. 10; ability, Lu. 21. 15. Ac. 6. 3, 10; *practical wisdom*, prudence, Col. 4. 5; learning, science, Mat. 13. 54. Mar. 6. 2. Ac. 7. 22; *scientific skill*, 1 Co. 1. 17; 2. 1; *professed wisdom*, *human philosophy*, 1 Co. 1. 19, 20, 22; 2. 4, 5, 6, et al.; *superior knowledge* and enlightenment, Col. 2. 23; *in N. T.*, *Divine wisdom*, Ro. 11. 33. Eph. 3. 10. Col. 2. 3; *revealed wisdom*, Mat. 11. 19. Lu. 11. 49. 1 Co. 1. 24, 30; 2. 7; *Christian enlightenment*, 1 Co. 12. 8. Eph. 1. 8, 17. Col. 1. 9, 28; 3. 16. Ja. 1. 5; 3. 13.

Σοφίζω, f. ἴσω, a. 1. ἐσόφισα, to make wise, enlighten, 2 Ti. 3. 15; *mid.* to invent skillfully, devise artfully, *pass.* 2 Pe. 1. 16: *from*

Σοφός, ἡ, ὄν, wise *generally*, 1 Co. 1. 25; shrewd, sagacious, clever, Ro. 16. 19. 1 Co. 3. 10; 6. 5; learned, intelligent, Mat. 11. 25. Ro. 1. 14, 22. 1 Co. 1. 19, 20, 26, 27; 3. 18; *in N. T.*, *divinely instructed*, Mat. 23. 34; furnished with *Christian wisdom*, *spiritually enlightened*, Ja. 3. 13; all-wise, Ro. 16. 27. 1 Ti. 1. 17. Jude 25.

Σπαράσσω, v. ττω, f. ξω, a. 1. ἐσπάραξα, (σπάω) *pr.* to tear, lacerate; *by impl.* to agitate greatly, convulse, distort by convulsions, Mar. 1. 24. 9, 20, 26. Lu. 9. 39.

Σπαργανώω, ὦ, f. ὠσω, (σπάργανον, a bandage; swaddling-cloth); swathe, wrap in swaddling-cloth, Lu. 2. 7, 12.

Σπαταλάω, ὦ, f. ἴσω, (σπατάλη, riot, luxury) to live luxuriously, v. l. 5. 5. L. G.

Σπάω, ὦ, f. ἄσω, p. ἔσπακα, a. 1. *mid.* ἐσπασάμην, to draw, pull; *to draw a sword*, Mar. 14. 47. Ac. 13. 27.

Σπείρα, ας, ἡ, any thing twisted or wreathed, a cord, coil, band, &c. a band of soldiers, company, troop, *used for a Roman manipule, or cohort*, Mat. 27. 27. Ac. 10. 1; *the temple guard*, Jno. 18. 3, 12.

Σπείρω, f. σπερῶ, a. 1. ἔσπευα, p. 2. ἐσπορα, a. *pass.* ἐσπαρή, to seed, Mat. 6. 26; 13. 3, 4, 18, 24, 27, 31, 37, 39; *in N. T.*, *used in variety of metaphors*, Mat. 13. 19; 1

24. 1 Co. 9. 11. 2 Co. 9. 6. Ga. 6. 7, et al.

**Σπεκουλάτωρ**, *ορος*, *ὁ*, (Lat. *speculator*) a sentinel, life-guardman, a kind of soldiers who formed the body-guard of princes, &c., one of whose duties was to put criminals to death, Mar. 6. 27.

**Σπένδω**, *φ. σπείσω*, to pour out a libation of drink offering; in *N. T.*, *mid.* to make a libation of one's self by expending energy and life in the service of the gospel, Phil. 2. 17; *pass.* to be in the act of being sacrificed in the cause of the gospel, 2 Ti. 4. 6.

**Σπέρμα**, *ατος*, *τό*, (*σπείρω*) seed, Mat. 13. 24, 27, 37, 38; semen virile, He. 11. 11; offspring, progeny, posterity, Mat. 22. 24, 25. Jno. 7. 42; a seed of future generations, Ro. 9. 29; in *N. T.*, *met.* a seed or principle of spiritual life, 1 Jno. 3. 9.

**Σπερμολόγος**, *ου*, *ὁ*, (*σπέρμα* & *λόγος*, to pick) *pr.* seed-picking; one who picks up and retails scraps of information; a babbler, Ac. 17. 18.

**Σπείδω**, *φ. σπένσω*, *a. 1. ἔσπευσα*, *trans.* to urge on, impel, quicken; to quicken in *idea*, to be eager for the arrival of, 2 Pe. 3. 12; *intrans.* to hasten, make haste, Ac. 20. 16; 22. 18; *the part. has the force of an adverb*, quickly, hastily, Lu. 2. 16; 19. 5, 6.

**Σπήλαιον**, *ου*, *τό*, (*σπέος*) a cave, cavern, den, Mat. 21. 13, et al.

**Σπιλάς**, *άδος*, *ή*, a sharply cleft portion of rock; in *N. T.*, a flaw, stigma, Jude 12.

**Σπίλος**, & *σπίλος*, *ὁ*, a spot, stain, blot; a moral blot, Eph. 5. 27. 2 Pe. 2. 13; (L. G.) *whence*

**Σπιλώω**, *ω*, *φ. ὥσω*, to spot, soil; to contaminate, defile, Ja. 3. 6. Jude 23. L. G.

**Σπλαγχνίζομαι**, *φ. ἴσομαι*, *a. 1. ἐσπλαγχνίσθη*, to be moved with pity or compassion, Mat. 9. 36; 14. 14; 20. 34. Lu. 7. 13, et al.; to compassionate, Mat. 18. 27; (*N. T.*) *from*

**Σπλάγγνον**, *ου*, *τό*, *but usually, and in N. T. only in pl.* τὰ σπλάγγνα, *ω*, the chief intestines, viscera; the entrails, bowels, Ac. 1. 18; *met.* the heart, the affections of the heart, the tender affections, Lu. 1. 78. 2 Co.

6. 12. Phil. 1. 8, et al.; *meton.* a cherished one, dear as one's self, Phil. 12.

**Σπόγγος**, *ου*, *ὁ*, a sponge, Mat. 27. 48. Mar. 15. 36. Jno. 19. 29.

**Σποδός**, *ου*, *ή*, ashes, Mat. 11. 21, et al.

**Σπορά**, *ας*, *ή*, (*σπείρω*) a sowing; seed sown; *met.* generative seed, generation, 1 Pe. 1. 23.

**Σπόριμος**, *ου*, *ὁ*, *ή*, (*fr. same*) sown, fit to be sown; in *N. T.*, τὰ σπόριμα, fields which are sown, fields of grain, corn fields, Mat. 12. 1. Mar. 2. 23. Lu. 6. 1.

**Σπόρος**, *ου*, *ὁ*, (*fr. same*) a sowing; in *N. T.*, seed, that which is sown, Mar. 4. 26, 27. Lu. 8. 5, 11; *met.* the seed sown in almsgiving, 2 Co. 9. 10.

**Σπουδάζω**, *φ. ἄσω & ἄσομαι*, *p. ἐσπούδακα*, *a. 1. ἐσπούδασα*, (*σπουδή*) to hasten; to be in earnest about, be bent upon, Ga. 2. 10; to endeavour earnestly, strive, Ep. 4. 3, et al.

**Σπουδαίως**, *α*, *ον*, (*fr. same*) earnest, eager, forward, 2 Co. 8. 17, 22; *comparat. neut.* σπουδαιότερον, *as an adv.* earnestly, sedulously, 2 Ti. 1. 17; *whence*

**Σπουδαίως**, *adv.* earnestly, eagerly, diligently, Lu. 7. 4. Ti. 3. 13; *compar.* σπουδαιότεως, *more earnestly*, Phil. 2. 28.

**Σπουδή**, *ης*, *ή*, (*σπένδω*) haste; μετὰ σπουδῆς, with haste, hastily, quickly, Mar. 6. 25. Lu. 1. 39; earnestness, earnest application, diligence, Ro. 12. 8, 11. 2 Co. 7. 11, 12, et al.

**Σπυρίς**, *ίδος*, *ή*, a basket, hand-basket for provisions, Mat. 15. 37; 16. 10. Mar. 8. 8, 20. Ac. 9. 25.

**Στάδιον**, *ου*, *τό*, *pl.* στάδια & στάδιοι, *pr.* a fixed standard of measure; a stadium, the eighth part of a Roman mile, and nearly equal to a furlong, containing 201.45 yards, Lu. 24. 13, et al.; a race-course, a race, 1 Co. 9. 24.

**Στάμνος**, *ου*, *ὁ*, *ή*, a wine jar; a pot, jar, urn, vase, He. 9. 4.

**Στάσις**, *εως*, *ή*, (*ἵστημι*) a setting; a standing; an effective position, an unimpaired standing or dignity, He. 9. 8; a gathered party, a group;

hence, a tumultuous assemblage, popular outbreak, Mar. 15. 7. Ac. 19. 40, et al.; seditious movement, Ac. 24. 8; discord, dispute, dissension, Ac. 15. 2; 23. 7, 10.

Στατήρ, ἥρος, ὁ, (ιστήμι, to weigh) *pr.* a weight; a stater, an Attic silver coin, equal in value to the Jewish shekel, or to 4 Attic or 2 Alexandrian drachms, and equivalent to about 3s. of our money, Mat. 17. 27.

Σταυρός, οὗ, ὁ, a stake; a cross, Mat. 27. 32, 40, 42. Phil. 2. 8; *by impl.* the punishment of the cross, crucifixion, Ep. 2. 16. He. 12. 2; *meton.* the crucifixion of Christ in respect of its import, the doctrine of the cross, 1 Co. 1. 17, 18. Ga. 5. 11; 6. 12, 14; *met.* in the phrases αἰνεῖν, ὡς βαστάζειν, ὡς λαμβάνειν τὸν σταυρὸν αὐτοῦ, to take up, or bear one's cross, to be ready to encounter any extremity, Mat. 10. 38; 16. 24, et al.: *whence*

Σταυρώω, ὦ, *f.* ὥσω, *a.* 1. ἐσταύρωσα, *p.* pass. ἐσταύρωμαι, to fix stakes; *later.* to crucify, affix to the cross, Mat. 20. 19; 23. 34; *met.* to crucify, to mortify, to deaden, to make a sacrifice of, Ga. 5. 24; *pass.* to be cut off from a thing, as by a violent death, to become dead to, Ga. 6. 14.

Σταφύλή, ἥς, ἡ, a cluster or bunch of grapes, Mat. 7. 16. Lu. 6. 44. Re. 14. 18.

Στάχυς, υός, ὁ, an ear of corn, Mat. 12. 1. Mar. 2. 23; 4. 28. Lu. 6. 1.

Στέγη, ἥς, ἡ, a roof, flat roof of a house, Mat. 8. 8. Mar. 2. 4. Lu. 7. 6: *from*

Στέγω, *f.* ξω, to cover; to hold off, to hold in; *hence.* to hold out against, to endure patiently, 1 Co. 9. 12; 13. 7; *absol.* to contain one's self, 1 Th. 3. 1, 5.

Στείρος, *a, ov,* sterile; barren, not bearing children, Lu. 1. 7, 36; 23. 29. Ga. 4. 27.

Στέλλω, *f.* στέλω, *p.* ἔσταλκα, *a.* 1. ἐστειλα, *pr.* to place in set order, to arrange; to equip; to dispatch; to stow; to contract; *mid.* to contract one's self, to shrink; to withdraw from, avoid, shun, 2 Co. 8. 20. 2 Th. 3. 6.

Στέμμα, ατος, τό, (στέφω, to encircle) a crown; a fillet, wreath, Ac. 14. 13.

Στενγμός, οὗ, ὁ, a sighing, groaning, groan, Ac. 7. 34; *an inward sighing, aspiration,* Ro. 8. 26: *from*

Στενάζω, *f.* ἄζω, *a.* 1. ἐστενάξα, to groan, sigh, Ro. 8. 23. 2 Co. 5. 2, 4. He. 13. 17; to sigh inwardly, Mar. 7. 34; to give vent to querulous or censorious feelings, Ja. 5. 9.

Στενός, ἥς, ὁν, narrow, strait, Mat. 7. 13, 14. Lu. 13. 24.

Στενοχωρέω, ὦ, *f.* ἥσω, (στενός & χώρα) to crowd together into a narrow place, straiten; *pass. met.* to be in straits, to be cramped up, to be cramped from action, 2 Co. 4. 8; to be cramped in feeling, 2 Co. 6. 12: *whence*

Στενοχωρία, *as, ἡ, pr.* narrowness of place, a narrow place; *met.* straits, distress, anguish, Ro. 2. 9; 8. 35. 2 Co. 6. 4; 12. 10.

Στερεός, ὁ, ὄν, stiff, hard; of food, solid, as opposed to what is liquid and light, He. 5. 12; firm, steadfast, 2 Ti. 2. 19. 1 Pe. 5. 9: *whence*

Στερεώω, ὦ, *f.* ὥσω, *a.* 1. ἐστερέωσα, to render firm; to strengthen, Ac. 2. 7, 16; to settle, Ac. 16. 5: *whence*

Στερέωμα, ατος, τό, *pr.* what is solid and firm; *met.* firmness, steadfastness, constancy, Col. 2. 5.

Στέφανος, ου, ὁ, (στέφω, to encircle) that which forms an encirclement; a crown, Mat. 27. 29. Re. 4. 10; a chaplet, wreath, conferr on a victor in the public games, 1 Co. 9. 25; *met.* a crown, reward, prize, 2 Ti. 4. 8. Ja. 1. 12; a crown, ornament, honour, glory, Phil. 4. 1, et al.: *whence*

Στεφανόω, ὦ, *f.* ὥσω, *a.* 1. ἐστεφανώσα, to encompass; to crown; crown as victor in the games, 2 Ti. 5; *met.* to crown, adorn, decorate, He. 2. 7, 9.

Στήθος, εος, τό, & *pl.* τὰ στήθη the breast, Lu. 18. 13; 23. 48. Js. 13. 25, et al.

Στήκω, a late equivalent to ἕστημι to stand, Mar. 11. 25; *met.* to stand when under judgment, to be approved

Ro. 14. 4; to stand firm, be constant, persevere, 1 Co. 16. 13, et al.

**Στηριγμός**, οὔ, ὁ, *pr.* a fixing, settling; a state of firmness, fixedness; *met.* firmness of belief, settled frame of mind, 2 Pe. 3. 17; *from*

**Στηρίζω**, *f.* ἰζώ, *a.* 1. ἐστήριξα, (ἰσχυμ) to set fast; to set in a certain position or direction, Lu. 9. 51; *met.* to render mentally steadfast, to settle, confirm, Lu. 22. 32. Ro. 1. 11, et al.; *p. pass* ἐστήρικμαι, to stand immovable, Lu. 16. 26; *met.* to be mentally settled, 2 Pe. 1. 12.

**Στίγμα**, ατος, τό, (στίζω, to prick; to burn in marks, brand) a mark, brand, Ga. 6. 17.

**Στιγμή**, ἧς, ἡ, (*fr.* same) *pr.* a point; *met.* a point of time, moment, instant, Lu. 4. 5.

**Στίλβω**, *f.* στίλψω, to shine, gladden, Mar. 9. 3.

**Στοά**, ᾧς, ἡ, (ἰσχυμ) a colonnade, piazza, cloister, covered walk supported by columns, Jno. 5. 2; 10. 23. Ac. 3. 11; 5. 12.

**Στοιβάς**, ἄδος, ἡ, (στείβω, to tread) a stuffing of leaves, boughs, &c.; *meton.* a bough, branch, Mar. 11. 8. N. T.

**Στοιχείον**, ου, τό, (*dimin.* of στοιχός, a row, a straight rod or rule, *fr.* στείχω, to go in a straight line) an element; an element of the natural universe, 2 Pe. 3. 10, 12; an element or rudiment of any intellectual or religious system, Ga. 4. 3, 9. Col. 2. 8, 20. He. 5. 12.

**Στοιχέω**, ᾧ, *f.* ἥσω, (*fr.* same) *pr.* to advance in a line; *met.* to frame one's conduct by a certain rule, Act. 21. 24. Ro. 4. 12. Ga. 5. 25; 6. 16. Phi. 3. 16.

**Στολή**, ἧς, ἡ, (στέλλω, to arrange, to equip) equipment; dress; a long garment, flowing robe, worn by priests, kings, and persons of distinction, Mat. 12. 38; 16. 5, et al.

**Στόμα**, ατος, τό, the mouth, Mat. 12. 34; 15. 11, 17, 18; 21. 16, et al.; speech, words, Mat. 18. 16. 2 Co. 13. 1; command of speech, facility of language, Lu. 21. 15; *fr.* Heb. ἀνοίγειν τὸ στόμα, to make utterance, to speak, Mat. 5. 2; 13. 35, et al.; also, used of the earth, to rend, yawn, Re.

12. 16; στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, face to face, 2 Jno. 12. 3 Jno. 14; the edge or point of a weapon, Lu. 21. 24. He. 11. 34.

**Στόμαχος**, ου, ὁ, (στόμα) *pr.* the gullet leading to the stomach; hence, later, the stomach itself, 1 Ti. 5. 23.

**Στρατεία**, ας, ἡ, (στρατεύω) a military expedition, campaign; and *genr.* military service, warfare; *met.* the Christian warfare, 2 Co. 10. 4. 1 Ti. 1. 18.

**Στράτευμα**, ατος, τό, an army, Mat. 22. 7, et al.; an armed force, corps, Ac. 23. 10, 27; troops, guards, Lu. 23. 11; *from*

**Στρατεύω**, *f.* εὔσω, & *mid.* στρατεύομαι, (στρατός, an army) to perform military duty, serve as a soldier, Lu. 3. 14. 1 Co. 9. 7. 2 Ti. 2. 4; to battle, Ja. 4. 1. 1 Pe. 2. 11; to be spiritually militant, 2 Co. 10. 3. 1 Ti. 1. 18.

**Στρατηγός**, οὔ, ὁ, (στρατός & ἄγω) a leader or commander of an army, general; a Roman prætor, provincial magistrate, Ac. 16. 20, 22, 35, 36, 38; στρατηγός τοῦ ἱεροῦ, the captain or prefect of the temple, the chief of the Levites who kept guard in and around the temple, Lu. 22. 4, 52. Ac. 4. 1; 5. 24, 26.

**Στρατιά**, ᾧς, ἡ, (στρατός) an army, host; *fr.* Heb. στρατιά οὐράνιος, v. τοῦ οὐρανοῦ, the heavenly host, the host of heaven, the hosts of angels, Lu. 2. 13; the stars, &c., Ac. 7. 42; whence

**Στρατιώτης**, ου, ὁ, a soldier, Mat. 8. 9; 27. 27, et al.; *met.* a soldier of Christ, 2 Ti. 2. 3.

**Στρατολογέω**, ᾧ, *f.* ἥσω, (στρατός & λέγω) to collect or levy an army, enlist troops, 2 Ti. 2. 4. L. G.

**Στρατοπεδάρχης**, ου, ὁ, (στρατόπεδον & ἄρχω) a commandant of a camp; a legionary tribune; perhaps the prefect of the prætorian camp, Ac. 28. 16. L. G.

**Στρατόπεδον**, (στρατός & πέδον) *pr.* the site of an encampment; an encampment; *meton.* an army, Lu. 21. 20.

**Στρεβλόω**, ᾧ, *f.* ὥσω, (στρεβλή, a windlass, a wrench, instrument of

torture, rack) *pr.* to distort the limbs on a rack; *met.* to wrench, distort, pervert, 2 Pe. 3. 16.

**Στρέφω**, *f. ψω*, *a. 1. ἔστρεψα*, *a. 2. pass. ἐστράφη*, to twist; to turn, Mat. 5. 29; to make a change of substance, to change, Re. 11. 6; *absol.* to change or turn one's course of dealing, Ac. 7. 42; *mid.* to turn one's self about, Mat. 16. 23. Lu. 7. 9, et al.; to turn back, Ac. 7. 39; to change one's direction, to turn elsewhere, Ac. 13. 46; to change one's course of principle and conduct, to be converted, Mat. 18. 3.

**Στηνιάω**, *ω, f. ἀσω*, to be wanton, to revel, riot, Re. 18. 7, 9: *from*

**Στηνός**, *εος, τό, (στηνής*, strong, hard) headstrong pride; wantonness, luxury, voluptuousness, Re. 18. 3.

**Στρουβίον**, *ίου, τό*, (*dimin. of στρουθός*) any small bird, *spec.* a sparrow, Mat. 10. 29, 31. Lu. 12. 6, 7.

**Στρώννυμι**, *v. στρώννυω, f. στρώσω*, *a. 1. ἔστρωσα*, *p. pass. ἐστρώμαι*, (*by metath. for στρενννμι*) to spread, to strew, Mat. 21. 8. Mar. 11. 8; to spread a couch, Ac. 9. 34; *used of a supper chamber, pass.* to have the couches spread, to be prepared, furnished, Mar. 14. 15. Lu. 22. 12.

**Στυγερτός**, *ή, όν, & ος, ον, (στυγέω*, to hate) hateful, odious, detested, Tit. 3. 3.

**Στυγνάζω**, *f. ἀσω*, *a. 1. ἐστύγνασα*, (*στυγρός*, gloomy) to put on a gloomy and downcast look, Mar. 10. 22; *of the sky*, to lower, Mat. 16. 3. 8.

**Στύλος**, *ου, ό*, a pillar, column, Re. 10. 1; *used of persons of authority, influence, &c.*, a support or pillar of the church, Ga. 2. 9. Re. 3. 12; a support of true doctrine, 1 Ti. 3. 15.

**Στωϊκός**, *ή, όν*, stoic, belonging to the sect of the Stoics, founded by Zeno, and deriving their name from the portico, στοά, where he taught, Ac. 17. 18.

**Σύ**, *gen. σου, dat. σοί, acc. σέ, & enclit. σου, σοι, σε, pl. υμείς, pron. 2 per. thou*, Mat. 1. 20; 2. 6, et al. freq.

**Συγγένεια**, *ας, ή*, kindred; kinsfolk, kinsmen, relatives, Lu. 1. 61. Ac. 7. 3, 14: *from*.

**Συγγενής**, *έος, ους, ό, ή, (σύν & γένος)* kindred, akin; as a *subst.* a kinsman or kinswoman, relative, Mar. 6. 4. Lu. 1. 36, 58, et al.; one nationally akin, a fellow-countryman, Ro. 9. 3.

**Συγγνώμη**, *ης, ή, (συγγινώσκω*, to agree in judgment with) pardon: concession, leave, permission, 1 Co. 7. 6.

**Συγκάθημαι**, (*σύν & κάθημαι*) to sit in company with, Mar. 14. 54. Ac. 26. 30.

**Συγκαθίζω**, *f. ἴσω*, (*σύν & καθίζω trans.* to cause to sit with, seat in company with, Ep. 2. 6; *intrans.* to sit in company with; to sit down together, Ac. 22. 55.

**Συγκακοπαθέω**, *ω, f. ἴσω* (*σύν & κακοπαθέω*) to suffer evils along with any one; to be enduringly adherent, 2 Ti. 1. 8. N. T.

**Συγκακουχέομαι**, *οὔμαι, (σύν & κακουχέω)* to encounter adversity along with any one, He. 11. 25. N. T.

**Συγκαλέω**, *ω, f. ἔσω*, (*σύν & καλέω*) to call together, convoke, Mar. 15. 16; *mid.* to call around one's self, Lu. 9. 1, et al.

**Συγκαλύπτω**, *f. ψω, p. pass. συγκαλύμμαι, (σύν & καλύπτω)* to cover altogether, to cover up; *met.* to conceal, Lu. 12. 2.

**Συγκάμπω**, *f. ψω, (σύν & κάμπω)* to bend or bow together; to bow down the back of any one afflictive, Ro. 11. 10.

**Συγκαταβαίνω**, *f. βήσομαι, (σύν & καταβαίνω)* to go down with any one, Ac. 25. 5.

**Συγκατάθεσις**, *εως, ή*, assent; *N. T.*, accord, alliance, 2 Co. 6. 16 (L. G.) *from*

**Συγκατατίθημι**, (*σύν & κατατίθημι*) to set down together with; *mid.* assent, accord, Lu. 23. 51.

**Συγκαταψηφίζω**, *f. ἴσω, (σύν, & ταψηφίζω, ψηφός)* to count, number with, Ac. 1. 26. N. T.

**Συγκεράννυμι**, *v. νύω, f. κεράσω* (*συνεκεράσσα, p. κέραμαι, (σύν & κερννμι)* to mix with, mingle together, commingle; to blend, 1 Co. 12. 3: *pass.* to be attempered, combined, He. 4. 2.

**Συγκινέω**, ὦ, *ῥ*. ἴσω, (σύν & κινέω) to move together, commove, put in commotion; to excite, Ac. 6. 12.

**Συγκλείω**, *ῥ*. εἰσω, (σύν & κλείω) to shut up together, to hem in; to enclose, Lu. 5. 6; *met.* to band under a sweeping sentence, Ro. 11. 32. Ga. 3. 22; *pass.* to be banded under a bar of disability, Ga. 3. 23.

**Συγκληρονόμος**, ου, ὁ, ἡ, (σύν & κληρονόμος) *pr.* a coheir, Ro. 8. 17; a fellow participant, Ep. 3. 6. He. 11. 9. 1 Pe. 3. 7. N. T.

**Συγκοινωνέω**, ὦ, *ῥ*. ἴσω, to be a joint partaker, participate with a person; in N. T., to mix one's self up in a thing, to involve one's self, be an accomplice in, Ep. 5. 11. Re. 18. 4; to sympathise actively in, to relieve, Phi. 4. 14: *from*

**Συγκοινωνός**, ου, ὁ, ἡ, (σύν & κοινωνός) one who partakes jointly; a coparticipant, copartner, Ro. 11. 17. 1 Co. 9. 23. Phi. 1. 7. Re. 1. 9. N. T.

**Συγκομίζω**, *ῥ*. ἴσω, (σύν & κομίζω) to bring together, collect; to prepare for burial, take charge of the funeral of any one, bury, Ac. 8. 2.

**Συγκρίνω**, *ῥ*. ἰνώ, (σύν & κρίνω) to combine, compound; to compare, to estimate by comparing with something else, or, to match, 2 Co. 10. 12, *vis*; to explain, illustrate, or, to suit, 1 Co. 2. 13.

**Συγκύπτω**, *ῥ*. ψω, (σύν & κύπτω) to bend or bow together; to be bowed together, bent double, Lu. 13. 11.

**συγκυρία**, *ας*, ἡ, (συγκυρέω, to happen together, σύν & κυρέω, to happen) concurrence, coincidence, chance, accident; *κατὰ συγκυρίαν*, by chance, accidentally, Lu. 10. 31.

**συγχαίρω**, *α*. 2. *συνεχάρην*, (σύν & χαίρω) to rejoice with any one, sympathise in joy, Lu. 15. 6, 9. Phi. 2. 7, 18; *met.* 1 Co. 12. 26; to sympathise in the advancement of, 1 Co. 3. 6.

**γχεώ**, & later, ἰνω, imperf. *συν-χεον* & *συνέχων*, *pass.* *ῥ*. *συνκέ-μαι*, *α*. 1. *συνεχῆθην*, (σύν & χέω) to pour together, mingle by pouring together; hence, to confound, perplex, maze, Ac. 2. 6; to confound in dispute, Ac. 9. 22; to throw into confu-

sion, fill with uproar, Ac. 19. 32; 21. 27, 31.

**Συγχεράσμαι**, ὦμαι, *ῥ*. ἴσομαι, (σύν & χράσμαι) to use at the same time with another, use in common; to have social intercourse with, associate with, Jno. 4. 9. L. G.

**Συγχύνω**, *see* *συχχέω*.

**Σύγχυσις**, *εως*, ἡ, (συχχέω) *pr.* a pouring together; hence, confusion, commotion, tumult, uproar, Ac. 19. 29.

**Συζάω**, ὦ, *ῥ*. ἴσω, (σύν & ζάω) to live with; to continue in life with any one, 2 Co. 7. 3; to coexist in life with another, Ro. 6. 8. 2 Ti. 2. 11.

**Συζεύγνυμι**, *ῥ*. ζεύξω, *α*. 1. *συνε-ζεύξα*, (σύν & ζεύγνυμι, to yoke) to yoke together; *trop.* to conjoin, join together, unite, Mat. 19. 6. Mar. 10. 9.

**Συζητέω**, ὦ, *ῥ*. ἴσω, (σύν & ζητέω) to seek, ask, or inquire with another; to deliberate, debate, Mar. 1. 27; 9. 10; to hold discourse with, argue, reason, Mar. 8. 11; 12. 28. Ac. 6. 9; to question, dispute, cavil, Mar. 9. 14, 16, et al.: *whence*

**Συζητήσις**, *εως*, ἡ, mutual discussion, debate, disputation, Ac. 15. 2, 7; 28. 29. L. G.

**Συζητητής**, ου, ὁ, *α*, a disputant, controversial reasoner, sophist, 1 Co. 1. 20. N. T.

**Σύζυγος**, ου, ὁ, ἡ, (συνζεύγνυμι) a yoke-fellow; an associate, fellow-labourer, coadjutor, Phi. 4. 3.

**Συζωοποιέω**, ὦ, *ῥ*. ἴσω, (σύν & ζωοποιέω) to quicken together with another; to make a sharer in the quickening of another, Ep. 2. 5. Col. 2. 13. N. T.

**Συκάμινος**, ου, ἡ, & ὁ, a sycamine-tree, i. q. *συκομοραία*, q. v., Lu. 17. 6.

**Συκή**, ἡς, ἡ, *contr.* for *συκέα*, a fig-tree, ficus carica of *Linna.*, Mat. 21. 19, et al.

**Συκομοραία**, *ν*. *συκομορέα*, *ας*, ἡ, (σῦκον & μόρον, a mulberry) *equiv.* *alent* to *συκόμορος*, the fig-mulberry, ficus sycamorus of *Linna.*, a tree whose leaves resemble those of the mulberry, and its fruit that of the fig-tree, Lu. 19. 4. N. T.

**Σῦκον**, ου, τό, a fig, Mat. 7. 18, et al.

**Συκοφαντέω**, ὦ, *ῥ* ἦσω, (συκοφάντης, *pr.*, among the Athenians, an informer against those who exported figs contrary to law, σύκον, φαίνω) to inform against; to accuse falsely; *by impl.* to wrong by false accusations or insidious arts; to extort money by false informations, Lu. 3. 14; 19. 8.

**Συλαγωγέω**, ὦ, *ῥ* ἦσω, (σύλη, *v.* σύλον, & ἄγω) to carry off as a prey or booty; *met.* to make victims of imposture, Col. 2. 8. L. G.

**Συλάω**, ὦ, *ῥ* ἦσω, *a.* 1. ἐσύλησα, (σύλη, *v.* σύλον, the right of seizing the goods of a merchant in payment) to strip, rob; to rob, encroach on, 2 Co. 11. 8.

**Συλλαλέω**, ὦ, *ῥ* ἦσω, (σύν & λαλέω) to talk, converse, or confer with, Mat. 17. 3. Mar. 9. 4, et al. L. G.

**Συλλαμβάνω**, *f.* λήψομαι, *a.* 2. συνέλαβον, *p.* συνέληφα, *a.* 1. *pass.* συνέληφην, (σύν & λαμβάνω) to catch up; to seize, apprehend, Mat. 26. 55. Ac. 1. 16, et al.; to catch, as prey, Lu. 5. 9; to conceive, become pregnant, Lu. 1. 24, 31, 36; 2. 21; *met.* Ja. 1. 15; *mid.* to help, aid, assist, Lu. 5. 7. Phil. 4. 3.

**Συλλέγω**, *f.* ξω, (σύν & λέγω) to collect, gather, Mat. 7. 16; 13. 28, et al.

**Συλλογίζομαι**, *f.* ἴσομαι, (σύν & λογίζομαι) to reckon up together; to consider, deliberate, reason, Lu. 20. 5.

**Συλλυπέομαι**, οὔμαι, (σύν & λυπέομαι) to be grieved together with; to be grieved, Mar. 3. 5.

**Συμβαίνω**, *f.* βήσομαι, *a.* 2. συνέβην, (σύν & βαίνω) to stand with the feet near together; to step or come together; to happen, befall, fall out, Mar. 10. 32, et al.

**Συμβάλλω**, *f.* βαλῶ, (σύν & βάλλω) *pr.* to throw together; *absol.* to meet and join, Ac. 20. 14; to meet *in war*, to encounter, engage with, Lu. 14. 31; to encounter *in discourse or dispute*, Ac. 17. 18; to consult together, Ac. 4. 15; *mid.* to contribute, be of service to, to aid, Ac. 18. 27; συμβάλλειν ἐν τῇ καρδίᾳ, to revolve in mind, ponder upon, Lu. 2. 19.

**Συμβασιλεύω**, *f.* εὔσω, (σύν &

βασιλεύω) to reign with; *met.* to enjoy honour and felicity with, 1 Co. 4. 8. 2 Ti. 2. 13. L. G.

**Συμβιβάζω**, *f.* ἄσω, (σύν & βιβάζω) *pr.* to cause to come together; to unite, knit together, Ep. 4. 16. Col. 2. 2, 19; to infer, conclude, Ac. 16. 10; *by impl.* to prove, demonstrate, Ac. 9. 22; *in N. T.*, to teach, instruct, 1 Co. 2. 16.

**Συμβουλεύω**, *f.* εὔσω, (σύν & βοιλεύω) to counsel, advise, exhort, Jno. 18. 14. Re. 3. 18; *mid.* to consult together, plot, Mat. 26. 4, et al.

**Συμβούλιον**, ἰού, τό, counsel, consultation, mutual consultation, Mat. 12. 14; 22. 15, et al.; a council, counsellors, Ac. 25. 12; (N. T.) *from*

**Σύμβουλος**, ου, ὁ, (σύν & βουλή) a counsellor; one who shares one's counsel, Ro. 11. 34.

**Συμμαθητής**, οὔ, ὁ, (σύν & μαθητής) a fellow-disciple, Jno. 11. 16.

**Συμμαρτυρέω**, ὦ, *ῥ* ἦσω, (σύν & μαρτυρέω) to testify or bear witness together with another, add testimony, Ro. 2. 15; 8. 16; 9. 1.

**Συμμερίζομαι**, *f.* ἴσομαι, (σύν & μερίζω) to divide with another so as to receive a part to one's self, share with, partake with, 1 Co. 9. 13. N. T.

**Συμμέτοχος**, ου, ὁ, ἡ, (σύν & μέτοχος) a partaker with any one, a joint partaker, Ep. 3. 6; 5. 7. L. G.

**Συμμορφίζω**, *f.* ἴσω, (σύν & μορφίζω) equivalent to συμμορφώω: *see*: v. r. Phil. 3. 10.

**Σύμμορφος**, ου, ὁ, ἡ, (σύν & μορφή) of like form, assimilated, transformed, Ro. 8. 29. Phil. 3. 21. N. T.

**Συμμορφόω**, ὦ, *ῥ* ὥσω, (σύν & μορφόω) to conform to, Phil. 3. 21. N. T.

**Συμπαθέω**, ὦ, *ῥ* ἦσω, to sympathise with, He. 4. 15; to compassionate, He. 10. 34: *from*

**Συμπάθης**, ἐος, οὗς, ὁ, ἡ, (σὺν πάθος, πάσχω) sympathising, compassionate, 1 Pe. 3. 8.

**Συμπαράγινομαι**, *a.* 2. συμπαράγινω, (σύν & παράγινω) to be present together with; to come together, convene, Lu. 23. 48; to stand by or support one judicially, adesse, 2 T. 16.

**Συμπαρακαλέω**, ὦ, *ῥ* ἴσω, (σύν & παρακαλέω) to invite, exhort *along with others*; to animate *in company with others*; *pass.* to share in mutual encouragement, Ro. 1. 12.

**Συμπαραλαμβάνω**, α. 2. συμπαρέλαβον, (σύν & παραλαμβάνω) to take along with, take as a companion, Ac. 12. 25; 15. 37, 38. Ga. 2. 1.

**Συμπαράμεινω**, *ῥ* μενῶ, (σύν & παραμείνω) to remain or continue with or among, Phi. 1. 25.

**Συμπάρεμι**, (σύν & πάρεμι) to be present with *any one*, Ac. 25. 24.

**Συμπάσχω**, *ῥ* πείσομαι, (σύν & πάσχω) to suffer with, sympathise, 1 Co. 12. 26; to suffer as *another*, endure corresponding sufferings, Ro. 8. 17.

**Συμπέμπω**, *ῥ* ψω, (σύν & πέμπω) to send with *any one*, 2 Co. 8. 18, 22.

**Συμπεριλαμβάνω**, *ῥ* λήψομαι, (σύν & περιλαμβάνω) to embrace together; to embrace, Ac. 20. 10.

**Συμπίνω**, *ῥ* πίνω, & πιούμαι, α. 2. συνέπινον, (σύν & πίνω) to drink with *any one*, Ac. 10. 41. (i)

**Συμπέπτω**, α. 2. συνέπεσον, (σύν & πέπτω) to fall together; to fall in ruins, v. r. Lu. 6. 49.

**Συμπληρώω**, ὦ, *ῥ* ὥσω, (σύν & πληρώω) to fill, fill up, fill full, Lu. 8. 23; *pass.* of time, to be completed, have fully come, Lu. 9. 51. Ac. 2. 1.

**Συμπνίγω**, *ῥ* ἐξοῦμαι, (σύν & πνίγω) to throttle, choke; *trop.* to choke the growth or increase of seed or plants, Mat. 13. 22. Mar. 4. 7, 19. Lu. 8. 14; to press upon, crowd, throng, Lu. 8. 42. (i)

**Συμπολίτης**, ου, ὁ, (σύν & πολίτης) a fellow-citizen, *met.* Ep. 2. 19. (i)

**Συμπορεύομαι**, *ῥ* εὔσομαι, (σύν & πορεύομαι) to go with, accompany, Lu. 7. 11; 14. 25; 24. 15; to come together, assemble, Mar. 10. 1.

**Συμπόσιον**, ἰου, τό, (συμπίνω) a drinking together; a feast, banquet; a festive company; in *N. T.*, *pl.* συμπόσια, mess-parties, Mar. 6. 39.

**Συμπρεσβύτερος**, ου, ὁ, (σύν & πρεσβύτερος) a fellow-elder, fellow-presbyter, 1 Pe. 5. 1. N. T.

**Συμφέρω**, *ῥ* συνοίσω, α. 1. συνή-

νεγκα, α. 2. συνήνεγκον, (σύν & φέρω) to bring together, collect, Ac. 19. 19; *absol.* to conduce to, to be for the benefit of *any one*, be profitable, advantageous, expedient, 1 Co. 6. 12. 2 Co. 8. 10; *particip. neut.* τὸ συμφέρον, good, benefit, profit, advantage, Ac. 20. 20. 1 Co. 7. 35; *impers.* συμφέρει, it is profitable, advantageous, expedient, Mat. 5. 29, 30; 19. 10, et al.

**Σύμφημι**, (σύν & φημί) *pr.* to affirm with; to assent, Ro. 7. 16.

**Συμφυλέτης**, ου, ὁ, (σύν & φυλή) *pr.* one of the same tribe; a fellow-citizen, fellow-countryman, 1 Th. 2. 14.

**Σύμφυτος**, ου, ὁ, ἡ, (σύν & φύω) *pr.* planted together, grown together; in *N. T.*, *met.* grown together, closely entwined or united with, Ro. 6. 5.

**Συμφύω**, *ῥ* φύσω, *pass.* α. 2. συνεφύην, (*fr.* same) to make to grow together; *pass.* to grow or spring up with, Lu. 8. 7.

**Συμφωνέω**, ὦ, *ῥ* ἴσω, (σύμφωνος) to sound together, to be in unison, be in accord; *trop.* to agree with, accord with in *purport*, Ac. 15. 15; to harmonise with, be congruous, suit with, Lu. 5. 36; to agree with, make an agreement, Mat. 18. 19; 20. 2, 13. Ac. 5. 9: *whence*

**Συμφώνησις**, εως, ἡ, unison, accord; agreement, concord, 2 Co. 6. 15. N. T.

**Συμφωνία**, ας, ἡ, symphony, harmony of sounds; concert of instruments, music, Lu. 15. 25.

**Σύμφωνος**, ου, ὁ, ἡ, (σύν & φωνή) agreeing in sound; *met.* accordant, harmonious, agreeing, and *neut.* τὸ σύμφωνον, accord, agreement, 1 Co. 7. 5.

**Συμφηφίζω**, *ῥ* ἴσω, (σύν & ψηφίζω, ψηφός) to calculate together, compute, reckon up, Ac. 19. 19.

**Σύμφυλος**, ου, ὁ, ἡ, (σύν & ψυχή) united in mind, at unity, Phi. 2. 2. N. T.

**Σύν**, *prep.* governing a *dat.*, with, together with, Mat. 25. 27; 26. 35; 27. 38; attendant on, 1 Co. 15. 10; besides, Lu. 24. 21; with, with the assistance of, 1 Co. 5. 4; with, in the same manner as, Ga. 3. 9; εἶναι σύν



- τινι, to be with any one, to be in company with, accompany, Lu. 2. 13; 8. 38; to be on the side of, be a partisan of any one, Ac. 4. 13; 14. 4; οἱ σύν τινι, those with any one, the companions of any one, Mar. 2. 26. Ac. 22. 9; the colleagues, associates of any one, Ac. 5. 17, 21.
- Συνάγω, f. ἄγω, a. 2. συνήγαγον,** p. pass. συνήμαι, a. 1. pass. συνήχθην, f. pass. συναχθήσομαι, (σύν & ἄγω) to bring together, collect, gather, as grain, fruits, &c., Mat. 3. 12; 6. 26; 13. 30, 47; to collect an assembly, convoke; pass. to convene, come together, meet, Mat. 2. 4; 13. 2; 18. 20; 22. 10; ὡς N. T., to receive with kindness and hospitality, to entertain, Mat. 25. 35, 38, 43, et al.: (ἀ) whence
- Συναγωγή, ἡς, ἡ, a collecting, gathering; a Christian assembly or congregation, Ja. 2. 2; the congregation of a synagogue, Ac. 9. 2, et al.; a synagogue, place of Jewish worship, Lu. 7. 5, et al.**
- Συναγωνίζομαι, f. ἵσομαι, (σύν & ἀγωνίζομαι)** to combat in company with any one; to exert one's strength with, to be earnest in aiding, Ro. 15. 30.
- Συναθλέω, ὦ, f. ἦσω, (σύν & ἀθλέω)** pr. to contend on the side of any one; in N. T., to co-operate vigorously with a person, Phil. 4. 3; to make effort in the cause of, in support of a thing, Phil. 1. 27. L. G.
- Συναθροίζω, f. οἶσω, (σύν & ἀθροίζω, to gather, ἀθρός) to gather; to bring together, convoke, Ac. 19. 25; pass. to come together, convene, Lu. 24. 33. Ac. 12. 12.**
- Συναίρω, f. ἀρῶ, (σύν & αἶρω)** to take up a thing with any one; in N. T., συναίρειν λόγον, to adjust accounts, reckon in order to payment, Mat. 18. 23, 24; 25. 19.
- Συναιχμάλωτος, ου, ὁ, ἡ, (σύν & αἰχμάλωτος)** a fellow-captive, Ro. 16. 7. Col. 4. 10. Phil. 23. N. T.
- Συνακολουθεῖω, ὦ, f. ἦσω, (σύν & ἀκολουθεῖω)** to follow in company with, accompany, Mar. 5. 37. Lu. 23. 49.
- Συνᾱλίζω, f. ἴσω, (σύν & ἀλίζω, to collect) to cause to come together,**

- collect, assemble, congregate; mid. to convene to one's self, Ac. 1. 4.
- Συναναβαίνω, f. βήσομαι, a. 2. συνανίσθην (σύν & ἀναβαίνω)** to go up, ascend with any one, Mar. 15. 41. Ac. 13. 31.
- Συνανάκειμαι, f. εἰσομαι, (σύν & ἀνάκειμαι)** to recline with any one at table, Mat. 9. 10; 14. 9, et al. N. T.
- Συναναμίγνυμι, (σύν & ἀναμίγνυμι, to mix, mingle) to mix together with, commingle; mid. met. to mingle one's self with, to associate with, have familiar intercourse with, 1 Co. 5. 9, 11. 2 Th. 3. 14. L. G.**
- Συναναπαύομαι, f. αὐσομαι, (σύν & ἀναπαύομαι)** to experience refreshment in company with any one, Ro. 15. 32. L. G.
- Συναντάω, ὦ, f. ἦσω, (σύν & ἀντάω, ἀντί) to meet with, fall in with, encounter; to meet, Lu. 9. 37; 22. 10. Ac. 10. 25. He. 7. 1, 10; to occur, happen to, befall, Ac. 20. 22: whence**
- Συνάντησις, εως, ἡ, a meeting, Mat. 8. 34.**
- Συναντιλαμβάνομαι, f. λήψομαι, (σύν & ἀντιλαμβάνομαι) pr. to take hold of with any one; to support, help, aid, Lu. 10. 40. Ro. 8. 26. L. G.**
- Συναπάγω, f. ἄγω, (σύν & ἀπάγω)** to lead or conduct away with; to seduce; pass. to be led away, carried astray, Ga. 2. 13. 2 Pe. 3. 17; mid. to conform one's self willingly to certain circumstances, Ro. 12. 16.
- Συναποθνήσκω, a. 2. συναπέθανον, (σύν & ἀποθνήσκω)** to die together with any one, Mar. 14. 31. 2 Co. 7. 3; met. to die with, in respect of a spiritual likeness, 2 Ti. 2. 11.
- Συναπόλλυμι, a. 2. mid. συναπολλόμεν, (σύν & ἀπόλλυμι)** to destroy together with others; mid. to perish or be destroyed with others, He. 11. 31.
- Συναποστέλλω, f. στελῶ, (σύν & ἀποστέλλω)** to send forth together with any one, 2 Co. 12. 18.
- Συναρμολογέω, ὦ, f. ἦσω, (σύν & ἀρμολογέω, fr. ἀρμός, a joint, & λόγος, to join together fitly, fit or frame together, compact, Ep. 2. 21. N. T.)**
- Συναρπάζω, f. ἄσω, (σύν & ἀρπάζω)**

(ω) to snatch up, clutch; to seize and carry off suddenly, Ac. 6. 12; to seize with force and violence, Lu. 8. 29; *pass.*, of a ship, to be caught and swept on by the wind, Ac. 27. 15.

**Συναυξάνομαι**, *f. ἴσομαι*, (σύν & αὐξάνω) to grow together in company, Mat. 13. 30.

**Σύνδεσμος**, *ου, ό*, that which binds together; a ligature, Col. 2. 19; a band of union, Eph. 4. 3. Col. 3. 14; a bundle, or, bond, Ac. 8. 23: *from*

**Συνδέω**, *f. δῆσω*, (σύν & δέω) to bind together; *in N. T.*, *pass.*, to be in bonds together with, He. 13. 3.

**Συνδοξάζω**, *f. άσω*, (σύν & δοξάζω) *in N. T.*, to glorify together with, to exalt to a state of dignity and happiness in company with, to make to partake in the glorification of another, Ro. 8. 17.

**Σύνδουλος**, *ου, ό*, (σύν & δούλος) a fellow-slave, fellow-servant, Mat. 24. 49, et al.; a fellow-minister of Christ, Col. 1. 7, et al.

**Συνδρομή**, *ἡς, ἡ*, (σύν & ἔδραμον) a running together, concourse, Ac. 21. 30.

**Συνγεῖρω**, *f. γερώ*, (σύν & ἐγείρω) to raise up with any one; to raise up with Christ by spiritual resemblance of His resurrection, Ep. 2. 6. Col. 2. 12; 3. 1. L. G.

**Συνέδριον**, *ίου, τό*, (σύν & ἔδρα) *pr.* a sitting together, assembly, &c.; *in N. T.*, the Sanhedrin, the supreme council of the Jewish nation, Mat. 5. 22; 26. 59; *meton.* the Sanhedrin as including the members and place of meeting, Lu. 22. 66. Ac. 4. 15, et al.; *genr.* a judicial council, tribunal, Mat. 10. 17. Mar. 13. 9.

**Συνείδησις**, *εως, ἡ*, (συνειδέναι) consciousness, He. 10. 2; a present idea, persisting notion, impression of reality, 1 Co. 8. 7. 1 Pe. 2. 19; conscience, as an inward moral impression of one's actions and principles, Jno. 8. 9. Ac. 23. 1; 24. 16. Ro. 9. 1. 2 Co. 1. 12, et al.; conscience, as the inward faculty of moral judgment, Ro. 2. 15; 13. 5. 1 Co. 8. 7, 10, 12; 10. 25, 27, 28, 29. 2 Co. 4. 2; 5. 11, et al.; conscience, as the inward moral and spiritual frame, Tit. 1. 15, He. 9. 14.

**Συνεῖδον**, *a. 2.* of συνοράω, *part.* συνιδών, to see under one range of view; to take a deliberate glance of a state of matters, Ac. 12. 12; 14. 6.

**Συνειδώς**, *see σύννοϊδα.*

**Σύνειμι**, *f. ἔσομαι*, (σύν & εἰμί) to be with, be in company with, Lu. 9. 18. Ac. 22. 11.

**Σύνειμι**, *part.* συνιών, (σύν & εἰμι) to come together, assemble, Lu. 8. 4.

**Συνεισέρχομαι**, *a. 2.* συνεισῆλθον, (σύν & εισέρχομαι) to enter with any one, Jno. 18. 15; to embark with, Jno. 6. 22.

**Συνεκδήμιος**, *ου, ό, ἡ*, (σύν & ἔκδημιος, a traveller to foreign countries) one who accompanies another to foreign countries, fellow-traveller, Ac. 19. 29. 2 Co. 8. 19. L. G.

**Συνεκλεκτός**, *ἡ, όν*, (σύν & ἐκλεκτός) chosen along with others; elected to Gospel privileges along with, 1 Pe. 5. 13. N. T.

**Συνελαύνω**, *f. ελάσω*, *a. 1.* συνήλασα, (σύν & ἐλαύνω) *pr.* to drive together; to urge to meet; *in N. T.*, to urge to union, Ac. 7. 26.

**Συνεπιμαρτυρέω**, *ώ, f. ἦσω*, (σύν & ἐπιμαρτυρέω) to join in according attestation; to support by attestation, to confirm, sanction, He. 2. 4.

**Συνεπιτίθεμαι**, (σύν & ἐπιτίθημι) to set upon along with, assail at the same time; to unite in impeaching, v. r. Ac. 24. 9.

**Συνέπομαι**, *imperf.* συνειπόμην, (σύν & ἔπομαι, to follow) to follow with, attend, accompany, Ac. 20. 4.

**Συνεργέω**, *ώ, f. ἦσω*, to work together with, to co-operate, &c., 1 Co. 16. 16. 2 Co. 6. 1; to assist, afford aid to, Mar. 16. 20; to be a motive principle, Ja. 2. 22; *absol.* to conspire actively to a result, Ro. 8. 28: *from*

**Συνεργός**, *ου, ό, ἡ*, (σύν & ἔργον) a fellow-labourer, associate, coadjutor, Ro. 16. 3, 9, 21. 2 Co. 1. 24, et al.

**Συνέρχομαι**, *a. 2.* συνῆλθον, (σύν & ἔρχομαι) to come together; to assemble, Mar. 3. 20; 6. 33; 14. 53; to cohabit matrimonially, Mat. 1. 13. 1 Co. 7. 5; to go or come with any one, to accompany, Lu. 23. 55. Ac.

9. 39; to company with, associate with, Ac. 1. 21, et al.
- Συνεσθίω**, α. 2. *συνέφαγον*, (σύν & ἐσθίω) to eat with, 1 Co. 5. 11; *by impl.* to associate with, live on familiar terms with, Lu. 15. 2. Ga. 2. 12.
- Σύνεσις**, εως, ἡ, (συνίημι) *pr.* a sending together, a junction, as of streams; *met.* understanding, intelligence, discernment, sagaciousness, Lu. 2. 47. 1 Co. 1. 19, et al.; *meton.* the understanding, intellect, mind, Mar. 12. 33.
- Συνετός**, ἡ, ὅν, (fr. same) intelligent, discerning, sagacious, wise, prudent, Mat. 11. 25. Lu. 20. 21, et al.
- Συνευδοκέω**, ὦ, f. ἦσω, (σύν & εὐδοκέω) to approve with another; to accord with in principle, Ro. 1. 32; to stamp approval, Lu. 11. 48. Ac. 8. 1; 22. 20; to be willing, agreeable, 1 Co. 7. 12, 13.
- Συνευχόμεαι**, οὔμαι, f. ἦσομαι, (σύν & εὐχόμεαι, to feast, banquet) to feast together with, 2 Pe. 2. 13. Ju. 12.
- Συνέφαγον**, α. 2. of *συνεσθίω*: which see.
- Συνεφίστημι**, (σύν & ἐφίστημι) to set together upon; *intrans.* α. 2. *συνεπέστην*, to assail together, Ac. 16. 22.
- Συνέχω**, f. ἔξω, (σύν & ἔχω) *pr.* to hold together; to confine, shut up close; τὰ ὦτα, to stop the ears, Ac. 7. 57; to confine, straiten, as a besieged city, Lu. 19. 43; to hold, hold fast, have the custody of any one, Lu. 22. 63; to hem in, urge, press upon, Lu. 8. 45; to exercise a constraining influence on, 2 Co. 5. 14; *pass.* to be seized with, be affected with, as fear, disease, &c., Mat. 4. 24. Lu. 4. 38, et al.; to be in a state of mental constriction, to be hard pressed by urgency of circumstances, Lu. 12. 50. Ac. 18. 5. Phi. 1. 23.
- Συνήδομαι**, f. ἡσθήσομαι, (σύν & ἡδομαι, to be pleased, delighted) to be pleased along with others; to congratulate; to delight in, approve cordially, Ro. 7. 22.
- Συνήθεια**, ας, ἡ, (συνηθής, accustomed, familiar, customary, fr. σύν & ἥθος) intercourse; use, custom; an established custom, practice, Jno. 18. 39. 1 Co. 11. 16.
- Συνηλικιώτης**, ου, ὁ, (σύν & ἡλικιώτης, idem, fr. ἡλικία) one of the same age, an equal in age, Ga. 1. 14. L. G.
- Συνθάπτω**, f. ψω, α. 2. *pass.* *συντάφην*, (σύν & θάπτω) to bury with; *pass. in N. T.*, to be buried with Christ symbolically, Ro. 6. 4. Col. 2. 12.
- Συνθλάω**, ὦ, f. ἄσω, f. *pass.* *συνθλασθήσομαι*, (σύν & θλάω, to break) to crush together; to break in pieces, shatter, Mat. 21. 44. Lu. 20. 18.
- Συνθλίβω**, f. ψω, (σύν & θλίβω) to press together; to press upon, crowd, throng, Mar. 5. 24, 31. (i)
- Συνθρύπτω**, f. ψω, (σύν & θρύπτω) to crush to pieces; *met.* to break the heart of any one, to make to quail, Ac. 21. 13. N. T.
- Συνίημι**, f. συνήσω, & ἦσομαι, α. 1. *συνῆκα*, α. 2. subj. *συνῶ*, and in N. T. *pr.* 3. pl. *συνιοῦσι*, part. *συνίων* & *συνιών*, (σύν & ἵημι, to send) *pr.* to send together; *met.* to understand, comprehend thoroughly, Mat. 13. 51. Lu. 2. 50; 18. 34; 24. 45; to perceive clearly, Mat. 16. 12; 17. 13. Ac. 7. 25. Ro. 15. 21. Eph. 5. 17; *absol.* to be well judging, sensible, 2 Co. 10. 12; to be spiritually intelligent, Mat. 13. 13, 14, 15. Ac. 28. 26, 27, et al.; to be religiously wise, Ro. 3. 11.
- Συνίστημι**, and, later, *συνιστάω*, & *συνιστάνω*, f. στήσω, (σύν & ἵστημι) to place together; to recommend & favourable attention, Ro. 16. 1. 2 Co. 3. 1; 10. 18, et al.; to place in; striking point of view, to evince, Ro. 3. 5; 5. 8. Ga. 2. 18; *intrans.*, part. *συνιστάς*, part. *συνιστάς*, to stand beside, Lu. 9. 32; to have been permanently framed, Col. 1. 17; to possess consistence, 2 Pe. 3. 5.
- Συνοδεύω**, f. εἴσω, (σύν & ὁδεύω) to journey or travel with, accompany on a journey, Ac. 9. 7. L. G.
- Συνοδία**, ας, ἡ, (σύν & ὁδός) *pr.* journeying together; *meton.* a company of fellow-travellers, caravan, Lu. 2. 44. L. G.
- Σύνουδα**, α *perf.* with the sense of present, part. *συνουδώς*, to share the knowledge of a thing; to be pri-

to, Ac. 5. 2; to be conscious; *οὐδὲν σίνουδα*, to have a clear conscience, 1 Co. 4. 4.

**Συνοικέω**, ὦ, f. ἦσω, (σύν & οἰκέω) to dwell with; to live or cohabit with, 1 Pe. 3. 7.

**Συνοικοδομέω**, ὦ, (σύν & οἰκοδομέω) to build in company with *any one*; *pass.* to be built in along with, form a constituent part of a structure, Ep. 2. 22. L. G.

**Συνομιλέω**, ὦ, f. ἦσω, (σύν & ὁμιλέω) *pr.* to be in company with; to talk or converse with, Ac. 10. 27. N. T.

**Συνομορέω**, ὦ, f. ἦσω, (σύν & ὁμορέω), to border upon, fr. ὁμός & ὅρος) to be contiguous, adjoin, Ac. 18. 7. N. T.

**Συνοχή**, ἡς, ἡ, (συνέχω) *pr.* a being held together; compression; in N. T., *met.* distress of mind, anxiety, Lu. 21. 25. 2 Co. 2. 4.

**Συντάσσω**, v. τιῶ, f. ξω, (σύν & τάσσω) *pr.* to arrange or place in order together; in N. T., to order, charge, direct, Mat. 26. 19; 27. 10.

**Συντέλεια**, ας, ἡ, a complete combination; a completion, consummation, end, Mat. 13. 39, 40, 49; 24. 3; 28. 20. He. 9. 26: *from*

**Συντελέω**, ὦ, f. ἔσω, (σύν & τελέω) *pr.* to bring to an end altogether; to finish, end, Mat. 7. 28; to consummate, Ro. 9. 28; to ratify a covenant, He. 8. 8; *pass.* to be terminated, Lu. 4. 2. Ac. 21. 27; to be fully realised, Mar. 13. 4.

**Συντέμνω**, f. τεμῶ, p. τέτμηκα, p. *pass.* τέτμημαι, (σύν & τέμνω) *pr.* to cut short, contract by cutting off; *met.* to execute speedily, or fr. the Heb., to determine, decide, decree, Ro. 9. 28.

**Συντηρέω**, ὦ, f. ἦσω, (σύν & τηρέω) to keep safe and sound, Mat. 9. 17. Lu. 5. 38; to observe strictly, or, to secure from harm, protect, Mar. 6. 20; to preserve in memory, keep carefully in mind, Lu. 2. 19. L. G.

**Συντίθημι**, (σύν & τίθημι) to place together; *mid.*, a. 2. *συνθέμην*, p. *συντέθειμαι*, to agree together, come to a mutual understanding, Jno. 9. 22. Ac. 23. 20; to bargain, to pledge

one's self, Lu. 22. 5; to second a statement, Ac. 24. 9.

**Συντόμως**, *adv.* (συντέμνω) concisely, briefly, Ac. 24. 4.

**Συντρέχω**, a. 2. *συνεδράμω*, (σύν & τρέχω) to run together, flock together, Mar. 6. 33. Ac. 3. 11; to run in company with *others*, *met.* 1 Pe. 4. 4.

**Συντρίβω**, f. ψω, p. *pass.* *συντέτριμμα*, f. *pass.* *συντρίβησμαι*, (σύν & τρίβω) to rub together; to shiver, Mar. 14. 3. Re. 2. 27; to break, break in pieces, Mar. 5. 4. Jno. 19. 36; to break down, crush, bruise, Mat. 12. 20; *met.* to break the power of *any one*, deprive of strength, debilitate, Lu. 9. 39. Ro. 16. 20; *pass.* to be broken in heart, be contrite, Lu. 4. 18: (i) *whence*

**Σύντριμμα**, ατος, τό, a breaking, bruising; in N. T., destruction, ruin, Ro. 3. 16.

**Σύντροφος**, ου, ὁ, (συντρέφω, to nurse, bring up together, σύν & τρέφω) nursed with *another*; one brought up or educated with *another*, Ac. 13. 1.

**Συντυχάνω**, a. 2. *συνέτυχον*, (σύν & τυγχάνω) to meet or fall in with; in N. T., to get to, approach, Lu. 8. 19.

**Συνυποκρίνομαι**, (σύν & υποκρίνομαι) a. 1. *συνυποκρίθην*, to dissemble, feign with, or in the same manner as *another*, Ga. 2. 13. L. G.

**Συνυπουργέω**, ὦ, f. ἦσω, (σύν & ὑπουργέω, to render service, fr. ὑπό & ἔργον) to aid along with *another*, help together, 2 Co. 1. 11. L. G.

**Συνωδίνω**, f. ἰνῶ, (σύν & ὠδίνω, to be in birth-pangs) *pr.* to travail at the same time with; *trop.* to be altogether in throes, Ro. 8. 22. (i)

**Συνωμοσία**, ας, ἡ, (συνόμνυμι, to swear together, fr. σύν & ὀμνυμι) a banding by oath; a combination, conspiracy, Ac. 23. 13.

**Σύρος**, ου, ὁ, a Syrian, Lu. 4. 27.

**Συροφονικίσσα**, v. *Συροφονίσσα*, ης, ἡ, a Syrophenician woman, *Phœnicia being included in Syria*, Mar. 7. 26.

**Σύρτις**, εως, ἡ, a shoal, sand-bank, a place dangerous on account of

shoals, two of which were particularly famous on the northern coast of Africa, one lying near Carthage, and the other, the syrtis major, lying between Cyrene and Leptis, which is probably referred to in Ac. 27. 17: from

Σύρω, to draw, drag, Jno. 21. 8. Re. 12. 4; to force away, hale before magistrates, &c. Ac. 8. 3; 14. 19; 17. 6. (ὅ)

Συσπαράσσω, v. ττω, f. ξω, (σύν & σπαράσσω) to tear to pieces; to convulse altogether, Lu. 9. 42. N. T. Σύσσημον, ου, τό, (σύν & σῆμα) a concerted signal, Mar. 14. 44.

Σύσσωμος, ου, ό, ή, τό, -ον, (σύν & σῶμα) united in the same body; met. pl. joint members in a spiritual body, Ep. 3. 6. N. T.

Συστασιάστis, ου, ό, (συστασιά-ζω, to join in a sedition with, (fr. σύν & στάσις) an accomplice in sedition, associate in insurrection, Mar. 15. 7. L. G.

Συστατικός, ή, όν, (συνίστημι) commendatory, recommendatory, 2 Co. 3. 1, bis. L. G.

Συσταυρώ, ω, f. ώσω, p. pass. συσταυρώμαι, a. 1. συσταυρώθην, (σύν & σταυρώ) to crucify with another, Mat. 27. 44. Mar. 15. 32. Jno. 19. 32; pass. met. to be crucified with another in a spiritual resemblance, Ro. 6. 6. Ga. 2. 20. N. T.

Συστελλω, f. ελω, a. 1. συνέστειλα, p. pass. συνέσταλμαι, (σύν & στέλλω) to draw together, contract, straiten; to enwrap; hence, i. q. περιστέλλω, to lay out, prepare for burial, Ac. 5. 6; pass. to be shortened, or, to be environed with trials, 1 Co. 7. 29.

Συστενάζω, f. ξω, (σύν & στενάζω) to groan altogether, Ro. 8. 22.

Συστοιχέω, ω, f. ήσω, (σύν & στοιχέω) pr. to be in the same row with; met. to correspond to, Ga. 4. 25.

Συστρατιώτης, ου, ό, (σύν & στρατιώτης) a fellow-soldier; met. a fellow-soldier, co-militant, in the service of Christ, Phi. 2. 25. Phil. 2.

Συστρέφω, f. ψω, (σύν & στρέφω) to turn or roll together; to collect, gather, Ac. 28. 3: whence

Συστροφή, ης, ή, a gathering, con-

course, tumultuous assembly, Ac. 19. 40; a combination, conspiracy, Ac. 23. 12, col. v. 13.

Συσχηματίζω, (σύν & σχηματίζω) to form, fr. σχήμα) to fashion in accordance with; mid. to conform or assimilate one's self to, met. Ro. 12. 2. 1 Pe. 1. 14.

Σφαγή, ης, ή, (σφάζω) slaughter, Ac. 8. 32. Ro. 8. 36. Ja. 5. 5.

Σφάγιον, ου, τό, a victim slaughtered in sacrifice, Ac. 7. 42: from

Σφάζω, v. Att. σφάττω, f. ξω a. 1. σφαζα, a. 2. pass. εσφάγη, p. pass. εσφαγμαι, to slaughter, kill, slay; pr. used of animals killed in sacrifice, &c., Re. 5. 6, 9, 12; 13. 8: of persons, &c., 1 Jno. 3. 12. Re. 4. 9; 18. 24; to wound mortally, Re. 13. 3.

Σφόδρα, adv. (pr. neut. pl. of σφοδρός, vehement, violent, strong, much, greatly, exceedingly, Mat. 10; 17. 6, et al.

Σφοδρώς, adv. (fr. same) exceedingly, vehemently, Ac. 27. 18.

Σφραγίζω, f. ίσω, a. 1. εσφράγιζομαι, p. pass. εσφράγιγμαι, a. 1. pass. εσφραγίσθην, to seal, stamp with a seal, Mat. 27. 66; to seal up, to close up, conceal, Re. 10. 4; 22. 10; to set a mark upon, distinguish by a mark, Re. 7. 3, 8; to seal, to mark distinctively as invested with a certain character, Jno. 6. 27; mid. to set one's own mark upon, seal as one's own to impress with a mark of acceptance, 2 Co. 1. 22; to obtain a guarantee of, to deliver over safely; any one, Ro. 15. 28; absol. to set one's seal, to make a solemn declaration, Jno. 3. 33: from

Σφραγίς, ίδος, ή, a seal, a signet ring, Re. 7. 2; an inscription on a seal, motto, 2 Ti. 2. 19; a seal, the impression of a seal, Re. 5. 1, et al.; a seal, a distinctive mark, Re. 9. 4; a seal, a token, proof, 1 Co. 9. 2; token of guarantee, Ro. 4. 11.

Σφυρόν, ου, τό, the ankle; pl. σφυρά, the ankle bones, malleoli, &c. 3. 7.

Σχεδόν, adv. (έχω, σχέιν) pr. neg. of place; hence, nearly, almost, 13. 44; 19. 26. He. 9. 22.

Σχήμα, ατος, τό, (fr. same) fashi-

form; fashion, external show, 1 Co. 7. 31; guise, appearance, Phi. 2. 8.

σχίσω, f. ἰσώ, a. 1. ἔσχισα, a. 1. pass. ἰσχίσθη, to split, Mat. 27. 51; to rend, tear asunder, Mat. 27. 51. Lu. 5. 36, et al.; *mid.* to open or unfold with a chasm, Mar. 1. 10; *pass.* *met.* to be divided into parties or factions, Ac. 14. 4; 23. 7: whence

σχίσμα, atos, τό, a rent, Mat. 9. 16. Mar. 2. 21; *met.* a division into parties, schism, Jno. 7. 43; 9. 16, et al.

σχοῖον, ου, τό, (σχοῖνος, a rush) *pr.* a cord made of rushes; *genr.* a rope, cord, Jno. 2. 15. Ac. 27. 32.

σχολεύω, f. ἄσω, to be unemployed, to be at leisure; to be at leisure for a thing, to devote one's self entirely to a thing, 1 Co. 7. 5; to be unoccupied, empty, Mat. 12. 44: from

σχολή, ης, ἡ, freedom from occupation; later, ease, leisure; a school, Ac. 19. 9.

σώζω, f. σώσω, p. σέσωκα, a. 1. ἔσωσα, a. 1. pass. ἐσώθην, p. pass. σέσωμαι, to save, rescue; to preserve safe and unharmed, Mat. 8. 25; 10. 22; 24. 22; 27. 40, 42, 49. 1 Ti. 2. 15; σώζω eis, to bring safely to, 2 Ti. 4. 18; to cure, heal, restore to health, Mat. 9. 21, 22. Mar. 5. 23, 28, 34; 6. 56, et al.; to save, preserve from being lost, Mat. 16. 25. Mar. 3. 4; 8. 35; σώζω ἀπό, to deliver from, set free from, Mat. 1. 21. Jno. 12. 27. Ac. 2. 40; *in N. T.*, to rescue from unbelief, convert, Ro. 11. 14. 1 Co. 1. 21; 7. 16; to bring within the pale of Christian privilege, Tit. 3. 5. 1 Pe. 3. 21; to save from final ruin, 1 Ti. 1. 15; *pass.* to be brought within the Gospel pale, Ac. 2. 47. Eph. 2. 5, 8; to be in the way of salvation, 1 Co. 15. 2. 2 Co. 2. 15.

σῶμα, atos, τό, the body of an animal; a living body, Mat. 5. 29, 30; 6. 22, 23, 25. Ja. 3. 3; a person, individual, 1 Co. 6. 16; a dead body, corpse, carcass, Mat. 14. 12; 27. 52, 58. He. 13. 11; the human body considered as the seat and occasion of moral imperfection, as inducing to sin through its appetites and passions, Ro. 7. 24; 8. 13; *genr.* a body, a material substance, 1 Co. 15. 37, 38, 40; the substance, reality, as opp. to ἡ σκιά, Col. 2. 17; *in N. T.*, *met.* the aggre-

gate body of believers, the body of the church, Ro. 12. 5. Col. 1. 18, et al.: whence

σωματικός, ἡ, ὄν, bodily, of or belonging to the body, 1 Ti. 4. 8; corporeal, material, Lu. 3. 22: whence

σωματικῶς, adv. bodily, in a bodily frame, Col. 2. 9.

σωρεύω, f. εὔσω, (σωρός, a heap) to heap or pile up, Ro. 12. 20; *met.* *pass.* to be laden with sins, 2 Ti. 3. 6.

σωτήρ, ἡρος, ὁ, (σώζω) a saviour, preserver, deliverer, Lu. 1. 47; 2. 11. Ac. 5. 31, et al.: whence

σωτηρία, as, ἡ, a saving, preservation, Ac. 27. 34. He. 11. 7; deliverance, Lu. 1. 69, 71. Ac. 7. 25; salvation, spiritual and eternal, Lu. 1. 77; 19. 9. Ac. 4. 12. Re. 7. 10; a being placed in a condition of salvation by an embracing of the Gospel, Ro. 10. 1, 10. 2 Ti. 3. 15; means or opportunity of salvation, Ac. 13. 26. Ro. 11. 11. He. 2. 3, et al.; ἡ σωτηρία, the promised deliverance by the Messiah, Jno. 4. 22.

σωτήριος, ου, ὁ, ἡ, (σωτήρ) imparting salvation, saving, Tit. 2. 11; neut. τὸ σωτήριον, equivalent to σωτηρία, Lu. 2. 30; 3. 6. Ac. 28. 28. Eph. 6. 17.

σωφρονέω, ὦ, f. ἦσω, a. 1. ἔσωφρονῃσα (σώφρων) to be of a sound mind, be in one's right mind, be sane, Mar. 5. 15; to be calm, 2 Co. 5. 13; to be sober-minded, sedate, staid, Tit. 2. 6. 1 Pe. 4. 7; to be of a modest, humble mind, Ro. 12. 3.

σωφρονίζω, f. ἰσώ, (fr. same) *pr.* to render any one σώφρων, to restore to a right mind; to make sober-minded, to steady by exhortation and guidance, Tit. 2. 4: whence

σωφρονισμός, ου, ὁ, a rendering sound-minded; calm vigour of mind, Tit. 1. 7.

σωφρόνως, adv. (σώφρων) in the manner of a person in his right mind; soberly, staidly, temperately, 2 Ti. 2. 12.

σωφροσύνη, ης, ἡ, sanity, soundness of mind, a sane mind, Ac. 26. 25; female modesty, 1 Ti. 2. 9, 15: from

σώφρων, onos, ὁ, ἡ, (σῶς, sound,

& φρόν) of a sound mind, sane; staid, temperate, discreet, 1 Ti. 3. 2. Tit. 1. 8; 2. 2; modest, chaste, Tit. 2. 5.

## T.

Ταβέρνη, ης, ἡ, (Lat. *taberna*) a tavern, inn; Τρεῖς Ταβέρναι, the Three Taverns, the name of a small place on the Appian road, according to Antoninus, 33 Roman miles from Rome, Ac. 28. 15.

Γαβιβά, ἡ, (Aram. נְבִיתָא) i. q. Δορκάς, an antelope, Ac. 9. 36, 40.

Τάγμα, ατος, τό, (τάσσω) *pr.* any thing placed in order; *in N. T.*, order of succession, 1 Co. 15. 23.

Τακτός, ἡ, ὄν, (fr. same) *pr.* arranged; fixed, appointed, set, Ac. 12. 21.

Ταλαιπωρέω, ὦ, f. ἦσω, p. τεταλαιπώρηκα, (ταλαιπώρος) to endure severe labour and hardship; to be harassed; to suffer compunction, Ja. 4. 9.

Ταλαιπωρία, ας, ἡ, toil, difficulty, hardship; calamity, misery, distress, Ro. 3. 16. Ja. 5. 1: *from*

Ταλαιπώρος, ου, ὁ, ἡ, *pr.* enduring severe effort and hardship; hence, wretched, miserable, afflicted, Ro. 7. 24. Re. 3. 17.

Ταλαντιαῖος, αἰά, αἶον, of a talent weight, weighing a talent, Re. 16. 21: *from*

Τάλαντον, ου, τό, (ταλάω, to sustain) the scale of a balance; a talent, which as a weight was among the Jews equivalent to 3000 shekels, i. e. as usually estimated, 114lbs. 15ozs. Troy, while the Attic talent, on the usual estimate, was only equal to 56lbs. 11oz. Troy; and as a denomination of money, it was equal among the former to 342l. 3s. 9d., or if reckoned of gold, 5,475l., and among the latter to 198l. 15s., or 225l., or 243l. 15s. sterling, according to various estimates, Mat. 18. 24; 25. 15, 16, 20, 24, 25, 28.

Ταλιθά, (Aram. נְתִיתָא) talitha, i. q. κοράσιον, a damsel, maiden, Mar. 5. 41.

Ταμεῖον, ου, τό, equivalent to ταμῖον, (ταμῖεύω, to be ταμίας, ma-

nager, storekeeper) a storehouse, granary, barn, Lu. 12. 24; a chamber, closet, place of retirement and privacy, Mat. 6. 6; 24. 26. Lu. 12. 3.

Ταυὺν, i. e. τὰ νῦν, q. v.

Τάξις, εως, ἡ, (τάσσω) order, regular disposition, arrangement; order, series, succession, Lu. 1. 8; an order, distinctive class, as of priests, He. 5. 6; 7. 11; order, good order, 1 Co. 14. 40; orderliness, well regulated conduct, Col. 2. 5.

Ταπεινός, ἡ, ὄν, low in situation; of condition, humble, poor, mean, depressed, Lu. 1. 52. 2 Co. 7. 6. Ja. 1. 9; *met. of the mind*, humble, lowly, modest, Mat. 11. 29. Ro. 12. 16, et al.

Ταπεινοφροσύνη, ης, ἡ, lowliness or humility of mind and deportment, modesty, Ac. 20. 19. Ep. 4. 2. Phi. 2. 3, et al.: (N. T.) *from*

Ταπεινόφρων, (ταπεινός & φρόν) humble-minded, v. r., 1 Pe. 3. 8. L. G.

Ταπεινός, ὦ, f. ὦσω, a. 1. ἐταπεινώσα, (ταπεινός) to bring low, depress, level, Lu. 3. 5; *met.* to humble, abase, Phi. 2. 8; *mid.* to descend to, or live in, a humble condition, 2 Co. 11. 7; Phi. 4. 12; to humble, depress the pride of any one, Mat. 18. 4; *mid.* to humble one's self, exhibit humility and contrition, Ja. 4. 10; to humble with respect to hopes or expectations, to depress with disappointment, 2 Co. 12. 21: *whence*

Ταπεινώσις, εως, ἡ, depression, meanness, low estate, abject condition, Lu. 1. 48. Ac. 8. 33. Phi. 21. Ja. 1. 10.

Ταράσσω, v. ττω, f. ξω, a. 1. ἐτάραξα, p. pass. τετάραγμα, a. 1. pass. ἐταράχην, to agitate, trouble, & water, Jno. 5. 4, 7; *met.* to agitate trouble the mind; with fear, to terrify, put in consternation, Mat. 2. 14. 26; with grief, &c., to disquiet, affect with grief, anxiety, &c., Jno. 12. 27; 13. 21; with doubt, &c., to unsettle, perplex, Ac. 15. 24. Gal. 1. 7, et al.: *whence*

Ταράχη, ης, ἡ, agitation, troubling of water, Jno. 5. 4; *met.* commotion, tumult, Mat. 13. 8.

Τάραχος, ου, ὁ, agitation, commotion

tion; perturbation, consternation, terror, Ac. 12. 18; excitement, tumult, public contention, Ac. 19. 23.

**Ταρσεύς, ἑως, ὁ, of, or a native of** Τάρσος, Tarsus, the metropolis of Cilicia, Ac. 9. 11; 21. 39.

**Ταρταρόω, ὦ, f. ὥσω, (Τάρταρος, Tartarus, which in the mythology of the ancients was that part of Hades where the wicked were confined and tormented) to cast or thrust down to Tartarus or Gehenna, 2 Pe. 2. 4. N. T.**

**τάσσω, v. ττω, f. ξω, a. 1. ἔταξα, p. pass. ἑτάχην, to arrange; to set, appoint, in a certain station, Lu. 7. 8. Ro. 13. 1; to set, devote, to a pursuit, 1 Co. 16. 15; to dispose, frame, for an object, Ac. 13. 48; to arrange, appoint, place or time, Mat. 28. 16. Ac. 28. 23; to allot, assign, Ac. 22. 10; to settle, decide, Ac. 15. 2.**

**Ταῦρος, ου, ὁ, a bull, beeve, Mat. 22. 4, et al.**

**Ταυρά, by crasis for τὰ αὐτά, the same things, 1 Th. 2. 14; κατὰ ταυρά, after the same manner, thus, so, Lu. 6. 23, 26; 17. 30.**

**Ταφή, ἡς, ἡ, (θάπτω) burial, the act of burying, sepulture, Mat. 27. 7.**

**Τάφος, ου, ὁ, (fr. same) a sepulchre, Mat. 23. 27, 29; 27. 61, 64, 66; 28. 1; met. Ro. 3. 13.**

**Τάχα, adv. (ταχύς) pr. quickly, soon; perhaps, possibly, Ro. 5. 7. Phile. 15.**

**Ταχέως, adv. (fr. same) quickly, speedily; soon, shortly, 1 Co. 4. 19. Ga. 1. 6; hastily, Lu. 14. 21; 16. 6, et al.; with inconsiderate haste, 1 Ti. 5. 22.**

**Ταχινός, ἡ, ὄν, (fr. same) swift, speedy, 2 Pe. 2. 1; near at hand, impending, 2 Pe. 1. 14.**

**Τάχιον, adv. (pr. neut. of ταχίων, comparat. of ταχύς) more swiftly, more quickly, more speedily, Jno. 20. 4. He. 13. 19; quickly, speedily, Jno. 13. 27, et al.**

**Τάχιστα, adv. (pr. neut. of the superlat. of ταχύς) most quickly, most speedily, very quickly; ὡς τάχιστα, as soon as possible, Ac. 17. 15.**

**Τάχος, εος, τό, (ταχύς) swiftness, speed, quickness, celerity; ἐν τάχει,**

with speed, quickly, speedily; soon, shortly, Lu. 18. 8. Ac. 25. 4; hastily, immediately, Ac. 12. 7, et al.

**Ταχύ, adv. quickly, speedily, hastily, Mat. 28. 7, 8; soon, shortly, immediately, Mat. 5. 25; suddenly, Re. 2. 5, 16; 3. 11, et al.; easily, readily, Mar. 9. 39; pr. neut. of**

**Ταχύς, εία, ὦ, swift, fleet, quick; met. ready, prompt, Ja. 1. 19.**

**Τε, a combinatory enclitic particle; serving either as a lightly appending link, Ac. 1. 15; and, Ac. 2. 3; or as an inclusive prefix, Lu. 12. 45; both, Lu. 24. 20. Ac. 26. 16, et al.**

**Τείχος, εος, τό, a wall of a city, Ac. 9. 25, et al.**

**Τεκμήριον, ἰον, τό, (τέκμαρ, a fixed mark) a sign, indubitable token, clear proof, Ac. 1. 3.**

**Τεκνίον, ου, τό, (dimin. of τέκνον) a little child; τεκνία, an endearing compellation, my dear children, Jno. 13. 33. Ga. 4. 19. 1 Jno. 2. 1, et al.**

**Τεκνογονέω, ὦ, f. ἥσω, (τέκνον & γίνομαι) to bear children; to rear a family, 1 Ti. 5. 14: (L. G.) whence**

**Τεκνογονία, ας, ἡ, the bearing of children, the rearing of a family, 1 Ti. 2. 15. N. T.**

**Τέκνον, ου, τό, (τίκτω) a child, a son or daughter, Mat. 2. 18. Lu. 1. 7, et al.; pl. descendants, posterity, Mat. 3. 9. Ac. 2. 39; child, son, as a term of endearment, Mat. 9. 2. Mar. 2. 5; 10. 24; pl. children, inhabitants, people, of a city, Mat. 23. 37. Lu. 19. 44; fr. the Heb., met. a child or son in virtue of discipleship, 1 Co. 4. 17. 1 Ti. 1. 2. 2 Ti. 1. 2. Tit. 1. 4. Phile. 10. 3 Jno. 4; a child in virtue of gracious acceptance, Jno. 1. 12; 11. 52. Ro. 8. 16, 21. 1 Jno. 3. 1; a child in virtue of spiritual conformity, Jno. 8. 39. Phl. 2. 15. 1 Jno. 3. 10; a child of, one characterised by, some condition or quality, Mat. 11. 19. Eph. 2. 3; 5. 8. 1 Pe. 1. 14. 2 Pe. 2. 14.**

**Τεκνοτροφέω, ὦ, f. ἥσω, (τέκνον & τρέφω) to rear a family, 1 Ti. 5. 10.**

**Τέκτων, ονος, ὁ, an artisan; and spe. one who works in wood, a carpenter, Mat. 13. 55. Mar. 6. 3.**

**Τελειος, εία, ειον, (τέλος) brought to completion; fully accomplished.**



fully developed, Ja. 1. 4; fully realised, thorough, 1 Jno. 4. 18; complete, entire, as opposed to *what is partial and limited*, 1 Co. 13. 10; full grown, of ripe age, 1 Co. 14. 20. Eph. 4. 13. He. 5. 14; fully accomplished in *Christian enlightenment*, 1 Co. 2. 6. Phi. 3. 15. Col. 1. 28; perfect in *some point of character*, without shortcoming in respect of a *certain standard*, Mat. 5. 48; 19. 21. Col. 4. 12. Ja. 1. 4; 3. 2; perfect, consummate, Ro. 12. 2. Ja. 1. 17, 25; *comp. of higher excellence and efficiency*, He. 9. 11; *whence*

Τελειότης, ἥ, completeness, perfectness, Col. 3. 14; ripeness of *knowledge or practice*, He. 6. 1. L. G.

Τελειόω, ὦ, f. ὥσω, p. τετελείωκα, a. 1. ἐτελείωσα, to execute fully, discharge, Jno. 4. 34; 5. 36; 17. 4; to reach the end of, run through, finish, Lu. 2. 43. Ac. 20. 24; to consummate, place in a condition of finality, He. 7. 19; to perfect a *person*, advance a *person* to final completeness of *character*, He. 2. 10; 5. 9; 7. 28; to perfect a *person*, advance a *person* to a completeness of *its kind*, which needs no further provision, He. 9. 9; 10. 1, 14; *pass.* to receive fulfilment, Jno. 19. 28; to be brought to the goal, to reach the end of one's course, Lu. 13. 32. Phi. 3. 12. He. 11. 40; 12. 23; to be fully developed, 2 Co. 12. 9. Ja. 2. 22. 1 Jno. 2. 5; 4. 12, 17; to be completely organised, to be closely embodied, Jno. 17. 23.

Τελείως, *adv.* perfectly, 1 Pe. 1. 13.

Τελείωσις, εως, ἡ, a completing; a fulfilment, accomplishment of *predictions, promises, &c.* Lu. 1. 45; finality of *function*, completeness of *operation and effect*, He. 7. 11.

Τελειώτης, οὔ, ὁ, a finisher, one who completes and perfects a *thing*; one who brings through to final attainment, He. 12. 2; cf. ch. 2. 10.

Τελεσφορέω, ὦ, f. ἥσω, (τελεσφόρος, fr. τέλος & φέρω) to bring to maturity, as *fruits, &c.*; *met.* Lu. 8. 14.

Τελευτάω, ὦ, f. ἥσω, p. τετελεύτηκα, a. 1. ἐτελεύτησα, to end, finish, complete; *absol.* to end one's *life*, to die, Mat. 2. 19; 16. 4; 22. 25, et al.; *from*

Τελευτή, ἡς, ἡ, a finishing, end; hence, end of *life*, death, decease. Mat. 2. 15; *from*

Τελέω, ὦ, f. ἔσω, p. τετέλεκα, a. 1. ἐτέλεσα, to finish, complete, conclude, an *operation*, Mat. 11. 1; 13. 53; 19. 1, et al.; to finish a *circumstance*, Mat. 10. 23; to fulfil, to carry out into full operation, Ro. 2. 27; Ga. 5. 16. Ja. 2. 8; to pay *dues*, Mat. 17. 24, et al.; *pass.* to be fulfilled, realised, Lu. 12. 50; 18. 31, et al.; of *time*, to be ended, elapse, Re. 18. 8; 20. 3, 5, 7; *from*

Τέλος, εος, τό, an end attained, consummation; an end, closing act, Mat. 24. 6, 14. 1 Co. 15. 24, et al.; full performance, perfect discharge, Ro. 10. 4; fulfilment, realisation, Lu. 22. 37; final dealing, *developed* issue, Ja. 5. 11; issue, final stage, 1 Co. 10. 11; issue, result, Mat. 8. 58. Ro. 6. 21, 22. 1 Pe. 1. 9; *antitypical* issue, 2 Co. 3. 13; *practical* issue, 1 Th. 1. 5; ultimate destiny, Phi. 3. 19. He. 6. 8. 1 Pe. 4. 17; as *impost, due*, Mat. 17. 25. Ro. 13. 7. eis τέλος, to the full, 1 Th. 2. 16; eis τέλος, continually, Lu. 18. 5; eis τέλος, μέχρι, ἄχρι τέλους, throughout, Mat. 10. 22. Mar. 13. 13. Jno. 13. 1. He. 3. 6, 14; 6. 11. Re. 2. 26.

Τελώνης, ου, ὁ, (τέλος & ὠνεύμαι) one who farms the public revenues in *N. T.*, a publican, collector of *imposts*, tax-gatherer, Mat. 5. 46; 10. 11; 10. 8, et al.; *whence*

Τελώνιον, ἰου, τό, a custom-house toll-house; collector's office, Mat. 9. 9. Mar. 2. 14. Lu. 5. 27.

Τέρας, ἄτος, τό, a prodigy, portent, Ac. 2. 19; a signal act, wonder, miracle, Jno. 4. 48. Ac. 2. 43, et al.

Τεσσαράκοντα, οἱ, αἱ, τά, (τέσσερες) forty, Mat. 4. 2, et al.

Τεσσαρακονητής, εος, οὗς, ὁ, (preced. & ἔτος) of forty years, 7. 23; 13. 18.

Τέσσαρες, At. τέτταρες, ων, αἰ. neut. τέσσαρα, At. τέτταρα, ων, 2. Mat. 24. 31. Mar. 2. 3, et al.

Τεσσαρεσκαίδεκατος, η, ον, (τεσσαρες, καί, & δέκατος) the fourteen, Ac. 27. 27, 33.

Τεταρταῖος, αἰα, αἰων, on the fourth day, Jno. 11. 39; *from*

- Τέταρτος, η, ον, (τέσσαρες)** fourth, Mat. 14. 25, et al.
- Τετράγωνος, ου, ό, ή, (τέσσαρες & γωνία)** four-angled, quadrangular, square, Re. 21. 16.
- Τετραδίων, ίου, τό, (dimin. of τετράς)** a set of four, quaternion; a detachment of four men, Ac. 12. 4. L. G.
- Τετρακισχίλιοι, αι, α, (τετράκις, four times, & χίλιοι)** four thousand, Mat. 15. 38, et al.
- Τετρακόσιοι, αι, α, four hundred,** Ac. 5. 36, et al.
- Τετράμηνος, ου, ό, ή, τό, -ον, (τέσσαρες & μήν)** of four months, four months in duration, Jno. 4. 35.
- Τετραπλόος, οὖς, όή, ή, όον, ούν, (τετράς) quadruple, fourfold,** Lu. 19. 8.
- Τετράπους, οδος, ό, ή, τό, -ουν, (τέσσαρες & πούς)** four-footed; *pl. τὰ τετράποδα, sc. ζῶα, quadrupeds,* Ac. 10. 12; 11. 6. Ro. 1. 23.
- Τετραρχέω, ώ, f. ήσω, to be tetrarch, rule as tetrarch,** Lu. 3. 1, *ter.:* (L. G.) *from*
- Τετράρχης, ου, ό, (τετράς & αρχή)** a tetrarch; *pr. one of a sovereign body of four; in N. T., according to later usage, a provincial sovereign under the Roman emperor,* Mat. 14. 1. Lu. 3. 19; 9. 7. Ac. 13. 1.
- Τεφρώω, ώ, f. ώσω, (τέφρα, ashes)** to reduce to ashes, to consume, destroy, 2 Pe. 2. 6.
- Τέχνη, ης, ή, art, skill,** Ac. 17. 29; an art, trade, craft, Ac. 18. 3. Re. 18. 22: *whence*
- Τεχνίτης, ου, ό, an artisan, artificer, workman, mechanic,** Ac. 19. 24, 38. Re. 18. 22; an architect, builder, He. 11. 10. (i)
- Τήκω, f. ξω, to dissolve, render liquid; pass. to be liquefied, melt,** 2 Pe. 3. 12.
- Τηλαυγώς, adv. (τηλαυγής, widely resplendent, fr. τηλε, afar, & αυγή) clearly, plainly, distinctly,** Mar. 8. 25.
- Τηλικούτος, αύτη, ούτο, (τηλίκος, so great) so great,** 2 Co. 1. 10. He. 2. 3. Ja. 3. 4. Re. 16. 18.
- Τηρέω, ώ, f. ήσω, p. τετήρηκα, a. 1.**

*ετήρησα, (τηρός)* to keep watch upon, guard, Mat. 27. 36, 54; 28. 4. Ac. 12. 6; to watch over *protectively*, guard, 1 Jno. 5. 18. Re. 16. 16; to mark attentively, to heed, Re. 1. 3; to observe *practically*, keep strictly, Mat. 19. 17; 23. 3; 28. 20. Mar. 7. 9. Jno. 8. 51, et al.; to preserve, shield, Jno. 17. 15; to store up, reserve, Jno. 2. 10; 12. 7. 1 Pe. 1. 4. 2 Pe. 2. 4, 9, 17, et al.; to keep in custody, Ac. 12. 5; 16. 23, et al.; to maintain, Eph. 4. 3. 2 Ti. 4. 7; to keep *in a condition*, Jno. 17. 11, 12. 1 Co. 7. 37. 2 Co. 11. 9. 1 Ti. 5. 22. Ja. 1. 27: *whence*

**Τήρησις, εως, ή, a keeping, custody; meton. a place of custody, prison, ward,** Ac. 4. 3; *met. practical observance, strict performance,* 1 Co. 7. 19.

**Τίθημι, f. θήσω, a. 1. έθηκα, p. τέθεικα, a. 2. έθην, a. 2. mid. έθειμην, pass. a. 1. έτέθην, p. τέθειμαι, plu. p. έτεθειμην, to place, set, lay,** Mat. 5. 15. Mar. 6. 56. Lu. 6. 48, et al.; to produce *at table*, Jno. 2. 10; to deposit, lay, Mat. 27. 60. Lu. 23. 53. Ac. 3. 2; to lay down, Lu. 19. 21, 22. Jno. 10. 11, 15, 17, 18. 1 Jno. 3. 16, et al.; to lay aside, put off, Jno. 13. 4; to allocate, assign, Mat. 24. 51. Lu. 12. 46; to set, constitute, appoint, Jno. 15. 16. Ac. 13. 47. He. 1. 2; to render, make, Mat. 22. 44. Ro. 4. 17. 1 Co. 9. 18; *mid. to put in custody*, Mat. 14. 3. Ac. 4. 3; to reserve, Ac. 1. 7; to commit *a matter of charge*, 2 Co. 5. 19; to set, *with design, in a certain arrangement or position*, Ac. 20. 28. 1 Co. 12. 18, 28. 1 Th. 5. 9. 1 Ti. 1. 12; *pass. 1 Ti. 2. 7. 2 Ti. 1. 11. 1 Pe. 2. 8; τίθεναι τὰ γόνατα, to kneel down,* Mar. 15. 19. Lu. 22. 41. Ac. 7. 60; 9. 40; 20. 36; 21. 5; τίθεσθαι ἐν τῇ καρδίᾳ, to lay to heart, ponder, Lu. 1. 66; *also, eis τὰς καρδίας, Lu. 21. 14; τίθεσθαι ἐν τῇ καρδίᾳ, to design, resolve,* Ac. 5. 4; *also, ἐν πνεύματι, Ac. 19. 21; also, βουλήν, Ac. 27. 12; τίθεσθαι εἰς τὰ ὦτα, to give attentive audience to, to listen to retentively,* Lu. 9. 44.

**Τίκτω, f. τέξω & τέξομαι, a. 2. έτεκον, p. τέτοκα, a. 1. pass. έτέχθην, to bear, bring forth children,** Mat. 1. 21, 23, et al.; *trop. to bear, produce, as the earth, yield,* He. 6. 7; *met. to give birth to,* Ja. 1. 15.

Τάλλω, *f. τάλω*, to pull, pluck off, Mat. 12. 1. Mar. 2. 23. Lu. 6. 1.

Τίμω, *ω, f. ἥσω*, *a. 1. ἐτίμησα*, to estimate in respect of worth; to hold in estimation, respect, honour, reverence, Mat. 15. 4, 8; 19. 19. Mar. 7. 10, et al.; to honour with reverent service, Jno. 5. 23, *quater*; 8. 49; to treat with honour, manifest consideration towards, Ac. 28. 10; to treat graciously, visit with marks of favour, Jno. 12. 26; *mid.* to price, Mat. 27. 9: *from*

Τιμή, *ἡς, ἡ, (τίω)* a pricing, estimate of worth; price, value, Mat. 27. 9; price paid, Mat. 27. 6; *meton.* a thing of price, and collectively, precious things, Re. 21. 24, 26; preciousness, 1 Pe. 2. 7; *substantial* value, *real* worth, Col. 2. 23; careful regard, honour, state of honour, dignity, Ro. 9. 21. He. 5. 4; honour conferred, observance, veneration, Ro. 2. 7, 10; 12. 10; mark of favour and consideration, Ac. 28. 10: *whence*

Τίμος, *α, ον*, precious, costly, of great price, 1 Co. 3. 12. Re. 18. 12; precious, dear, valuable, Ac. 20. 24. 1 Pe. 1. 7, 19; honoured, esteemed, respected, Ac. 5. 34. He. 13. 4: *whence*

Τιμότης, *τητος, ἡ*, preciousness, costliness; *meton.* precious things, valuable merchandise, Re. 18. 19. N. T.

Τιμωρέω, *ω, f. ἥσω*, *a. 1. pass.* ἐτιμωρήθην, (τιμωρός, an aider, an avenger, *fr. τιμή & αἶψα*) to succour, to avenge, *any one*; *in N. T.*, to punish, Ac. 22. 5; 26. 11: *whence*

Τιμωρία, *ας, ἡ*, punishment, He. 10. 29.

Τίνω, *f. τίσω*, to pay; to pay a penalty, incur punishment, 2 Th. 1. 9.

Τις, *ὁ, ἡ, τό, -τι*, *gen. τινός*, *indefinite pron.*, a certain one, some one, Mat. 12. 47, et al.; *pl.* some, certain, several, Lu. 8. 2. Ac. 9. 19. 2 Pe. 3. 16, et al.; one, a person, Mat. 12. 29. Lu. 14. 8. Jno. 6. 50, et al.; *combined with the name of an individual*, one, Mar. 15. 21, et al.; as it were, in a manner, a kind of, He. 10. 27. Ja. 1. 18; *any whatever*, Mat. 8. 28. Lu. 11. 36. Ro. 8. 39, et al.; *τις*, somebody of consequence, Ac. 5. 36; *τι*, something of consequence, Ga.

2. 6; 6. 3; *τι*, any thing at all, any thing worth account, 1 Co. 3. 7; 10. 19; *τι*, at all, Phi. 3. 15. Phile. 18.

Τίς, *τί, τίς*, *interrogative pron.* strictly of direct inquiry, who? what? Mat. 3. 7; 5. 13; 19. 27; *equivalent* to ποῖος, whether? which of two things? Mat. 9. 5. Phi. 1. 22; *neut. τί*, why? wherefore? Mat. 8. 26; 9. 11, 14; τί ὅτι, why is it that? Mar. 2. 16. Jno. 14. 22; *neut. τί*, what? as an *emphatic interrogative*, Ac. 26. 8; τί, how very! v. r. Mat. 7. 14; *in indirect question*, Mat. 10. 11; 12. 3, et al.

Τίτλος, *ου, ὁ*, (Lat. *titulus*) an inscribed scroll, superscription, Jno. 19. 19, 20.

Τοιγαροῦν, (*τοι, γάρ & οὖν*) a doubly strengthened form of the particle *τοι*, well then, so then, wherefore, 1 Th. 4. 8. He. 12. 1.

Τοίνυν, a strengthening of the particle *τοι* by the enclitic *νυν*, well then, therefore now, therefore, Lu. 20. 23. 1 Co. 9. 26, et al.

Τοιόσδε, *τοιάδε, τοιόνδε*, a more pointedly demonstrative form of τοῖος, such as this; such as follows, 2 Pe. 1. 17.

Τοιούτος, *τοιαύτη, τοιούτο & τοιούτον*, a lengthened and more demonstrative form of τοῖος, such, such like of this kind or sort, Mat. 18. 5; 18. 14; such, so great, Mat. 9. 8. Mar. 6. 2; ὁ τοιούτος, such a fellow, Ac. 22. 22; also, the one alluded to, 1 Co. 1. 5. 2 Co. 2. 6, 7; 12. 2, 3, 5.

Τοίχος, *ου, ὁ*, a wall of a building, as distinct from a city wall or fortification (τείχος), Ac. 23. 3.

Τόκος, *ου, ὁ, (τίκτω)* a bringing forth; offspring; *met.* produce, money lent, interest, usury, Mat. 27. Lu. 19. 23.

Τολμάω, *ω, f. ἥσω*, *a. 1. ἐτόλμησα* to assume resolution to do a thing, Mar. 15. 43. Ro. 5. 7. Phi. 1. 14; to dare, Ac. 5. 13; 7. 32; to presume, Mat. 22. 46. Mar. 12. 34. Lu. 20. 4. Jno. 21. 12. Ro. 15. 18. 2 Co. 10. 3. Ju. 9; to have the face, 1 Co. 6. *absol.* to assume a bold bearing, 2 Co. 10. 2; 11. 21.

Τολμηρότερος, *α, ον*, (compar. *τολμηρός*, bold, *fr. τολμάω*) bolder

*neut. πολυρότερον, as an adv., more boldly, with more confidence, more freely, Ro. 15. 15.*

Τολμητής, οὐ, ὁ, (τολμάω) one who is bold; *in a bad sense, a presumptuous, audacious person, 2 Pe. 2. 10.*

Τομώτερος, α, ον, (compar. of τομός, cutting, sharp, keen, fr. τέμνω) keener, sharper, He. 4. 12.

Τόξον, ου, τό, a bow, Re. 6. 2.

Τοπάσιον, ου, τό, a topaz, a gem of of a yellowish colour, different from the modern topaz, Re. 21. 20. L. G.

Τόπος, ου, ὁ, a place, locality, Mat. 12. 43. Lu. 6. 17, et al.; a limited spot or ground, Mat. 24. 15; 27. 33. Jno. 4. 20. Ac. 6. 13, et al.; a precise spot or situation, Mat. 28. 6. Mar. 16. 6. Lu. 14. 9, et al.; a dwelling place, abode, mansion, dwelling, seat, Jno. 14. 2, 3. Ac. 4. 31. a place of ordinary deposit, Mat. 26. 52; a place, passage in a book, Lu. 4. 17; place occupied, room, space, Lu. 2. 7; 14. 9, 22; place, opportunity, Ac. 25. 16. He. 12. 17; place, condition, position, 1 Co. 14. 16.

Τοσοῦτος, τοσαύτη, τοσοῦτο & τοσοῦτον, a lengthened and more demonstrative form of τόσος, so great, so much, Mat. 8. 10; 15. 33; so long, of time, Jno. 14. 9; pl. so many, Mat. 15. 33, et al.

Τότε, adv. of time, then, at that time, Mat. 2. 17; 3. 5; 11. 20; then, thereupon, Mat. 12. 29; 13. 26; 25. 31; ἀπὸ τότε, from that time, Mat. 4. 17; 16. 21; ὁ τότε, which then was, 2 Pe. 3. 6.

Τοῦναντίον, (by crasis for τὸ ἐναντίον) that which is opposite; as an adv. on the contrary, on the other hand, 2 Co. 2. 7. Ga. 2. 7. 1 Pe. 3. 9.

Ὀνόμα, (by crasis for τὸ ὄνομα) the name; in the acc. by name, Mat. 27. 57.

οὐτέστι, (by crasis for τοῦτ' ἔστι) that is, which signifies, which implies, Ac. 1. 19; 19. 4, et al.

ράγος, ου, ὁ, a he-goat, He. 9. 12, 13, 19; 10. 4.

ράπεζα, ης, ἡ, (τετράς, four, & πέζα, a foot) a table, an eating-table, Mat. 15. 27. Mar. 7. 28. He. 9. 2; by impl. a meal, feast, Ro. 11. 9. 1 Co. 10. 21; a table or counter of a money-

changer, Mat. 21. 12; a bank, Lu. 19. 23; by impl., pl. money matters, Ac. 6. 2: whence

Τραπεζίτης, ου, ὁ, a money-changer, broker, banker, who exchanges or loans money for a premium, Mat. 25. 27. (i.)

Τραῦμα, ατος, τό, (τιτρώσκω) a wound; Lu. 10. 34: whence

Τραυματίζω, f. ἴσω, a. 1. ἐτραυμάτισα, to wound, Lu. 20. 12. Ac. 19. 16.

Τραχηλίζω, f. ἴσω, p. pass. τετραχίλισμαι, pr. to gripe the neck; to bend the neck back so as to make bare or expose the throat, as in slaughtering animals, &c.; met. to lay bare to view, He. 4. 13: from

Τράχηλος, ου, ὁ, the neck, Mat. 18. 6, et al.; ἐπιθέναι ζυγὸν ἐπὶ τὸν τράχηλον, to put a yoke upon the neck of any one, met. to bind to a burdensome observance, Ac. 15. 10; ὑποτιθέναι τὸν τράχηλον, to lay down one's neck under the axe of the executioner, to imperil one's life, Ro. 16. 4.

Τρᾶχὺς, εἴα, ὅ, rough, rugged, uneven, Lu. 3. 5; εἰς τραχεῖς τόπους, on a rocky shore, Ac. 27. 29.

Τρεῖς, οἱ, αἱ, τρία, three, Mat. 12. 40, et al.

Τρέμω, (τρέω, idem) to tremble, be agitated from fear, Mar. 5. 33. Lu. 8. 47. Ac. 9. 6; by impl. to fear, be afraid, 2 Pe. 2. 10.

Τρέφω, f. θρέψω, a. 1. ἐθρέψα, p. pass. τῶθραμαι, to thicken; to nourish; to feed, support, cherish, provide for, Mat. 6. 26; 25. 37, et al.; to bring up, rear, educate, Lu. 4. 16; to gorge, to pamper, Ja. 5. 5.

Τρέχω, f. θρέξομαι, & δραμοῦμαι, a. 2. ἔδραμον, to run, Mat. 27. 48; 28. 8, et al.; to run a race, 1 Co. 9. 24; met. 1 Co. 9. 24, 26. He. 12. 1; in N. T., to run a certain course of conduct, Ga. 5. 7; to run a course of exertion, Ro. 9. 16. Ga. 2. 2. Phi. 2. 16; to run, to progress freely, to advance rapidly, 2 Th. 3. 1.

Τριάκοντα, οἱ, αἱ, τρία, (τρεις) thirty, Mat. 13. 8, 23, et al.

Τριακόσιοι, αι, α, (τρεις) three hundred, Mar. 14. 5. Jno. 12. 5.

Τρίβολος, ου, ὁ, (τρεις & βελος)

- pr.* three-pronged; *as subst.* a caltrop; *a plant*, land-caltrop, a thorn, Mat. 7. 16. He. 6. 8.
- Τρίσος, ου, ἡ, (τριβω, to rub, wear)** a beaten track; a road, highway, Mat. 2. 3. Mar. 1. 3. Lu. 3. 4.
- Τριετία, ας, ἡ, (τρεις & εἶος) the** space of three years, Ac. 20. 31.
- Τρίζω, f. ἴσω, to creak, to utter a** creaking, stridulous, grating sound; to gnash, grind the teeth, Mar. 9. 18.
- Τρίμηνον, ου, τό, (τρεις & μήν) the** space of three months, He. 11. 23.
- Τρίς, adv. (τρεις) three times, thrice,** Mat. 26. 34, 75, et al.; *ἐπὶ τρίς*, to the extent of thrice, as many as three times, Ac. 10. 16; 11. 10.
- Τρίστεγον, ου, τό, (neut. of τρι-** στεγος, having three stories, fr. τρεις & στέγη) the third floor, third story, Ac. 20. 9. L. G.
- Τρισχίλιοι, αι, α, (τρεις & χίλιοι)** three thousand, Ac. 2. 41.
- Τρίτος, η, ου, (τρεις) third,** Mat. 20. 3; 27. 64; *ἐκ τρίτου*, the third time, for the third time, Mat. 26. 44; *τὸ τρίτον*, sc. μέρος, the third part, Re. 8. 7, 12; *τρίτον & τὸ τρίτον, as an adv.*, the third time, for the third time, Mar. 14. 41. Lu. 20. 12, et al.
- Τρίχινος, η, ου, (θριξ, τριχός) of** hair, made of hair, Re. 6. 12.
- Τρόμος, ου, ό, (τρέμω) pr.** a trembling, quaking; trembling from fear, fear, terror, agitation of mind, Mar. 16. 8; anxious diffidence, 1 Co. 2. 3; reverence, veneration, awe, 2 Co. 7. 15. Ep. 6. 5. Phil. 2. 12.
- Τροπή, ἡς, ἡ, (τρέπω) a turning** round; a turning back, change, mutation, Ja. 1. 17.
- Τρόπος, ου, ό, (fr. same) a turn;** mode, manner, way, Jude 7; *ὃν τρόπον, & καθ' ὃν τρόπον*, in which manner, as, even as, Mat. 23. 37. Ac. 15. 11, et al.; *κατὰ μηδὲνα τρόπον*, in no way, by no means, 2 Th. 2. 3; *ἐν παντί τρόπον, & παντί τρόπον*, in every way, by every means, Phil. 1. 18. 2 Th. 3. 16; turn of mind or action, habit, disposition, He. 13. 5.
- Τροποφορέω, ώ, f. ἴσω, a. 1. ἐτρο-** ποφόρησα, (τρόπος & φορέω) bear with the disposition, manners, and conduct of any one, Ac. 13. 18. L. G.
- Τροφή, ἡς, ἡ, (τρέφω) nutriment** nourishment, food, Mat. 3. 4, et al.; provision, victual, Mat. 24. 45; sustenance, maintenance, Mat. 10. 10; *met.* nutriment of the mind, He. 5. 12, 14.
- Τροφός, ου, ἡ, (fr. same) a nurse,** 1 Th. 2. 7.
- Τροποφορέω, ώ, f. ἴσω, (τροφός & φορέω) to sustain, provide for,** cherish, v. r. Ac. 13. 18. S.
- Τροχιά, ας, ἡ, a wheel-track; a** track, way, path, *met.* He. 12. 13: *from*
- Τροχός, ου, ό, (τρέχω) pr.** a runner; any thing orbicular, a wheel: drift, course, *with which signification the word is usually written* τροχός, Ja. 3. 6.
- Τρύβλιον, ιου, τό, a bowl, dish** Mat. 26. 23. Mar. 14. 20.
- Τρυγᾶω, ώ, f. ἴσω, a. 1. ἐτρύγησα,** (τρύγη, ripe fruits) to harvest, gather, fruits, and *spec.* grapes, Lu. 6. 44. Re. 14. 18, 19.
- Τρυγών, όνος, ἡ, (τρύζω, to mur-** mur) a turtle-dove, Lu. 2. 24.
- Τρυμαλιά, ας, ἡ, (τρύμν, fr. τρῖναι** to rub, wear) a hole, perforation: eye of a needle, Mar. 10. 25. Lu. 18. 25.
- Τρύπημα, ατος, τό, (τρύπῳ, τρύ-** πη, a hole, fr. τρῖναι) a hole; eye of a needle, Mat. 19. 24.
- Τρυφᾶω, ώ, f. ἴσω, a. 1. ἐτρυφή-** σα, to live delicately and luxuriously, Ja. 5. 5: *from*
- Τρυφή, ἡς, ἡ, (θρύπτω, to break** small, to enfeeble, enervate) delicate living, luxury, Lu. 7. 25. 2 Pe. 2. 13.
- Τρώγω, f. τρώξομαι, a. 2. ἐτράχην,** *pr.* to crunch; to eat, Mat. 24. 3: *fr. the Heb. אָרָן τְרָגַעַן*, to take food, partake of a meal, Jno. 13. 18.
- Τυχάνω, f. τεύξομαι, p. τετύχηκα & τέτευχα, a. 2. ἐτύχον, to hit an ob-** ject; to attain to, to obtain, acquire, enjoy, Lu. 20. 35. Ac. 24. 3, et al. *intrans.* to happen, fall out, chance, part. τυχών, ούσα, όν, common, ordinary, Ac. 19. 11; 28. 2; *neut.* τυχή *as an adv.*, it may be, perchance, perhaps, 1 Co. 16. 6; *εἰ τυχοί*, if it

happen, as the case may be, 1 Co. 14. 10; 15. 37; to be in a certain condition, Lu. 10. 30.

Τυμτανίζω, f. ἴσω, a. 1. pass. ἐτυμτανίσθη, (τύμτανον, a drum) *pr.* to beat a drum; to drum upon; in *N. T.*, to bastinado, beat to death with rods and clubs, He. 11. 35.

Τύπος, ου, ό, *pr.* a blow; an impress; a print, mark, of a wound inflicted, Jno. 20. 25; a delineation; an image, statue, Ac. 7. 43; a formula, scheme, Ro. 6. 17; form, purport, Ac. 23. 25; a figure, counterpart, 1 Co. 10. 6; an anticipative figure, type, Ro. 5. 14. 1 Co. 10. 11; a model, pattern, Ac. 7. 44. He. 8. 5; a moral pattern, Phil. 3. 17. 1 Th. 1. 7. 2 Th. 3. 9. 1 Ti. 4. 12. 1 Pe. 5. 3.

Τύπτω, f. ψω, a. 1. ἐτυψα, to beat, strike, smite, Mat. 24. 49; 27. 30, et al.; to beat the breast, as expressive of grief, or strong emotion, Lu. 18. 13; 23. 48; in *N. T.*, *met.* to wound or shock the conscience of any one, 1 Co. 8. 12; *fr. the Heb.* to smite with evil, punish, Ac. 23. 3.

Τυρβάζω, f. άσω, (τύρβη, tumult) to stir up, render turbid; to throw into a state of perturbation, disquiet; *mid.* to trouble one's self, be troubled, be disquieted, Lu. 10. 41.

Τύριος, ου, ό, ή, a Tyrian, an inhabitant of Τύρος, Tyre, Ac. 12. 20.

Τυφλός, ή, όν, blind, Mat. 9. 27, 28; 11. 5; 12. 22; *met.* mentally blind, Mat. 15. 14; 23. 16, et al.: whence

Τυφλώω, ώ, f. άσω, p. τετύφλωκα, to blind, render blind; *met.* Jno. 12. 40. 1 Jno. 2. 11. 2 Co. 4. 4.

Τυφώω, ώ, f. άσω, p. pass. τετύφωμαι, (τύφος, smoke, fr. τύφω) to besmoke; *met.* to possess with the fumes of conceit; *pass.* to be demented with conceit, puffed up, 1 Ti. 3. 6; 6. 4. 2 Ti. 3. 4.

Τύφω, f. θύψω, to raise a smoke; *pass.* to emit smoke, smoke, smoulder, Mat. 12. 20.

Τυφωνικός, ή, όν, (τυφών, typhon, a hurricane) stormy, tempestuous, Ac. 27. 14.

Τυχόν, see τυγχάνω.

Y.

Υακίνθινος, η, ον, hyacinthine, resembling the hyacinth in colour, Re. 9. 17; *from*

Υάκινθος, ου, ή, a hyacinth, a gem resembling the colour of the hyacinth flower, Re. 21. 20.

Υάλινος, η, ον, made of glass; glassy, translucent, Re. 4. 6; *from*

Υάλος, ου, ή, a transparent stone, crystal; also, glass, Re. 21. 18, 21.

Υβρίζω, f. ἴσω, a. 1. ὑβρισα, to run riot; *trans.* to outrage, Mat. 22. 6. Lu. 11. 45, et al.: *from*

Υβρις, εως, ή, violent wantonness, insolence; contumelious treatment, outrage, 2 Co. 12. 10; damage by sea, Ac. 27. 10.

Υβριστής, ου, ό, (ύβριζω) an overbearing, wantonly violent person, Ro. 1. 30. 1 Ti. 1. 13.

Υγιαίνω, f. ανώ, to be hale, sound, in health, Lu. 5. 31; 7. 10; to be safe and sound, Lu. 15. 27; *met.* to be healthful or sound in faith, doctrine, &c., Tit. 1. 13; 2. 2; *part.* υγιαίνων, ουσα, ον, sound, pure, uncorrupted, 1 Ti. 1. 10, et al.: *from*

Υγιής, εος, ους, ό, ή, τό, -ές, hale, sound, in health, Mat. 12. 13; 15. 31, et al.; *met.* of doctrine, sound, pure, wholesome, Tit. 2. 8.

Υγρός, ά, όν, (ύω, to wet) *pr.* wet, moist, humid; *used of a tree*, full of sap, fresh, green, Lu. 23. 31.

Υδρία, as, ή, (ύδωρ) a water-pot, picher, Jno. 2. 6, 7; a bucket, pail, Jno. 4. 28.

Υδροποτιέω, ώ, f. ήσω, (ύδροποτης, ύδωρ & πίνω) to be a water-drinker, 1 Ti. 5. 23.

Υδρωπικός, ή, όν, (ύδρωψ, the dropsy, fr. ύδωρ) dropsical, Lu. 14. 2.

Υδωρ, ύδατος, τό, water, Mat. 3. 11, 16; 14. 28, 29; 17. 15. Jno. 5. 3, 4, 7; the watery fluid of the pericardium, Jno. 19. 34; ύδωρ ζών, living water, fresh flowing water, Jno. 4. 11; *met.* of spiritual refreshment, Jno. 4. 10; 7. 38.

Υετός, ου, ό, (ύω, to rain) rain, Ac. 14. 17, et al.

**Υιοθεσία, ας, ἡ, (υἱός & τιθεμι)** adoption, a placing in the condition of a son, Ro. 8. 15, 23; 9. 4. Ga. 4. 5. Ep. 1. 5. N. T.

**Υἱός, οὗ, ὁ, a son,** Mat. 1. 21, 25; 7. 9; 13. 55, et al. freq.; a legitimate son, He. 12. 8; a son artificially constituted, Ac. 7. 21. He. 11. 24; a descendant, Mat. 1. 1, 20; Mar. 12. 35, et al.; in N. T., the young of an animal, Mat. 21. 5; a spiritual son in respect of conversion or discipleship, 1 Pe. 5. 13; fr. Heb. a disciple, perhaps Mat. 12. 27; a son as implying connexion in respect of membership, service, resemblance, manifestation, destiny, &c., Mat. 8. 12; 9. 15; 13. 38; 23. 15. Mar. 2. 19; 3. 17. Lu. 5. 24; 10. 6; 16. 8; 20. 34, 36. Jno. 17. 12. Ac. 2. 25; 4. 36; 13. 10. Eph. 2. 3; 5. 6. Col. 3. 6. 1 Th. 5. 5. 2 Th. 2. 3; υἱὸς θεοῦ, κ. τ. λ., son of God in respect of divinity, Mat. 4. 3, 6; 14. 33. Ro. 1. 4, et al.; also, in respect of privilege and character, Mat. 5. 9, 45. Lu. 6. 35. Ro. 8. 14, 19; 9. 26. Ga. 3. 26; ὁ υἱὸς τοῦ θεοῦ, κ. τ. λ., a title of the Messiah, Mat. 26. 63. Mar. 3. 11; 14. 61. Jno. 1. 34, 50; 20. 31, et al.; υἱὸς ἀνθρώπου, a son of man, a man, Mar. 3. 28. Eph. 3. 5. He. 2. 6; ὁ υἱὸς τοῦ ἀνθρώπου, a title of the Messiah, Mat. 8. 20, et al. freq.; as also ὁ υἱὸς Δαβὶδ, Mat. 12. 23, et al.

**Ὑλη, ης, ἡ, wood, a forest; in N. T., firewood, a mass of fuel,** Ja. 3. 5.

**Ὑμέτερος, α, ου, possess. pron. (ὕμεῖς)** your, yours, Lu. 6. 20. Jno. 7. 6; 15. 20, et al.

**Ὑμνέω, ὦ, f. ἤσω, a. 1. ὕμνησα,** to hymn, praise, celebrate or worship with hymns, Ac. 16. 25. He. 2. 12; absol. to sing a hymn, Mat. 26. 30. Mar. 14. 26; from

**Ὑμνος, ου, ὁ, a song; a hymn, song of praise to God,** Ep. 5. 19. Col. 3. 16.

**Ὑπάγω, f. ξω, (ὕπό & ἄγω)** to lead or bring under; to lead or bring from under; to draw on or away; in N. T., intrans. to go away, depart, Mat. 8. 4, 13; 9. 6; ὑπάγε ὀπίσω μου, get behind me! away! begone! Mat. 4. 10; 16. 23; to go, Mat. 5. 41. Lu. 12. 58, et al.; to depart life, Mat. 26. 24.

**Ὑπακοή, ἧς, ἡ, a hearkening** to; obedience, Ro. 5. 19; 6. 16. 1 Pe. 1. 14; submissiveness, Ro. 16. 19. 2 Co. 7. 15; submission, Ro. 1. 5; 15. 18; 16. 26. 2 Co. 10. 5. He. 5. 8. 1 Pe. 1. 2, 22; compliance, Philem. 21; (S.) from

**Ὑπακούω, f. οὔσομαι, (ὕπό & ἀκούω)** to give ear, hearken; to listen, Ac. 12. 13; to obey, Mat. 8. 27. Mar. 1. 27, et al.; in N. T., to render submissive acceptance, Ac. 6. 7. Ro. 6. 17. 2 Th. 1. 8. He. 5. 9; absol. to be submissive, Phi. 2. 12.

**Ὑπανδρος, ου, ἡ, (ὕπό & ἀνῆ)** bound to a man, married, Ro. 7. 2. L. G.

**Ὑπαντῶ, ὦ, f. ἤσω, (ὕπό & ἀντῶ)** to meet, Mat. 8. 28. Lu. 8. 22. Jno. 11. 20, 30; 12. 18: whence

**Ὑπάντησις, εως, ἡ, a meeting,** act of meeting, Jno. 12. 13. L. G.

**Ὑπαρξίς, εως, ἡ, goods possessed** substance, property, Ac. 2. 45. He. 10. 34: (L. G.) from

**Ὑπάρχω, f. ξω, (ὕπό & ἄρχω)** to begin; to come into existence; to exist; to be, subsist, Ac. 19. 40; 20. 18; to be in possession, to belong, Ac. 3. 6; 4. 37; part. neut. pl. ὑπάρχοντα, goods, possessions, property, Mat. 19. 21. Lu. 8. 3; to be, Lu. 7. 25; 8. 41, et al.

**Ὑπείκω, f. ξω, (ὕπό & εἰκω)** to yield, give way; absol. to be submissive, He. 13. 17.

**Ὑπεναντίος, ία, ίον, (ὕπό & ἐναντίος)** over against; contrary, adverse; ὁ ὑπεναντίος, an opponent, adversary, He. 10. 27; untoward, inimical, Col. 2. 14.

**Ὑπέρ, prep. with a genitive,** above; over; met. in behalf of, Mat. 5. 4. Mar. 9. 40. Jno. 17. 19, et al.; instead of beneficially, Philem. 13; maintenance of, Ro. 15. 8; for furtherance of, Jno. 11. 4. 2 Co. 6. 8, et al.; for the fulfilment of, 1 Th. 2. 13; equivalent to περί, about, concerning, with the further significance of interest or concern in the subject, Ac. 5. 41. Ro. 9. 27. 2 Co. 5. 12; 23. 2 Th. 2. 1, et al.; with an adverb, over, beyond; met. beyond, more than, Mat. 10. 37. 2 Co. 1. 8, et al. used after comparative terms, Lu.

8. 2 Co. 12. 13. He. 4. 12; *in N. T. as an adv.*, in a higher degree, in fuller measure, 2 Co. 11. 23.
- \*Υπεραίρω, (ὕπέρ & αἰρώ) to raise or lift up above or over; *mid.* to lift up one's self; *met.* to be over-elated, 2 Co. 12. 7; to bear one's self arrogantly, to rear a haughty front, 2 Th. 2. 4.
- \*Υπερακμος, ου, ό, ή, (ὕπέρ & ἀκμή, a point, prime) past the bloom of life, 1 Co. 7. 36. N. T.
- \*Υπεράνω, *adv.* (ὕπέρ & ἄνω) above, over, far above; *of place*, Ep. 4. 10. He. 9. 5; *of rank, dignity, &c.* Ep. 1. 21. L. G. (ἀ.)
- \*Υπεραυξάνω, f. ξήσω, (ὕπέρ & αὐξάνω) to increase exceedingly, 2 Th. 1. 3.
- \*Υπερβαίνω, f. βήσομαι, (ὕπέρ & βαίνω) to overstep; to wrong, ag-grieve, 1 Th. 4. 6.
- \*Υπερβαλλόντως, *adv.* exceedingly, above measure, 2 Co. 11. 23; *from*
- \*Υπερβάλλω, f. βαλῶ, (ὕπέρ & βάλλω) *pr.* to cast or throw over or beyond, to overshoot; *met.* to surpass, excel; *part.* ὑπερβάλλον, ονσα, ον, surpassing, 2 Co. 3. 10; 9. 14, et al.: *whence*
- \*Υπερβολή, ης, ή, *pr.* a throwing beyond, an overshooting; extraordinary amount or character, transcendency, 2 Co. 12. 7; 4. 7; καθ' ὑπερβολήν, *adverbially*, exceedingly, extremely, Ro. 7. 13. 2 Co. 1. 8, et al.
- \*Υπερεΐδον, α. 2. of ὑπεροράω, to look over or above a thing; *met.* to overlook, disregard; to bear with, Ac. 17. 30.
- \*Υπερέκεινα, *adv.* (ὕπέρ ἐκεῖνα) beyond, 2 Co. 10. 16. N. T.
- \*Υπερεκπερισσοῦ, *adv.* (ὕπέρ, ἐκ, περισσοῦ) in over-abundance; beyond all measure, superabundantly, Ep. 3. 20. 1 Th. 3. 10; 5. 13. S.
- \*Υπερεκτείνω, f. τενῶ, (ὕπέρ & ἐκτείνω) to over-extend, over-stretch, 2 Co. 10. 14. L. G.
- \*Υπερεκχύνω, (ὕπέρ & ἐκχύνω) to pour out above measure or in excess; *pass.* to run over, overflow, Lu. 6. 38. L. G.
- \*Υπερεντυγχάνω, (ὕπέρ & ἐντυγ-χάνω) to intercede for, Ro. 8. 26. N. T.
- \*Υπερέχω, f. ξω, (ὕπέρ & ἔχω) to hold above; *intrans.* to stand out above, to overtop; *met.* to surpass, excel, Phi. 2. 3; 4. 7; τὸ ὑπερέχον, excellence, preeminence, Phi. 3. 8; to be higher, superior, Ro. 13. 1. 1 Pe. 2. 13.
- \*Υπερηφάνια, ας, ή, haughtiness, arrogance, Mar. 7. 22; *from*
- \*Υπερηφάνος, ου, ό, ή, (ὕπέρ & φαίνω) *pr.* conspicuous above, super-eminent; *met.* assuming, haughty, arrogant, Lu. 1. 51. Ro. 1. 30. 2 Ti. 3. 2. Ja. 4. 6. 1 Pe. 5. 5.
- \*Υπερλίαν, *adv.* (ὕπέρ & λίαν) in the highest degree, preeminently, especially, superlatively, 2 Co. 11. 5; 12. 11. N. T.
- \*Υπέρνικα, ω, f. ήσω, (ὕπέρ & νικάω) to overpower in victory; to be abundantly victorious, prevail mightily, Ro. 8. 37. L. G.
- \*Υπερογκος, ου, ό, ή, (ὕπέρ & ὄγκος) *pr.* over-swollen, overgrown; *of language*, swelling, pompous, boastful, 2 Pe. 2. 18. Jude 16.
- \*Υπεροχή, ης, ή, (ὕπερέχω) prominence; *met.* excellence, rare quality, 1 Co. 2. 1; eminent station, authority, 1 Ti. 2. 2.
- \*Υπερπερισσεύω, f. εὔσω, (ὕπέρ & περισσεύω) to superabound; to abound still more, Ro. 5. 20; *mid.* to be abundantly filled, overflow, 2 Co. 7. 4. N. T.
- \*Υπερπερισσῶς, *adv.* (ὕπέρ & περισσῶς) superabundantly, most vehemently, above all measure, Mar. 7. 37. N. T.
- \*Υπερπλεονάζω, f. άσω, (ὕπέρ & πλεονάζω) to superabound, be in exceeding abundance, over-exceed, 1 Ti. 1. 14. N. T.
- \*Υπερυψώω, ω, f. ώσω, (ὕπέρ & ὑψώω) to exalt supremely, Phi. 2. 9. S.
- \*Υπερφρονέω, ω, f. ήσω, (ὕπέρ & φρονέω) to overween, have lofty thoughts, be elated, Ro. 12. 3.
- \*Υπερῶον, ου, τό, (*pr. neut. of ὑπερφῶς*, upper, *fr. ὑπέρ*) the upper part of a house, upper room, or chamber, Ac. 1. 13; 9. 37, 39; 20. 8.



ὑπέχω, f. ὑφείξω, (ὑπό & ἔχω) *pr.* to hold under; to render, undergo, suffer, Jude 7.

ὑπήκοος, οὐ, ὁ, ἡ, (ὑπακούω) giving ear; obedient, submissive, Ac. 7. 39. 2 Co. 2. 9. Ph. 2. 8.

ὑπηρετέω, ὦ, f. ἤσω, a. 1. ὑπηρετήσα, to subserve, Ac. 13. 36; to relieve, supply, Ac. 20. 34; to render kind offices, Ac. 24. 23: *from*

ὑπηρετής, ου, ὁ, (ὑπό & ἐρέτης, a rower) *pr.* an under-rower, a rower, one of a ship's crew; a minister, attendant, servant; an attendant on a magistrate, a licitor, apparitor, officer, Mat. 5. 25; an attendant or officer of the Sanhedrin, Mat. 26. 58; an attendant, or servant of a synagogue, Lu. 4. 20; a minister, attendant, assistant in any work, Lu. 1. 2. Jno. 18. 36, et al.

ὑπνος, ου, ὁ, sleep, Mat. 1. 24, et al.; *met.* spiritual sleep, religious slumber, Ro. 13. 11.

ὑπό, *prep.*, with a genitive, *pr.* under; hence used to express influence, causation, agency; by, Mat. 1. 22, et al. freq.; by the agency of, at the hands of, 2 Co. 11. 24. He. 12. 3; with acc., under, with the idea of motion associated, Mat. 5. 15, et al.; under, Jno. 1. 49. 1 Co. 10. 1; under subjection to, Ro. 6. 14. 1 Ti. 6. 1, et al.; of time, at, about, Ac. 5. 21.

ὑποβάλλω, f. βαλῶ, a. 2. ὑπέβαλον, (ὑπό & βάλλω) to cast under; *met.* to suggest, instigate; to suborn, Ac. 6. 11.

ὑπογραμμός, ου, ὁ, (ὑπογράφω) *pr.* a copy to write after; *met.* an example for imitation, pattern, 1 Pe. 2. 21. L. G.

ὑπόδειγμα, ατος, τό, a token, imitation; an example, proposed for imitation or admonition, Jno. 13. 15. He. 4. 11. Ja. 5. 10. 2 Pe. 2. 6; a copy, He. 8. 5; 9. 23: *from*

ὑποδείκνυμι, f. δείξω, (ὑπό & δείκνυμι) to indicate, Ac. 20. 35; to intimate, suggest, Mat. 3. 7. Lu. 3. 7; 6. 47; 12. 5. Ac. 9. 16.

ὑποδέχομαι, f. ξομαι, p. ὑποδέδεμαι, (ὑπό & δέχομαι) to give reception to; to receive as a guest, entertain, Lu. 10. 38; 19. 6. Ac. 17. 7. Ja. 2. 25.

ὑποδέω, ὦ, f. ἤσω, p. pass. ὑποδέδεμαι, (ὑπό & δέω) to bind under: *mid.* to bind under one's self, put on one's own feet, Ac. 12. 8; to shoe, Ep. 6. 15; *pass.* to be shod, Mar. 6. 9: *whence*

ὑπόδημα, ατος, τό, any thing bound under; a sandal, Mat. 3. 11; 10. 10. et al.

ὑπόδικος, ου, ὁ, ἡ, (ὑπό & δίκη) under a legal process; also, under a judicial sentence; under verdict as an opposed party in a suit, liable to penalty, convict, Ro. 3. 19.

ὑποζύγιον, ιου, τό, (pr. neut. ὁ ὑποζύγιος, under a yoke, fr. ὑπό & ζυγόν) an animal subject to the yoke; a beast of draught or burden; in N. T., *spec.* an ass, Mat. 21. 5. 2 Pe. 2. 16.

ὑποζώννυμι, f. ζώσω, (ὑπό & ζώννυμι) to gird under, of persons; to undergird a ship with cables, chains, &c. Ac. 27. 17.

ὑποκάτω, adv. (ὑπό & κάτω) under, beneath, underneath, Mar. 6. 11; 7. 28, et al.; *met.* He. 2. 8. (α.)

ὑποκρίνομαι, f. οὔμαι, (ὑπό & κρίνω) to answer, respond; to act a part upon the stage; hence, to assume a counterfeit character; to pretend feign, Lu. 20. 20: *whence*

ὑπόκρισις, εως, ἡ, a response, answer; histrionic personification acting; hypocrisy, simulation, Mat. 23. 28. Mar. 12. 15, et al.

ὑποκριτής, ου, ὁ, the giver of an answer or response; a stage-play actor; in N. T., a moral or religious counterfeit, a hypocrite, Mat. 6. 2. 5, 16; 7. 5, et al.

ὑπολαμβάνω, f. λήψομαι, a. 2. ὑπέλαβον, (ὑπό & λαμβάνω) to take up, by placing one's self underneath what is taken up; to catch away, withdraw, Ac. 1. 9; to take up a course by continuation; hence, to answer, Lu. 10. 30; to take up an action, to think, suppose, Lu. 7. 4. Ac. 2. 15.

ὑπολείπω, f. ψω, (ὑπό & λείπω) to leave remaining, leave behind, *pass.* to be left surviving, Ro. 11. 3.

ὑπολήμιον, ου, τό, (ὑπό & λημιον) a vat, placed under the press, to receive the juice, Mar. 12. 1. S.

Ἵπολιμπάνω, (ὑπό & λιμπάνω, to leave) *equivalent to ὑπολείπω, to leave behind*, 1 Pe. 2. 21.

Ἵπομένω, *f. νῶ*, (ὑπό & μένω) *intrans.* to remain or stay behind, *when others have departed*, Lu. 2. 43; *trans.* to bear up under, endure, suffer patiently, 1 Co. 13. 7. He. 10. 32; *absol.* to continue firm, hold out, remain constant, persevere, Mat. 10. 22; 24. 13, et al.

Ἵπομνήσκω, *f. ὑπομνήσω*, (ὑπό & μνήσκω) to put in mind, remind, Jno. 14. 26. Tit. 3. 1. 3 Pe. 1. 12. Jude 5; to suggest recollection of, remind others of, 2 Ti. 2. 14. 3 Jno. 10; *mid.* ὑπομνήσκειν, a. 1. ὑπεμνήσθην, to call to mind, recollect, remember, Lu. 22. 61: *whence*

Ἵπόμνησις, *εως, ἡ*, a putting in mind, act of reminding, 2 Pe. 1. 13; 3. 1; remembrance, recollection, 2 Ti. 1. 5.

Ἵπομονή, *ἡς, ἡ*, (ὑπομένω) patient endurance, 2 Co. 12. 12. Col. 1. 11, et al.; patient awaiting, Lu. 21. 19; a patient frame of mind, patience, Ro. 5. 3, 4; 15. 4, 5. Ja. 1. 3, et al.; perseverance, Ro. 2. 7; ἐν ὑπομονῇ & δι' ὑπομονῆς, constantly, perseveringly, Lu. 8. 15. Ro. 8. 25. He. 12. 1; an enduring of affliction, &c., the act of suffering, undergoing, &c., 2 Co. 1. 6; 6. 4.

Ἵπονοέω, *ῶ, f. ἤσω*, (ὑπό & νοέω) to suspect; to suppose, deem, Ac. 13. 25; 25. 18; 27. 27: *whence*

Ἵπόνοια, *ας, ἡ*, suspicion, surmise, 1 Ti. 6. 4.

Ἵποπλέω, *f. εὔσομαι*, (ὑπό & πλέω) to sail under; to sail under the lee, or, to the south of, *an island, &c.*, Ac. 27. 4, 7. L. G.

Ἵποπνέω, *f. εὔσω*, (ὑπό & πνέω) to blow gently, *as the wind*, Ac. 27. 13. N. T.

Ἵποπόδιον, *ίου, τό*, (ὑπό & πούς) a footstool, Mat. 5. 35. Ja. 2. 3, et al. L. G.

Ἵπόστασις, *εως, ἡ*, (ὑφίσταμαι, to stand under, *ὑπό & ἵστημι*) *pr.* a being set under; a substructure, basis, bottom; subsistence, essence, He. 1. 3; an assumption of a character, 2 Co. 11. 17; a pledged assumption, vouching, 2 Co. 9. 4; a professed en-

gagement, profession, He. 3. 14; an assured impression, a realising, He. 11. 1.

Ἵποστέλλω, *f. στελῶ*, a. 1. ὑπέστελα, (ὑπό & στέλλω) *pr.* to let down, to stow away; to draw back, withdraw, Ga. 2. 12; *mid.* to shrink back, quail, recoil, He. 10. 33; to keep back, suppress, conceal, Ac. 20. 20, 27: *whence*

Ἵποστολή, *ἡς, ἡ*, a shrinking back, He. 10. 39. L. G.

Ἵποστρέφω, *f. ψω*, (ὑπό & στρέφω) to turn back, return, Mar. 14. 40. Lu. 1. 56; 2. 39, 43, 45, et al.

Ἵποστρώννυμι, *v. νύω, f. στρώσω*, (ὑπό & στρώννυμι) to strow under, spread underneath, Lu. 19. 36.

Ἵποτάγη, *ἡς, ἡ*, subordination, 1 Ti. 3. 4; submissiveness, 2 Co. 9. 13. Ga. 2. 5. 1 Ti. 2. 11: (N. T.) *from*

Ἵποτάσσω, *v. ττω, f. ξω*, (ὑπό & τάσσω) to place or arrange under; to subordinate, 1 Co. 15. 27; to bring under influence, Ro. 8. 20; *pass.* to be subordinated, 1 Co. 14. 32, et al.; to be brought under a state or influence, Ro. 8. 20; *mid.* to submit one's self, render obedience, be submissive, Lu. 2. 51; 10. 17, et al.

Ἵποτίθημι, *f. υποθήσω*, (ὑπό & τίθημι) to place under; to lay down the neck beneath the sword of the executioner, to set on imminent risk, Ro. 16. 4; *mid.* to suggest, recommend to attention, 1 Ti. 4. 6.

Ἵποτρέχω, a. 2. *ὑπέδραμον*, (ὑπό & τρέχω) to run under; *as a nautical term*, to sail under the lee of, Ac. 27. 16.

Ἵποτύπωσις, *εως, ἡ*, (ὑποτυπώω, to sketch, *fr. ὑπό & τυπώω*) a sketch, delineation; form, formula, 2 Ti. 1. 13; a pattern, example, 1 Ti. 1. 16.

Ἵποφέρω, a. 1. *ὑπηνεγκα*, a. 2. *ὑπηνεγκον*, (ὑπό & φέρω) to bear under; to bear up under, support, sustain, 1 Co. 10. 13; to endure patiently, 1 Pe. 2. 19; to undergo, 2 Ti. 3. 11.

Ἵποχωρέω, *ῶ, f. ἤσω*, (ὑπό & χωρέω) to withdraw, retire, Lu. 5. 16; 9. 10.

Ἵπωπιάζω, *f. ἄσω*, (ὑπώπιον, the part of the face below the eyes, *fr. ὑπό & ὤψ*) *pr.* to strike one upon the

parts beneath the eye; to beat black and blue; *hence*, to discipline by hardship, coerce, 1 Co. 9. 27; *met.* to weary by continual importunities, pester, Lu. 18. 5.

Υς, υός, ό, η, a hog, swine, boar or sow, 2 Pe. 2. 22.

Υσσώπος, ου, ό, ή, (Heb. ציחן) hyssop, *hyssopus officinalis* of Linn., a low shrubby plant growing in the south of Europe and the East; a bunch of hyssop, He. 9. 19; a hyssop stalk, Jno. 19. 29. L. G.

Υστερέω, ώ, f. ήσω, p. ύστέρηκα, a. 1. ύστέρησα. (ύσπερος) to be behind in place or time, to be in the rear; to fall short of, be inferior to, 2 Co. 11. 5; 12. 11; to fail of, fail to attain, He. 4. 1; to be in want of, lack, Lu. 22. 35; to be wanting, Mar. 10. 21; *absol.* to be defective, in default, Mat. 19. 20. 1 Co. 12. 24; to run short, Jno. 2. 3; *mid.* to come short of a privilege or standard, to miss, Ro. 3. 23; *absol.* to come short, be below standard, 1 Co. 1. 7; to come short of sufficiency, to be in need, want, Lu. 15. 14. 2 Co. 11. 8. Phi. 4. 12. He. 11. 37; to be a loser, suffer detriment, 1 Co. 8. 8; in N. T., ύσπερσιν άπό, to be backwards with respect to, to slight, He. 12. 15: whence

Υστέρημα, ατος, τό, a shortcoming, defect; *personal* shortcoming, 1 Co. 16. 17. Phi. 2. 30. Col. 1. 24. 1 Th. 3. 10; want, need, poverty, penury, Lu. 21. 4. 2 Co. 8. 13, 14, et al. 8.

Υστέρησις, εως, ή, want, need, Mar. 12. 44. Phi. 4. 11. N. T.

Υστερον, *adv.* after, afterwards, Mat. 4. 2; 22. 27, et al.: *pr. neut. of*

Υσπερος, α, ου, posterior in place or time; subsequent, 1 Ti. 4. 1.

Υφαντός, ή, όν, (ύφαίνω, to weave) woven, Jno. 19. 23.

Υψηλός, ή, όν, (ύψος) high, lofty, elevated, Mat. 4. 8; 17. 1, et al.; τά ύψηλά, the highest heaven, He. 1. 3; upraised, Ac. 13. 17; *met.* highly esteemed, Lu. 16. 15; φρονεῖν τά ύψηλά, to have lofty thoughts, be proud, overween, Ro. 12. 16.

Υψηλοφρονέω, ώ, f. ήσω, (ύψηλός & φρονέω) to have lofty thoughts,

be proud, overweening, haughtiness, Ro. 11. 20. 1 Ti. 6. 17. N. T.

Υψιστος, η, ου, highest, loftiest, most elevated; τὰ ύψιστα, *fr. Heb.* the highest heaven, Mat. 23. Mar. 11. 10; *met.* ύψιστος, the Highest, Mar. 5. 7, et al.: *superior, formed from*

Υψος, εος, τό, height, Ep. 3. Re. 21. 16; *met.* exaltation, dignified eminence, Ja. 1. 9; *fr. the Heb.* highest heaven, Lu. 1. 78; 24. Ep. 4. 8: whence

Υψώω, ώ, f. ώσω, a. 1. ύψωσα, raise aloft, lift up, Jno. 3. 14; 8. 28; *met.* to elevate in condition, uplift, exalt, Mat. 11. 23; 23. 12. Lu. 1. 52: whence

Υψωμα, ατος, τό, height, Ro. 8. 3; a towering of self-conceit, presumption, 2 Co. 10. 5. L. G.

## Φ.

Φάγομαι, *see* έσθίω.

Φάγος, ου, ό, a glutton, Mat. 23. 19. Lu. 7. 34. N. T.

Φαιλόνης, γ. φελόνης, ου, ό, (φ. *metath.* for φανόλης, *Lat.* penula) thick cloak for travelling, with hood, 2 Ti. 4. 13.

Φαίνω, f. φανώ, p. πέφαγκα, a.: pass. έφάνην, to cause to appear, bring to light; *absol.* to shine, Jno. 1. 5; 5. 35. 2 Pe. 1. 19. 1 Jno. 2. 9. Re. 1. 16; 8. 12; 21. 23; *mid. or pass.* to be seen, appear, be visible, Mat. 1. 20; 2. 7, 13, 19; 6. 5, 16, 18; τὰ φαινόμενα, things visible, things obvious to the senses, He. 11. 3; φαίνεμαι, to appear, seem, be in appearance, Mat. 23. 27. Lu. 24. 11; to appear in thought, seem in idea, be a notion, Mar. 14. 64, et al.: whence

Φανερός, ά, ύν, apparent, conspicuous, manifest, clear, known, well-known, Mar. 4. 22; 6. 14. Ga. 5. 18, et al.; εν φανερώ, openly, Mat. 6. 4, 6; also, in outward guise, externally, Ro. 2. 28: whence

Φανερώω, ώ, f. ώσω, a. 1. έφανέρωσα, p. pass. πεφανέρωμαι, to make manifest, bring to light, disclose, show forth, make known, Mar. 4. 22; 16. 12, 14. Jno. 1. 31, et al.

Φανερώς, *adv.* manifestly; clearly, plainly, distinctly, Ac. 10. 3; openly, publicly, Mar. 1. 45. Jno. 7. 10.

Φανέρωσις, *εως, ή*, (φανερώνω) an evidencing, clear display, 2 Co. 4. 2; an outward evidencing of a latent principle, active exhibition, 1 Co. 12. 7. N. T.

Φᾶνός, οὐ, ό, (φαίνω) a torch, lantern, light, Jno. 18. 3.

Φαντάζω, *f. άσω*, (φαίνω) to render visible, cause to appear; *pass.* to appear, be seen; τὸ φανταζόμενον, the sight, spectacle, He. 12. 21: whence

Φαντασία, *as, ή, pr.* a rendering visible; a display; pomp, parade, Ac. 25. 23.

Φάντασμα, *ατος, τό*, (φαντάζω) a phantom, spectre, Mat. 14. 26. Mar. 6. 49.

Φάραγξ, *αγγος, ή*, a cleft, ravine, dell, Lu. 3. 5.

Φαρισαίος, *ου, ό*, a Pharisee, a follower of the sect of the Pharisees, a numerous and powerful sect of the Jews, distinguished for their ceremonial observances, and apparent sanctity of life, and for being rigid interpreters of the Mosaic law; but who not unfrequently violated its spirit by their traditional interpretations and precepts, to which they ascribed nearly an equal authority with the O. T. Scriptures, Mat. 5. 31, 20; 12. 2; 23. 14, et al.

Φαρμακεία, *as, ή*, (φάρμακον, a drug) employment of drugs for any purpose; sorcery, magic, enchantment, Ga. 5. 20. Re. 9. 21; 18. 23.

Φαρμακεύς, *εως, ό*, (fr. same) *pr.* one who deals in drugs; an enchanter, magician, sorcerer, Ac. 21. 8.

Φαρμακός, οὐ, ό, a sorcerer, Re. 21. 8; 22. 15.

Φάσις, *εως, ή*, (φημί) report, information, Ac. 21. 31.

Φάσκω, *equivalent to φημί*, imperf. *ἐφασκον*, to assert, affirm, Ac. 24. 9; 25. 19. Ro. 1. 22. Re. 2. 2.

Φάτνη, *ης, ή*, a manger, crib, Lu. 2. 7, 12, 16; 13. 15.

Φαῦλος, *η, ου*, sorry, vile, refuse; evil, wicked, Jno. 3. 20; 5. 29. Tit. 2. 8. Ja. 3. 16.

Φέγγος, *εος, τό*, light, splendour, Mat. 24. 29. Mar. 13. 24. Lu. 11. 33.

Φείδομαι, *f. φείσομαι*, to spare, be thrifty of; to spare, be tender of, Ro. 8. 32; to spare, in respect of hard dealing, Ac. 20. 29. Ro. 11. 21. 1 Co. 7. 28. 2 Co. 1. 23; 13. 2. 2 Pe. 2. 4. 5; *absol.* to forbear, abstain, 2 Co. 12. 6: whence

Φειδομένως, *adv.* sparingly, parsimoniously, 2 Co. 9. 6, *bis*. L. G.

Φελόνης, *see* φαίλονης.

Φέρω, *f. οἶσω*, a. 1. *ἤνεγκα*, a. 2. *ἤνεγκον*, a. 1. *pass.* *ἤνεχθην*, to bear, carry, Mar. 2. 3, et al.; to bring, Mat. 14. 11, 18, et al.; to conduct, Mat. 17. 17. Jno. 21. 18, et al.; to bear, endure, Ro. 9. 22. He. 12. 20; 13. 13; to uphold, maintain, conserve, He. 1. 3; to bear, bring forth, produce, Mar. 4. 8. Jno. 12. 24; 15. 2, et al.; to bring forward, advance, allege, Jno. 18. 29. Ac. 25. 7. 2 Pe. 2. 11; to offer, ascribe, Re. 21. 24, 26; *absol.*, used of a gate, to lead, Ac. 12. 10; *pass.* to be brought within reach, offered, 1 Pe. 1. 13; to be brought in, to enter, He. 9. 16; to be under a moving influence, to be moved, be instinct, 2 Pe. 1. 21; *mid.* to rush, sweep, Ac. 2. 2; to proceed, come forth, have utterance, 2 Pe. 1. 17, 18, 21; to proceed, make progress, He. 6. 1; used of a ship, to drive before the wind, Ac. 27. 15, 17.

Φεύγω, *f. ξομαι*, a. 2. *ἐφύγον*, *absol.* to flee, take to flight, Mat. 2. 13; 8. 33, et al.; to shrink, stand fearfully aloof, 1 Co. 10. 14; to make escape, Mat. 23. 33; *trans.* to shun, 1 Co. 6. 18. 1 Ti. 6. 11. 2 Ti. 2. 22; to escape, He. 11. 34.

Φήμη, *ης, ή, pr.* a celestial or oracular utterance; an utterance; fame, rumour, report, Mat. 9. 26. Lu. 4. 14: from

Φημί, *f. φήσω*, imperf. *ἐφην*, (φάω) to utter, tell forth; to say, speak, Mat. 8. 8; 14. 8; 26. 34, 61; to say, allege, affirm, Ro. 3. 8, et al.

Φθάνω, *f. ἤσσομαι, & άσω*, a. 1. *ἐφάσα*, a. 2. *ἐφθην*, to be beforehand with; to outstrip, precede, 1 Th. 4. 15; *absol.* to advance, make progress, 2 Co. 10. 14. Phi. 3. 16; to come up with, come upon, be close at hand, Mat. 12. 28. 1 Th. 2. 16;

to attain an object of pursuit, Ro. 9. 31.

Φθαρτός, ἡ, ὄν, (φθείρω) corruptible, perishable, Ro. 1. 23. 1 Co. 9. 25, et al.

Φθέγγομαι, f. γέσμαι, a. 1. ἐφθεγγάμην, to emit a sound; to speak, Ac. 4. 18. 2 Pe. 2. 16, 18.

Φθείρω, f. φθερώ, p. ἐφθαρκα, a. 1. ἐφθεира, a. pass. ἐφθάρην, (φθώ, idem) to spoil, ruin, 1 Co. 3. 17. 2 Co. 7. 2; to corrupt, morally deprave, 1 Co. 15. 33. 2 Co. 11. 3, et al.

Φθινοπωρινός, ἡ, ὄν, (φθινόπωρον, the latter part of autumn, fr. φθίνω, to wane, & ὥρα) autumnal, sere, bare, Ju. 12.

Φθόγγος, ου, ὅ, (φθέγγομαι) a vocal sound, Ro. 10. 18. 1 Co. 14. 7.

Φθονέω, ὦ, f. ἦσω, a. 1. ἐφθόνησα, to envy, Ga. 5. 26; from

Φθόνος, ου, ὅ, envy, jealousy, spite, Mat. 27. 18. Mar. 15. 10, et al.

Φθορά, ἄς, ἡ, (φθείρω) corruption, decay, ruin; corruptibility, mortality, Ro. 8. 21. 1 Co. 15. 42; meton. corruptible, perishable substance, 1 Co. 15. 50; killing, slaughter, 2 Pe. 2. 12; spiritual ruin, Ga. 6. 8. Col. 2. 22; met. moral corruption, depravity, 2 Pe. 1. 4; 2. 12, 19.

Φιάλη, ης, ἡ, a bowl, shallow cup, patera, Re. 5. 8; 15. 7; 16. 1-4, et al. (ἄ.)

Φιλάγαθος, ου, ὅ, ἡ, (φίλος & ἀγαθός) a lover of goodness, or, of the good, a fosterer of virtue, Tit. 1. 8.

Φιλαδελφία, ἄς, ἡ, brotherly love; in N. T. love of the Christian brotherhood, Ro. 12. 10. 1 Th. 4. 9, et al.: (L. G.) from

Φιλᾶδελφος, ου, ὅ, ἡ, (φίλος & ἀδελφός) brother-loving; in N. T. loving the members of the Christian brotherhood, 1 Pe. 3. 8.

Φιλανδρος, ου, ἡ, (φίλος & ἀνὴρ) husband-loving, conjugal, Tit. 2. 4.

Φιλανθρωπία, ἄς, ἡ, (φιλάνθρωπος, loving mankind, humane, fr. φίλος & ἄνθρωπος) philanthropy, love of mankind, Tit. 3. 4; benevolence, humanity, Ac. 28. 2.

Φιλανθρώπως, ἀν. (fr. same) hu-

manely, benevolently, kindly, Ac. 27. 3.

Φιλαργυρία, ἄς, ἡ, love of money; covetousness, 1 Ti. 6. 10; from

Φιλάργυρος, ου, ὅ, ἡ, (φίλος & ἀργυρος) money-loving, covetous, L. 16. 14.

Φιλαυτος, ου, ὅ, ἡ, (φίλος & αὐτός) self-loving; selfish, 2 Ti. 3. 2.

Φιλέω, ὦ, f. ἦσω, a. 1. ἐφίλησα, pr. to manifest some act or token of kindness or affection; to kiss, Mat. 26. 48. Mar. 14. 44. Lu. 22. 47; to love, regard with affection, have affection for, Mat. 10. 37. Jno. 5. 42; to like, be fond of, delight in a thing, Mat. 23. 6. Re. 22. 15; to cherish inordinately, set store by, Jno. 12. 25; followed by an infin., to be won, Mat. 6. 5.

Φίλη, ης, ἡ, (φίλος) a female friend, Lu. 15. 9.

Φιλήδονος, ου, ὅ, ἡ, (φίλος & ἡδονή) pleasure-loving; a lover of pleasure, 2 Ti. 3. 4.

Φίλημα, ατος, τό, (φιλέω) a kiss, Lu. 7. 45; 22. 48. Ro. 16. 16, et al.

Φιλία, ἄς, ἡ, (φίλος) affection, fondness, love, Ja. 4. 4.

Φιλιππίσιος, ου, ὅ, a Philippian citizen of Φίλιπποι, Philippi, Ph. 1. 15.

Φιλόθεος, ου, ὅ, ἡ, (φίλος & θεός) God-loving, pious; a lover of God, 2 Ti. 3. 4.

Φιλονεικία, ἄς, ἡ, a love of contention; rivalry, contention, Lu. 22. 24; from

Φιλονεικος, ου, ὅ, ἡ, (φίλος & νείκος, contention) fond of contention, contentious, disputatious, 1 Co. 11. 16.

Φιλοξενία, ἄς, ἡ, kindness to strangers, hospitality, Ro. 12. 13. Bu. 13. 2; from

Φιλόξενος, ου, ὅ, ἡ, (φίλος & ξένος) kind to strangers, hospitable, 1 Ti. 3. 2. Tit. 1. 8. 1 Pe. 4. 9.

Φιλοπρωτεύω, (φίλος & πρωτεύω) to love or desire to be first or chief, affect preeminence, 3 Jno. 9. N. i.

Φίλος, ου, ὅ, loved, dear; as sub. a friend, Lu. 7. 6; 11. 5, 6, 8, et al. a congenial associate, Mat. 11. 5.

- Lu. 7. 34. Ja. 4. 4; *used as a word of courteous compellation*, Lu. 14. 10.
- Φιλοσοφία, *as, ἡ, pr.* a love of science; *systematic* philosophy; *in N. T.*, the philosophy of the Jewish gnosis, Col. 2. 8: *from*
- Φιλόσοφος, *ου, ὁ, (φίλος & σοφίας) pr.* a lover of science; *a systematic philosopher*, Ac. 17. 18.
- Φιλόστοργος, *ου, ὁ, ἡ, (φίλος & στοργή, natural affection) tenderly affectionate*, Ro. 12. 10.
- Φιλότεκνος, *ου, ὁ, ἡ, (φίλος & τέκνον) loving one's children duly parental*, Tit. 2. 4.
- Φιλοτιμέομαι, *οὔμαι, f. ἡσομαι, (φιλότιμος, studious of honour or distinction, fr. φίλος & τιμή) pr.* to be ambitious of honour; *by impl.* to exert one's self to *accomplish a thing*, use one's utmost efforts, endeavour earnestly, Ro. 15. 20. 2 Co. 5. 9. 1 Th. 4. 11.
- Φιλοφρόνως, *adv.* with kindly feeling or manner, courteously, Ac. 28. 7: *from*
- Φιλόφρων, *ονος, ὁ, ἡ, (φίλος & φρήν) kindly-minded, benign, courteous*, 1 Pe. 3. 8.
- Φιμώω, *ῶ, f. ὥσω, a. 1. ἐφίμωσα, p. pass. πεφίμωμαι, a. 1. ἐφίμωθην, (φίμωσ, a muzzle) to muzzle*, 1 Co. 9. 9. 1 Ti. 5. 18; *met. & by impl.* to silence, put to silence; *pass.* to be silent, speechless, Mat. 22. 12, 34. Mar. 1. 25, et al.; *trop. pass.* to be hushed, *as winds and waves*, Mar. 4. 39.
- Φλογίζω, *f. ἴσω, to set in a flame, kindle, inflame*, Ja. 3. 6, *bis.*: *from*
- Φλόξ, φλογός, *ἡ, (φλέγω, to burn, blaze) a flame*, Lu. 16. 24. Ac. 7. 30, et al.
- Φλυᾶρέω, *ῶ, f. ἴσω, to talk folly; in N. T., trans.* to prate about or against any one, 3 Jno. 10: *from*
- Φλυᾶρος, *ου, ὁ, ἡ, (φλύω, to boil over, bubble; met.* to babble) a prater, tattler, 1 Ti. 5. 13.
- Φοβερός, *ᾶ, ὄν, fearful; terrible*, He. 10. 27, 31; 12. 21: *from*
- Φοβέω, *ῶ, f. ἴσω, (φόβος) to terrify, frighten; mid. a. 1. ἐφοβήθη, f. φοβηθήσομαι, to fear, dread*, Mat. 10. 26; 14. 5, et al.; *to fear reveren-*

- tially, to reverence*, Mar. 6. 20. Lu. 1. 50. Ac. 10. 2. Eph. 5. 33. Re. 11. 18, et al.; *to be afraid to do a thing*, Mat. 2. 22. Mar. 9. 32, et al.; *to be reluctant, to scruple*, Mat. 1. 20; *to fear, be apprehensive*, Ac. 27. 17. 2 Co. 11. 3; 12. 20; *to be fearfully anxious*, He. 4. 1; *absol.* to be fearful, afraid, alarmed, Mat. 14. 27; 17. 6, 7. Mar. 16. 8, et al.; *to be fearfully impressed*, Ro. 11. 20: *whence*
- Φόβητρον, *ου, τό, something which inspires terror; terrific prodigy or portent*, Lu. 21. 11.
- Φόβος, *ου, ὁ, (φέβομαι, to be affrighted, to flee) fear, terror, affright*, Mat. 14. 26. Lu. 1. 12; *astonishment, amazement*, Mat. 28. 8. Mar. 4. 41; *trembling solicitude*, 1 Co. 2. 3. 2 Co. 7. 15; *meton.* a terror, an object or cause of terror, Ro. 13. 3; *reverential fear, awe*, Ac. 9. 31. Ro. 3. 18; *respect, deference*, Ro. 13. 7. 1 Pe. 2. 18.
- Φοίνιξ, ἵκος, *ὁ, the palm-tree, the date-palm, phoenix dactylifera of Linn.*, Jno. 12. 13. Re. 7. 9.
- Φονεύς, *ἑως, ὁ, (φόνος) a homicide, murderer*, Mat. 22. 7. Ac. 3. 14, et al.
- Φονεύω, *f. εὔσω, a. 1. ἐφόνευσα, to put to death, kill, slay*, Mat. 23. 31, 35, et al.; *absol.* to commit murder, Mat. 5. 21, et al.: *from*
- Φόνος, *ου, ὁ, a killing, slaughter, murder*, Mat. 15. 19. Mar. 7. 21; 15. 7, et al.
- Φορέω, *ῶ, f. ἴσω & ἔσω, a. 1. ἐφόρεσα, to bear; to wear*, Mat. 11. 8. 1 Co. 15. 49, et al.
- Φόρον, *ου, τό, (Lat. forum) a forum, market-place; Φόρον Ἀππίου, Forum Appii, the name of a small town on the Appian way, according to Antoninus, 43 Roman miles from Rome, or about 40 English miles*, Ac. 28. 15.
- Φόρος, *ου, ὁ, (φέρω) tribute, tax, strictly such as is laid on dependent and subject people*, Lu. 20. 22; 23. 2. Ro. 13. 6, 7.
- Φορτίζω, *f. ἴσω, p. pass. πεφόρτισμαι, (φόρος, a load, φέρω) to load, lade, burden; met.* Mat. 11. 28. Lu. 11. 46.
- Φορτίον, *ου, τό, a load, burden*

of a ship, freight, cargo, v. r. Ac. 27. 10; *met.* a burden of imposed precepts, &c., Mat. 11. 30; 23. 4. Lu. 11. 45, *bis*; of faults, sins, &c., Ga. 6. 5: *from*

Φόρτος, ου, ὁ, (φέρω) a load, burden; freight, cargo, Ac. 27. 10.

Φραγέλλιον, ἰου, τό, (Lat. flagellum) a whip, scourge, Jno. 2. 15: (N. T.) *whence*

Φραγέλλω, ὦ, f. ὠσω, to scourge, Mat. 27. 26. Mar. 15. 15. N. T.

Φραγμός, ου, ὁ, (φράσσω) a fence, hedge; a hedge-side path, Mat. 21. 33. Mar. 12. 1. Lu. 14. 23; *met.* a parting fence, Ep. 2. 14.

Φράζω, f. ἄσω, a. 1. ἔφρασα, *pr.* to propound in distinct terms, to tell; *in N. T.* to explain, interpret, expound, Mat. 13. 36; 15. 15.

Φράσσω, v. ττω, f. ξω, a. 1. ἔφραξα, to fence in; *by impl.* to obstruct, stop, close up, He. 11. 33; *met.* to silence, put to silence, Ro. 3. 19; 2 Co. 11. 10.

Φρέαρ, φρέατος, τό, a well, cistern, Lu. 14. 5. Jno. 4. 11, 12; a pit, Re. 9. 1, 2.

Φρεναπατάω, ὦ, f. ἦσω, (φρήν & ἀπατάω) to deceive the mind; to deceive, impose on, Ga. 6. 3: (N. T.) *whence*

Φρεναπάτης, ου, ὁ, a deceiver, seducer, Tit. 1. 10. (ā) N. T.

Φρήν, ενός, ἡ, *pr.* the diaphragm, midriff; the mind, intellect, 1 Co. 14. 20, *bis*.

Φρίσσω, v. ττω, f. ξω, p. πέφρικα, a. 1. ἐφριξα, to be ruffled, to bristle; to shudder from fear, Ja. 2. 19.

Φρονέω, ὦ, f. ἦσω, a. 1. ἐφρόνησα, (φρήν) to think, to mind; to be of opinion, Ac. 28. 22. Phil. 1. 7; to take thought, be considerate, Phil. 4. 10; to entertain sentiments or inclinations of a specific kind, to be minded, Ro. 12. 16; 15. 5. 1 Co. 13. 11. 2 Co. 13. 11. Ga. 5. 10. Phil. 2. 2; 3. 16; 4. 2; to be in a certain frame of mind, Ro. 12. 3. Phil. 2. 5; to ween, entertain conceit, 1 Co. 4. 6; to heed, pay regard to, Ro. 14. 6; to incline to, be set upon, mind, Mat. 16. 23. Mar. 8. 33. Ro. 8. 5. Phil. 3. 15, 19. Col. 3. 2: *whence*

Φρόνημα, ατος, τό, frame of thought, will, mind, Ro. 8. 6, 7, 27.

Φρόνησις, εως, ἡ, a thoughtful frame of mind, rightmindedness, Lu. 1. 17; intelligence, Ep. 1. 8.

Φρονίμος, ης, ον, considerate, thoughtful, prudent, discreet, Mat. 7. 24; 10. 16; 24. 45, et al.; sagacious, wise, Ro. 11. 25; 12. 16. 1 Co. 4. 10; 10. 15. 2 Co. 11. 19: *whence*

Φρονίμως, *adv.* considerately, providently, Lu. 16. 8.

Φροντίζω, f. ἴσω, p. πεφρόνισκα, a. 1. ἐφρόνισσα, (φροντίς, thought, care, fr. φρονέω) to be considerate, be careful, Tit. 3. 8.

Φρουρέω, ὦ, f. ἦσω, (φρουρός, a watcher, guard) to keep watch; *trans.* to guard, watch, *with* a military guard, 2 Co. 11. 32; to keep in a condition of restraint, Ga. 3. 23; to keep in a state of settlement or security, Phi. 4. 7. 1 Pe. 1. 5.

Φρυνάσσω, f. ξω, a. 1. ἐφρύναισα, *in classical usage* φυνάσσωμαι, *pr.* to snort, neigh, stamp, &c. as a high-spirited horse; *hence*, to be noisy, fierce, insolent, and tumultuous, to rage, tumultuate, Ac. 4. 25. S.

Φρυγάνων, ου, τό, (φρύγαν, v. φρύσσω, to parch) a dry twig, branch, &c. faggot, Ac. 28. 3.

Φυγή, ης, ἡ, (φεύγω) a fleeing, flight, Mat. 24. 20. Mar. 13. 18.

Φυλάκη, ης, ἡ, (φυλάσσω) a keeping watch, ward, guard, Lu. 2. 8; a place of watch, haunt, Re. 18. 3; a watch, guard, body of guards, Ac. 12. 10; ward, custody, imprisonment, 2 Co. 6. 5; 11. 23. He. 11. 36; *duration*, 1 Pe. 3. 19; a place of custody, prison, Mat. 14. 10; 26. 39, 44; a watch or division of the night, *which in the time of our Saviour was divided into four watches of three hours each* called ὥφει, μεσονύκτιον, ἀλεκτοροφωνία & πρωία, v. πρωία, Mat. 14. 25; 24. 43. Mar. 6. 48. Lu. 12. 38, *bis*: *whence*

Φυλακίζω, f. ἴσω, to deliver into custody, put in prison, imprisonment, 22. 19. S.

Φυλακτήριον, ἰου, τό, (φυλάσσω) the station of a guard or watch; a preservative, safeguard; *hence*, a phylactery or amulet, *scorned* about the person; *from which circumstance*

the word is used in the N. T. as a term for the Jewish Tephillin or prayer-tillets, which took their rise from the injunction, Deut. 6. 8; 11. 18. Mat. 23. 5.

Φύλαξ, ἄκος, ὁ, a watchman, guard, sentinel, Ac. 5. 23; 12. 6, 19: *from*

Φυλάσσω, v. ττω, f. ξω, a. 1. ἐφύλαξα, to be on watch, keep *watch*, Lu. 2. 8; to have in keeping, Ac. 22. 20; to have in custody, Ac. 28. 16; to keep *under restraint*, confine, Lu. 8. 29. Ac. 12. 4; 23. 35; to guard, defend, Lu. 11. 21; to keep safe, preserve, Jno. 12. 25; 17. 12. 2 Th. 3. 3. 2 Pe. 2. 5. Jude 24; to keep *in abstinence*, debar, Ac. 21. 25. 1 Jno. 5. 21; to observe a *matter of injunction or duty*, Mat. 19. 20. Mar. 10. 20. Lu. 11. 28; 18. 21. Ac. 7. 53; 16. 4; 21. 24, et al.; *mid.* to be on one's guard, beware, Lu. 12. 15. 2 Ti. 4. 15. 2 Pe. 3. 17.

Φυλή, ἥς, ἡ, (φύω) a tribe, Mat. 19. 28; 24. 30. Lu. 2. 36; a people, nation, Re. 1. 7; 5. 9, et al.

Φύλλον, ου, τό, a leaf, Mat. 21. 19, et al.

Φύραμα, ατος, τό, (φυράω, to mix, mingle by kneading, &c.) that which is mingled and reduced to a uniform consistence by kneading, beating, treading, &c.; a mass of *potter's clay*, Ro. 9. 21; of *dough*, 1 Co. 5. 6. Ga. 5. 9; *met.* Ro. 11. 16. 1 Co. 5. 7.

Φυσικός, ἡ, ὄν, (φύσις) natural, agreeable to nature, Ro. 1. 26, 27; following the instinct of nature, *as animals*, 2 Pe. 2. 12: *whence*

Φυσικῶς, adv. naturally, by natural instinct, Jude 10.

Φυσισίω, ὦ, f. ὦσω, p. pass. πεφυσίωμα, used in N. T. as an equivalent to φυσάω, to inflate, puff up; *met.* to inflate with *pride and vanity*, 1 Co. 8. 1; *pass.* to be inflated with *pride*, to be proud, vain, arrogant, 1 Co. 4. 6, 19; 5. 2; 8. 1; 13. 4, et al.

Φύσις, εως, ἡ, (φύω) essence, Ga. 4. 8; native condition, birth, Ro. 2. 27; 11. 21, 24. Ga. 2. 15. Eph. 2. 3; native species, kind, Ja. 3. 7; nature, natural frame, 2 Pe. 1. 4; nature, native instinct, Ro. 2. 14; 1 Co. 11. 14; nature, prescribed course of nature, Ro. 1. 26.

Φυσίωσις, εως, ἡ, (φυσίω) *pr.* inflation; *met.* elation of mind, pride, 2 Co. 12. 20. N. T.

Φυτεία, ας, ἡ, plantation, the act of planting; a plant, *met.* Mat. 15. 13: *from*

Φυτεύω, f. εὔσω, a. 1. ἐφύτευσα, (φυτόν, a plant, fr. φύω) to plant, set, Mat. 21. 33. Lu. 13. 6, et al.; *met.* Mat. 15. 13; to plant *the Gospel*, 1 Co. 3. 6-8.

Φύω, f. φύσω, p. πέφυκα, a. 2. *pass.* ἐφύην, to generate, produce; *pass.* to be generated, produced; of *plants*, to germinate, sprout, Lu. 8. 6; *intrans.* to germinate, spring or grow up, He. 12. 15.

Φωλεός, οὔ, ὁ, a den, lair, burrow, Mat. 8. 20. Lu. 9. 58.

Φωνέω, ὦ, f. ἦσω, a. 1. ἐφώνησα, to sound, utter a sound; of *the cock*, to crow, Mat. 26. 34, 74, 75; to call, or cry out, exclaim, Lu. 8. 8, 54; 16. 24; 23. 46; to call to, Mat. 27. 47. Mar. 3. 31, et al.; to call, entitle, Jno. 13. 13; to call, summon, Mat. 20. 32, et al.; to invite to a *feast*, Lu. 14. 12: *from*

Φωνή, ἥς, ἡ, a sound, Mat. 24. 31. Jno. 3. 8. Re. 4. 5; 8. 5; a cry, Mat. 2. 18; an *articulate* sound, voice, Mat. 3. 3, 17; 17. 5; 27. 46, 50; voice, speech, discourse, Jno. 10. 16, 27. Ac. 7. 31; 12. 22; 13. 27. He. 3. 7, 15; tone of *address*, Ga. 4. 20; language, tongue, dialect, 1 Co. 14. 10.

Φῶς, φωτός, τό, (contr. for φάος) light, Mat. 17. 2. 2 Co. 4. 6; day-light, broad day, Mat. 10. 27. Lu. 12. 3; radiance, blaze of light, Mat. 4. 16. Ac. 9. 3; 12. 7, et al.; an instrument or means of light, a light, Mat. 6. 23. Ac. 16. 29; a fire, Mar. 14. 54. Lu. 22. 56; fr. *Heb.*, the light of *God's presence*, 2 Co. 11. 14. 1 Ti. 6. 16; *met.* the light of *divine truth*, *spiritual* illumination, Lu. 16. 8. Jno. 3. 19. Ro. 13. 12. Eph. 5. 8. 1 Pe. 2. 9. 1 Jno. 1. 7; 2. 8, 9, 10, et al.; a source or dispenser of *spiritual* light, Mat. 5. 14. Jno. 1. 4, 5, 7, 8, 9; 8. 12; 9. 5, et al.; *pure* radiance, *perfect* brightness, 1 Jno. 1. 5: *whence*

Φωστήρ, ἡρος, ὁ, a cause of light, illuminator; a light, luminary, Phi.



2. 15; radiance, *or*, luminary, Re. 21. 11.

Φωσφόρος, ου, ὁ, ἡ, (φῶς & φέρω) light-bringing; *sc.* ἄστρον, Lucifer, the morning star, *met.* 2 Pe. 1. 19.

Φωτεινός, ἡ, ὄν, (φῶς) radiant, lustrous, Mat. 17. 5; enlightened, illuminated, Mat. 6. 22. Lu. 11. 34, 36, *bis*.

Φωτίζω, ἡ, ἴσω, α. 1. ἐφώτισα, (*fr.* same) to light, give light to, illuminate, shine upon, Lu. 11. 36. Re. 18. 1; *met.* to enlighten *spiritually*, Jno. 1. 9. Ep. 1. 18; 3. 9; He. 6. 4; 10. 32; to reveal, to bring to light, make known, 1 Co. 4. 5. 2 Ti. 1. 10; *whence*

Φωτισμός, ου, ὁ, illumination; a shining forth, effulgence, 2 Co. 4. 4, 6. 8.

## X.

Χαιρω, ἡ, χαίρῃσω, &, later, χαρήσσομαι, α. 2. ἐχάρην, to rejoice, be glad, be joyful, be full of joy, Mat. 2. 10; 5. 12; 18. 13. Mar. 14. 11. Ro. 12. 12. 2 Co. 2. 3; *imperial*. χαίρει, χαίρετε, a term of salutation, hall, Mat. 26. 49; λέγω χαίρειν, to greet, 2 Jno. 10, 11; *infin.* χαίρειν, an *epistolary formula*, health, Ac. 15. 23.

Χάλαζα, ας, ἡ, hail, Re. 8. 7; 11. 19; 16. 21, *bis*: from

Χαλάω, ὦ, ἡ, ἄσω, α. 1. ἐχάλασα, to slacken; to let down, lower, Mar. 2. 4. Lu. 5. 4, et al.

Χαλεπός, ἡ, ὄν, hard, rugged; furious, ferocious, Mat. 8. 28; trying, 2 Ti. 3. 1.

Χαλιναγωγέω, ὦ, ἡ, ἴσω, (χαλινός & ἄγω) *pr.* to guide with a bridle; *met.* to bridle, control, sway, Ja. 1. 26; 3. 2. L. G.

Χαλινός, ου, ὁ, a bridle, bit, curb, Ja. 3. 3.

Χάλκεος, ἐα & ἐη, εον, contr. οὖς, ἡ, οὖν, (χαλκός) brazen, Re. 9. 20.

Χάλκευς, ὥς, ὁ, (fr. same) *pr.* a coppersmith; hence *genr.* a worker in metals, smith, 2 Ti. 4. 14.

Χαλκηδών, ὄνος, ὁ, chalcedony, the name of a gem, generally of a whitish,

bluish, or grey colour, susceptible of a high and beautiful polish, and of which there are several varieties, as the onyx, modern carnelian, &c., Re. 21. 19.

Χαλκίον, ου, τό, (χαλκός) a vessel, copper, brazen utensil, Mar. 7. 4.

Χαλκολίβανον, ου, ὁ, orichalcum, fine bronze, a factitious metal of which there were several varieties, the white being of the highest reputation, or, deep-tinted frankincense, Re. 1. 15; 2. 18. N. T.

Χαλκός, ου, ὁ, copper, also, bronze, Re. 18. 12; a brazen musical instrument, 1 Co. 13. 1; copper money, Mat. 10. 9; money in general, Mar. 6. 8; 12. 41.

Χαλκοῦς, see Χάλκεος.

Χαμαί, *adv.* on the ground, to the earth, Jno. 9. 6; 18. 6.

Χαναναῖος, αῖα, αἶον, Canaanitish, Mat. 15. 22.

Χαρά, ἄς, ἡ, (χαίρω) joy, gladness, rejoicing, Mat. 2. 10; 13. 20, 44; 28. 8, et al.; *meton.* joy, cause of joy, occasion of rejoicing, Lu. 2. 10. Phi. 4. 1. 1 Th. 2. 19, 20; bliss, Mat. 25. 21, 23.

Χάραγμα, ατος, τό, (χαράσσω, to notch, engrave) an imprinted mark, Re. 13. 16, et al.; sculpture, Ac. 17. 29.

Χαρακτήρ, ἡρος, ὁ, (*fr.* same) a graver, graving tool; an engraver or impressed device; an impressive exact expression, He. 1. 3.

Χάραξ, ακος, ὁ, ἡ, (*fr.* same) a stake; a pale; a military palisade, rampart, formed from the earth thrown out of the ditch and stuck with sharp stakes or palisades, Lt. 19. 43.

Χαρίζομαι, ἡ, ἴσομαι, α. 1. ἐχαρίσθην, *pass.* ἡ, χαρισθήσομαι, α. 1. ἐχαρίσθην, (χάρις) to gratify; to bestow in kindness, grant as a free favor, Lu. 7. 31. Ro. 8. 32; to grant the deliverance of a person in favour of the desire of others, Ac. 3. 14; 27. 2. Phil. 2. 22; to sacrifice a person to the demands of enemies, Ac. 25. 1; to remit, forgive, Lu. 7. 42. 2 Co. 7. 10.

Χάριν, used as a particle governing

the *genitive case*, on account of, Lu. 7. 47. Eph. 3. 1, 14. 1 Jno. 3. 12; for the sake of, in order to, Ga. 3. 19. Tit. 1. 5, 11. Jude 16; on the score of, 1 Ti. 5. 14: *pr. the accus. of*

**Χάρις, ιτος, ἡ, (χαίρω)** pleasing show, charm; beauty, gracefulness; a pleasing circumstance, matter of approval, 1 Pe. 2. 19, 20; kindly bearing, graciousness, Lu. 4. 22; a beneficial opportunity, benefit, 2 Co. 1. 15. Eph. 4. 29; a charitable act, generous gift, 1 Co. 16. 3. 2 Co. 8. 4, 6, et al.; an act of favour, Ac. 25. 3; favour, acceptance, Lu. 1. 30, 52. Ac. 2. 47; 7. 10, 46; free favour, free gift, grace, Jno. 1. 14, 16, 17; Ro. 4. 4, 16; 11. 5, 6. Eph. 2. 5, 8. 1 Pe. 3. 7; free favour *especially manifested by God towards man in the Gospel scheme*, grace, Ac. 15. 11. Ro. 3. 24; 5. 15, 17, 20, 21; 6. 1. 2 Co. 4. 15, et al.; a gracious provision, gracious scheme, grace, Ro. 6. 14, 15. He. 2. 9; 12. 28; 13. 9; gracious dealing from God, grace, Ac. 14. 26; 15. 40. Ro. 1. 7. 1 Co. 1. 4; 15. 10. Ga. 1. 15, et al.; a commission graciously devolved by God upon a human agent, Ro. 1. 5; 12. 3; 15. 15. 1 Co. 3. 10. 2 Co. 1. 12. Ga. 2. 9. Eph. 3. 8; grace, graciously bestowed divine endowment or influence, Lu. 2. 40. Ac. 4. 33; 11. 23. Ro. 12. 6. 2 Co. 12. 9, et al.; grace, a graciously vouchsafed spiritual position, Ac. 11. 43. Ro. 5. 2. Ga. 5. 4. 2 Pe. 3. 18; an emotion correspondent to what is pleasing or kindly; sense of obligation, Lu. 17. 9; a grateful frame of mind, 1 Co. 10. 30; thanks, Lu. 6. 32, 33, 34. Ro. 6. 17. 1 Co. 15. 57, et al.; χάριν v. χάριτας καταθέσθαι, to oblige, gratify, Ac. 24. 27; 25. 9.

**Χάρισμα, ατος, τό, (χαρίζομαι)** a free favour, free gift, Ro. 5. 15, 16; 6. 23. 2 Co. 1. 11, et al.; benefit, Ro. 1. 11; a divinely conferred endowment, 1 Co. 12. 4, 9, 28, 30, 31, et al. N. T.

**Χαριτώω, ὦ, f. ὥσω, p. pass. κεχαρίτωμαι, (χάρις)** to favour, visit with favour, to make an object of favour, to gift; *pass.* to be visited with free favour, be an object of gracious visitation, Lu. 1. 28. L. G.

**Χάρτης, ου, ὁ, paper,** 2 Jno. 12.

**Χάσμα, ατος, τό, (χαίνω, to**

gape, yawn) a chasm, gulf, Lu. 16. 26.

**Χεῖλος, εος, τό, a lip, & pl. τὰ χεῖλη, the lips,** Mat. 15. 8. Ro. 3. 13, et al.; *trop.* χεῖλος τῆς θαλάσσης, the sea-shore, He. 11. 12; *meton.* language, dialect, 1 Co. 14. 21.

**Χεῖμαῖω, f. ἄσω, (χεῖμα)** to excite a tempest, toss with a tempest; *pass.* to be storm-tossed, Ac. 27. 18.

**Χεῖμαρρος, ου, ὁ, (χεῖμα & ῥέω)** winter-flowing; *as subst.* a stream which flows in winter, but is dry in summer; a brook, Jno. 18. 1.

**Χειμών, ὠνος, ὁ, (χεῖμα)** stormy weather, Mat. 16. 3; a storm, tempest, Ac. 27. 20; winter, Mat. 24. 20, et al.

**Χεῖρ, χειρός, ἡ, a hand,** Mat. 3. 12; 4. 6; 8. 15, et al. freq.; *fr. the Heb. χεῖρ Κυρίου, a special operation of God,* Ac. 11. 21; 13. 3; *ἐν χειρὶ, by agency,* Ac. 7. 35. Ga. 3. 19.

**Χειραγωγέω, ὦ, f. ἦσω, to lead by the hand,** Ac. 9. 8; 22. 11: (L. G.) *from*

**Χειραγωγός, ου, ὁ, (χεῖρ & ἄγω-γος, a leader)** one who leads another by the hand, Ac. 13. 11.

**Χειρογράφων, ου, τό, (χεῖρ & γρά-φω)** handwriting; a written form, literal instrument *as distinguished from a spiritual dispensation*, Col. 2. 14.

**Χειροποίητος, ου, ὁ, ἡ, (χεῖρ & ποιῆτός, made, fr. ποιῶ)** made by hand, artificial, material, Mar. 14. 58. Ac. 7. 48, et al.

**Χειροτονέω, ὦ, f. ἦσω, (χεῖρ & τείνω)** to stretch out the hand; to constitute by voting; to appoint, constitute, Ac. 14. 23. 2 Co. 8. 19.

**Χείρων, ονος, ὁ, ἡ, (irregular comparat. of κακός)** worse, Mat. 9. 16. 1 Ti. 5. 8; more severe, Jno. 5. 14. He. 10. 29.

**Χερουβίμ, (Heb. כְּרֻבִּים)** cherubim, the emblematic figures, representing cherubim, on the ark, He. 9. 5.

**Χήρα, as, ἡ, (pr. fem. of χήρος, bereft)** a widow, Mat. 23. 14. Lu. 4. 26, et al.

**Χθές, adv. yesterday,** Jno. 4. 52. Ac. 7. 28. He. 13. 8.

**Χιλιάρχος**, ου, ό, (χιλίοι & άρχας)  
pr. a chiliarch, commander of a  
thousand men; hence genr. a com-  
mander, military chief, Mar. 6. 21.

Re. 6. 15; 19. 18; spc. a legionary  
tribune, Ac. 21. 31, 32, 33, 37, et  
al.; the prefect of the temple, Jno.  
18. 12.

**Χιλιάς**, άδος, ή, the number one  
thousand, a thousand, Lu. 14. 31.  
Ac. 4. 4, et al.: from

**Χίλιοι**, αι, α, a thousand, 2 Pe. 3. 8.  
Re. 11. 3, et al.

**Χιτών**, ώνος, ό, a tunic, vest, the  
inner garment which fitted close to the  
body, having armholes, and sometimes  
sleeves, and reaching below the knees,  
Mat. 5. 40; 10. 10; pl. χιτῶνες, clothes,  
garments in general, Mar. 14. 63.

**Χιών**, όνος, ή, snow, Mat. 28. 3.  
Mar. 9. 3. Re. 1. 14.

**Χλαμύς**, ύδος, ή, ohlamys, a species  
of cloak; a Roman military com-  
mander's cloak, paludamentum, Mat.  
27. 28, 31.

**Χλευάζω**, f. άσω, a. 1. έχλεύασα,  
(χλεύη, jest) to jeer, scoff, Ao. 2. 13;  
17. 32.

**Χλιαρός**, ά, όν, (χλίοω, to become  
warm) warm, tepid; lukewarm, Re.  
3. 16.

**Χλωρός**, ά, όν, (χλόη, the first  
tender shoot of vegetation) pale  
green; green, verdant, Mar. 6. 39.  
Re. 8. 7; 9. 4; pale, sallow, Re.  
6. 8.

**Χξς'**, six hundred and sixty-six, the  
number denoted by these letters, viz.  
χ'=600, ξ=60, ς=6, Re. 13. 18.

**Χοϊκός**, ή, όν, (χόος, a heap of  
earth) of earth, earthy, 1 Co. 15. 47,  
48, 49. N. T.

**Χοϊνίξ**, ίκος, ή, a choenix, an Attic  
measure for things dry, being the 48th  
part of a medimnus, consequently  
equal to the 8th part of the Roman  
modius, & nearly equivalent to about  
one quart, being considered a suffi-  
cient daily allowance for the sus-  
tenance of one man, Re. 6. 6, bis.

**Χοῖρος**, ου, ό, ή, pr. a young swine;  
a swine, hog or sow, Mat. 8. 30, 31,  
32, et al.

**Χολάω**, ώ, (χολή, considered as the

seat or cause of anger and of melan-  
choly) pr. to be melancholy; used  
later as an equivalent to χολοῖμαι  
to be angry, incensed, Jno. 7. 23.

**Χολή**, ης, ή, the bile, gall; in N. T.,  
a bitter ingredient, as wormwood,  
Mat. 27. 34; χολή πικρίας, intense  
bitterness, met. thorough disaffec-  
tion to divine truth, utter estrange-  
ment, Ac. 8. 23.

**Χόος**, χούς, gen. χόος, dat. χοί,  
acc. χούν, (χάω) earth dug out and  
heaped up; loose earth, dirt, dust,  
Mar. 6. 11. Re. 18. 19.

**Χορηγέω**, ώ, f. ήσω, (χορός &  
ήγέομαι) to lead a chorus; at Athens  
to defray the cost of a chorus; hence,  
to supply funds; to supply, furnish,  
2 Co. 9. 10. 1 Pe. 4. 11.

**Χορός**, ού, ό, dancing with music,  
Lu. 15. 25.

**Χορτάζω**, f. άσω, a. 1. έχόρτασα,  
(χόρτος) pr. to feed or fill with grass,  
herbage, &c., to fatten; used of ani-  
mals of prey, to satiate, gorge, Re.  
19. 21; of persons, to satisfy with  
food, Mat. 14. 20; 15. 33, 37; met. to  
satisfy the desire of any one, Mat. 5.  
6, et al.: whence

**Χόρτασμα**, ατος, τό, pasture, pro-  
vender for cattle; food, provision.  
sustenance, for men, Ac. 7. 11.  
L. 6.

**Χόρτος**, ου, ό, an inclosure; pas-  
ture ground; fodder for beasts; in  
N. T., herbage, verdure, Mat. 6. 30;  
14. 19, et al.; a plant of corn, Mat.  
13. 26. Mar. 4. 28.

**Χούς**, see χόος.

**Χράσμαι**, ώμαι, f. χρήσομαι, to use  
to make use of, employ, Ac. 27. 17.  
1 Co. 7. 31, et al.; to avail one's self  
of, 1 Co. 7. 21; 9. 12, 15; to use, to  
treat, behave towards, Ac. 27. 1.  
2 Co. 13. 10; whence

**Χρεία**, ας, ή, use; need, necessity,  
requisiteness, Ep. 4. 29. He. 7. 11:  
personal need, an individual want.  
Ac. 20. 34. Ro. 12. 13. Phi. 2. 25:  
4. 16, 19; χρείαν έχω, to need, require  
want, Mat. 6. 8; 14. 16. Mar. 2. 25.  
Jno. 2. 25; ἐστὶ χρεία, there is need,  
Lu. 10. 42; τὰ πρὸς τὴν χρείαν, neces-  
sary things, Ac. 28. 10, et al.; a ne-  
cessary business, affair, Ac. 6. 3.

**Χρεωφειλέτης**, ου, ό, (χρέος, a

debt, & ὀφειλήτης) one who owes a debt, a debtor, Lu. 7. 41; 16. 5. L. G.

Χρή, imperson. verb, there is need or occasion, it is necessary, it is requisite; it behoves, it becometh, it is proper, Ja. 3. 10.

Χρῆζω, (χρεία) to need, want, desire, Mat. 6. 32. Lu. 11. 8; 12. 30. Ro. 16. 2. 2 Co. 3. 1.

Χρῆμα, ατος, τό, (χράομαι) anything useful, or needful; plur. wealth, riches, Mar. 10. 23, 24. Lu. 18. 24; money, Ac. 8. 18, 20; 24. 26; sing. price, Ac. 4. 37: whence

Χρηματίζω, f. ἰσω, a. 1. ἐχρημάτι-σα, to have dealings, transact business; to negotiate; to give answer on deliberation; in N. T., pass. to be divinely instructed, receive a revelation or warning from God, Mat. 2. 12, 22. Lu. 2. 26. Ac. 10. 22. He. 8. 5; 11. 7; 12. 25; intrans. to receive an appellation, be styled, Ac. 11. 26. Ro. 7. 3: whence

Χρηματισμός, ου, ὁ, in N. T., a response from God, a divine communication, oracle, Ro. 11. 4.

Χρήσιμος, η, ον, v. ὁ, ἡ, τὸ, -ον, useful, profitable, 2 Ti. 2. 14: from

Χρῆσις, εως, ἡ, use, employment; manner of using, Ro. 1. 26, 27.

Χρηστεύομαι, f. εὐσομαι, (χρηστός) to be gentle, benign, kind, 1 Co. 13. 4. N. T.

Χρηστολογία, ας, ἡ, (χρηστός & λόγος) bland address, fair speaking, Ro. 16. 18. N. T.

Χρηστός, ἡ, ὄν, (χράομαι) useful, profitable; good, agreeable, Lu. 5. 39; easy, as a yoke, Mat. 11. 30; gentle, benign, kind, obliging, gracious, Lu. 6. 35. Ep. 4. 32. Ro. 2. 4. 1 Pe. 2. 3; good, in character, disposition, &c., virtuous, 1 Co. 15. 33: whence

Χρηστότης, τητος, ἡ, pr. utility; goodness, kindness, gentleness, Ro. 2. 4; 11. 22, et al.; kindness shown, beneficence, Ep. 2. 7; goodness, virtue, Ro. 3. 12.

Χρήσω, fut. of κίχρημι, a. 1. ἐχρη-σα, to lend, Lu. 11. 5.

Χρίσμα, ατος, τό, (χρίω) pr. any thing which is applied by smearing;

ointment, unguent; in N. T., an anointing, unction, in the reception of spiritual privileges, 1 Jno. 2. 20. 27, bis.

Χριστιανός, ου, ὁ, a Christian, follower of Christ, Ac. 11. 26; 26. 28. 1 Pe. 4. 16: from

Χριστός, ου, ὁ, pr. anointed; ὁ Χριστός, the Christ, the Anointed One, i. q. Μεσσίας, the Messiah, Mat. 1. 16, 17. Jno. 1. 20, 25, 42, et al. freq.; meton. Christ, the word or doctrine of Christ, 2 Co. 1. 19, 21. Ep. 4. 20; Christ, a truly Christian frame of doctrine and affection, Ro. 8. 10. Ga. 4. 19; Christ, the Church of Christ, 1 Co. 12. 12; Christ, the distinctive privileges of the Gospel of Christ, Ga. 3. 27. Ph. 3. 8. He. 3. 14: from

Χρίω, f. ἰσω, a. 1. χρίω, to anoint; in N. T., to anoint, by way of instituting to a dignity, function, or privilege, Lu. 4. 18. Ac. 4. 27; 10. 38. 2 Co. 1. 21. He. 1. 9.

Χρονίζω, f. ἰσω, At. ἰω, a. 1. ἐχρόν-ισα, to while, spend time; to linger, delay, be long, Mat. 24. 48; 25. 5. Lu. 1. 21; 12. 45. He. 10. 37: from

Χρόνος, ου, ὁ, time, whether in respect of duration or a definite point of its lapse, Mat. 2. 7; 25. 19, et al. freq.; an epoch, era, marked duration, Ac. 1. 7. 1 Th. 5. 1.

Χρονοτριβέω, ὦ, f. ἡσω, (χρόνος & τρίβω) to spend time, while away time, linger, delay, Ac. 20. 16.

Χρύσεος, η, ον, contr. οὖς, ἡ, οὖν, (χρυσός) golden, of gold, 2 Ti. 2. 20. He. 9. 4, et al.

Χρυσίον, ἰου, τό, (dim. fr. χρυσός) gold, He. 9. 4. 1 Pe. 1. 7. Re. 21. 18, 21; spc. gold when coined or manufactured; golden ornaments, 1 Pe. 3. 3; gold coin, money, Ac. 3. 6; 20. 33. 1 Pe. 1. 18.

Χρυσοδακτύλιος, ου, ὁ, ἡ, (χρυσός & δακτύλιος) having rings of gold on the fingers, Ja. 2. 2. N. T.

Χρυσόλιθος, ου, ἡ, (χρυσός & λίθος) chrysolite, a name applied by the ancients to all gems of a gold colour, spc. the modern topaz, Re. 21. 20.

Χρυσόπρασος, ου, ὁ, (χρυσός & πράσον, a leek) a chrysoprase, a

*cies of gem of a golden green colour like that of a leek, Re. 21. 20.*

**Χρυσός, οὔ, ὁ, gold, Mat. 2. 11; 23. 16, 17; *meton.* gold ornaments, 1 Ti. 2. 9; gold coin, money, Mat. 10. 9, et al.**

**Χρυσούς, see χρύσεος.**

**Χρυσόω, ὦ, ἴσω, p. pass. κεχρύσωμαι, (*χρυσός*) to gild, overlay with gold, adorn or deck with gold, Re. 17. 4; 18. 16.**

**Χρῶς, χρωτός, ὁ, the skin; the body, Ac. 19. 12.**

**Χωλός, ἡ, ὄν, crippled in the feet, limping, halting, lame, Mat. 11. 5; 15. 30, 31, et al.; *met.* limping, weak, *spiritually*, He. 12. 13; maimed, deprived of a foot, for ἀναπηρός, Mar. 9. 45.**

**Χώρα, ας, ἡ, space, room; a country, region, tract, province, Mar. 5. 10. Lu. 2. 8; a district, territory, environs, Mat. 8. 28; *meton.* the inhabitants of a country, region, &c., Mar. 1. 5. Ac. 12. 20; the country, as opposed to the city or town, Lu. 21. 21; a field, farm, Lu. 12. 16. Jno. 4. 35.**

**Χωρέω, ὦ, ἴσω, a. 1. ἐχώρησα, (fr. same) to make room either by motion or capacity; to move, pass, Mat. 15. 17; to proceed, go on, 2 Pe. 3. 9; to progress, make way, Jno. 8. 37; *trans.* to hold as contents, contain, afford room for, Mar. 2. 2. Jno. 2. 6; 21. 25; *met.* to give mental admittance to, to yield accordance, Mat. 19. 11, 12; to admit to *approbation and esteem*, to regard cordially, 2 Co. 7. 2.**

**Χωρίζω, ἴσω, a. 1. ἐχώρισα, (*χωρίς*) to sunder, sever, disunite, Mat. 19. 6. Ro. 8. 35, 39; *mid.*, a. 1. ἐχωρίσθην, p. κεχώρισμαι, to dissociate one's self, to part, 1 Co. 7. 10, 11, 15; to withdraw, depart, Ac. 1. 4; 18. 1, 2. Philem. 15; to be aloof, He. 7. 26.**

**Χωρίον, ου, τό, (pr. dim. fr. χώρος) a place, spot, Mat. 26. 36. Mar. 14. 32; a field, farm, estate, domain, Jno. 4. 5. Ac. 1. 18, et al.**

**Χωρίς, adv. apart, Jno. 20. 7; apart from, parted from, Jno. 15. 5. Ja. 2. 18, 20, 26; alien from, Eph. 2. 12; apart from, on a distinct footing**

from, 1 Co. 11. 11; apart from, distinct from, without the intervention of, Ro. 3. 21, 28; 4. 6; apart from the company of, independently of, 1 Co. 4. 8. He. 11. 40; without the presence of, He. 9. 28; without the agency of, Jno. 1. 3. Ro. 10. 14; without the employment of, Mat. 13. 34. Mar. 4. 34. He. 7. 20, 21; 9. 7, 18, 22; without, Lu. 6. 49. Phi. 2. 14. 1 Ti. 2. 8; 5. 21. Philem. 14. He. 10. 28; 11. 6; 12. 8, 14; clear from, He. 7. 7; irrespectively of, Ro. 7. 8, 9; without reckoning, besides, Mat. 14. 21; 15. 38. 2 Co. 11. 28; with the exception of, He. 4. 15.

**Χῶρος, ου, ὁ, Corus, or Caurus, the north-west wind; *meton.* the north-west quarter of the heavens, Ac. 27. 12.**

## Ψ.

**Ψάλλω, ἴσω, a. 1. ἔψηλα, (*ψάω*, to touch) to move by a touch, to twitch; to touch, strike the strings or chords of an instrument; absol. to play on a stringed instrument; to sing to music; in N. T., to sing praises, Ro. 15. 9. 1 Co. 14. 15. Ep. 5. 19. Ja. 5. 13; whence**

**Ψαλμός, οὔ, ὁ, impulse, touch, of the chords of a stringed instrument; in N. T., a sacred song, psalm, 1 Co. 14. 26. Ep. 5. 19, et al.**

**Ψευδαδελφός, οὔ, ὁ, (ψευδής & ἀδελφός) a false brother, a pretended Christian, 2 Co. 11. 26. Ga. 2. 4 N. T.**

**Ψευδαπόστολος, ου, ὁ, (ψευδής & ἀπόστολος) a false apostle, pretended minister of Christ, 2 Co. 11. 13. N. T.**

**Ψευδής, εὖς, οὗς, ὁ, ἡ, (ψεύδομαι) false, lying, Ac. 6. 13. Re. 2. 2; in N. T., pl. maintainers of religious falsehood, corrupters of the truth of God, Re. 21. 8.**

**Ψευδοδιδάσκαλος, (ψευδής & διδάσκαλος) a false teacher, one who inculcates false doctrines, 2 Pe. 2. 1 N. T.**

**Ψευδολόγος, ου, ὁ, ἡ, (ψευδής & λέγω) false-speaking, 1 Ti. 4. 2.**

**Ψευδομάρτυρ, ὅρος, ὁ, (ψευδής &**

μάρτυρ) a false witness, Mat. 26. 60, bis. 1 Co. 15. 15: *whence*

Ψευδομαρτυρέω, ὦ, f. ἦσω, to bear false witness, give false testimony, Mat. 19. 18. Mar. 14. 56, 57, et al.: *whence*

Ψευδομαρτυρία, ας, ἡ, false witness, false testimony, Mat. 15. 19; 26. 59.

Ψευδοπροφήτης, ου, ὁ, (ψευδής & προφήτης) a false prophet, one who falsely claims to speak by divine inspiration, *whether as a foreteller of future events, or a teacher of doctrines*, Mat. 7. 15; 24. 24, et al.

Ψεύδος, εος, τό, (ψεύδομαι) falsehood, Jno. 8. 44. Ep. 4. 25. 2 Th. 2. 9, 11. 1 Jno. 2. 27; *in N. T., religious falsehood, perversion of religious truth*, false religion, Ro. 1. 25; the practices of false religion, Re. 21. 27; 22. 15.

Ψευδόχριστος, ου, ὁ, (ψευδής & χριστός) a false Christ, pretended Messiah, Mat. 24. 24. Mar. 13. 22. N. T.

Ψεύδω, f. ψεύσω, to deceive; *mid.* to speak falsely or deceitfully, utter falsehood, lie, Mat. 5. 11. Ro. 9. 1, et al.; *trans.* to deceive, or attempt to deceive, by a lie, Ac. 5. 3.

Ψευδώνυμος, ου, ὁ, ἡ, (ψευδής & ὄνομα) falsely named, falsely called, 1 Ti. 6. 20.

Ψεῦσμα, ατος, τό, (ψεύδω) a falsehood, lie; *in N. T.*, delinquency, Ro. 3. 7.

Ψευστής, ου, ὁ, (fr. same) one who utters a falsehood, a liar, Jno. 8. 44, 55, et al.; *in N. T.*, a delinquent, Ro. 3. 4.

Ψηλαφάω, ὦ, f. ἦσω, a. 1. ἐψηλάφησα, (ψάλλω, ψάω) to feel, handle, Lu. 24. 39; to feel or grope for or after, *as persons in the dark*, Ac. 17. 27.

Ψηφίζω, f. ἴσω, to reckon by means of pebbles, compute by counters; *hence genr.* to compute, reckon, calculate, Lu. 14. 28. Re. 13. 18: *from*

Ψῆφος, ου, ἡ, a small stone, pebble; a pebble variously employed, *especially in a ballot; hence*, a vote, suffrage, Ac. 26. 10; a pebble or

stone, *probably given as a token*, Re. 2. 17.

Ψιθυρισμός, ου, ὁ, (ψιθυρίζω, to whisper) a whispering; a *calumnious* whispering, detraction, 2 Co. 12. 20. L. G.

Ψιθυριστής, ου, ὁ, (fr. same) a whisperer; a *calumnious* whisperer, detractor, Ro. 1. 30.

Ψῆξιον, ἰου, τό, (dimin. of ψῆξ, a fragment, morsel) a small morsel, crumb, bit, Mat. 15. 27. Mar. 7. 28. Lu. 16. 21. N. T.

Ψυχή, ἡς, ἡ, (ψύχω) breath; the principle of animal life; the life, Mat. 2. 20; 6. 25. Mar. 3. 4. Lu. 21. 19. Jno. 10. 11, et al.; an animate being, 1 Co. 15. 45; a *human* individual, soul, Ac. 2. 41; 3. 23; 7. 14; 27. 37. Ro. 13. 1. 1 Pe. 3. 20; the *immaterial* soul, Mat. 10. 28. 1 Pe. 1. 9; 2. 11, 25; 4. 19, et al.; the soul as a *seat of religious and moral sentiment*, Mat. 11. 29. Ac. 14. 2, 22; 15. 24. Eph. 6. 6, et al.; the soul as a *seat of feeling*, Mat. 12. 18; 26. 38, et al.; the soul, the *inner self*, Lu. 12. 19: *whence*

Ψυχικός, ἡ, ὄν, pertaining to the life or the soul; *in N. T.*, animal, as distinguished from *spiritual* subsistence, 1 Co. 15. 44, 46; occupied with mere animal things, animal, sensual, 1 Co. 2. 14. Ja. 3. 15. Jude 19.

Ψύχος, εος, τό, (ψύχω) cold, Jno. 18. 18. Ac. 28. 2. 2 Co. 11. 27: *whence*

Ψυχρός, á, ὄν, cool, cold, Mat. 10. 42; *met.* Re. 3. 15, 16.

Ψύχω, f. ξω, pass. a. 2. ἐψύγην, f. 2. ψυγίσσεται, to breathe; to cool; *pass.* to be cooled; *met.*, of affection, Mat. 24. 12.

Ψωμίζω, f. ἴσω, (ψωμός) *pr.* to feed by morsels; *hence genr.* to feed, supply with food, Ro. 12. 20; to bestow in supplying food, 1 Co. 13. 3.

Ψωμίον, ου, τό, (dimin. of ψωμός, a bit, morsel, fr. ψάω, to break into bits) a bit, morsel, mouthful, Jno. 13. 26.

Ψάχω, f. ξω, (ψάω) to rub in pieces, as the ears of grain, Lu. 6.

Ω, ω, Omega, the last letter of the Greek alphabet; hence *met.* τὸ Ω, the last, Re. 1. 8, 11; 21. 6; 22. 13.

Ω, *interj.* O! Mat. 15. 28; 17. 17, et al.

Ωδε, *adv.* (ὅδε) thus; here, in this place, Mat. 12. 6, 41; ὡδε ἢ ὡδε, here or there, Mat. 24. 23; τὰ ὡδε, the state of things here, Col. 4. 9; *met.* herein, in this thing, Re. 13. 10, 18; hither, to this place, Mat. 8. 29; 14. 18, et al.

Ὁδῆ, ἦς, ἡ, (contr. for αἰοδῆ, fr. αἰδω) an ode, song, hymn, Ep. 5. 19. Col. 3. 16. Re. 5. 9; 14. 3; 15. 3.

Ὁδὶς, ἴνος, ἡ, & in N. T., ὠδίν, (ὀδύνη) the throes of a woman in travail, a birth-pang, 1 Th. 5. 3; *pl. met.* birth-throes, preliminary troubles to the development of a catastrophe, Mat. 24. 8. Mar. 13. 9; *fr.* the Heb. a stringent band, a snare, noose, Ac. 2. 24: *whence*

Ὁδίνω, f. ἰνῶ, to be in travail, Ga. 4. 27. Re. 12. 2; *met.* to travail with, to make effort to bring to spiritual birth, Ga. 4. 19. (i.)

Ὁμος, ου, ὅ, the shoulder, Mat. 23. 4. Lu. 15. 5.

Ὁνέομαι, οὔμαι, f. ἡσομαι, a. 1. ὠνησάμην, to buy, purchase, Ac. 7. 16.

Ὁόν, οὔ, τό, an egg, Lu. 11. 12.

Ὁρα, as, ἡ, a limited portion of time marked out by part of a settled routine or train of circumstances; a season of the year; time of day, Mat. 14. 15. Mar. 6. 35; 11. 11; an hour, Mat. 20. 3. Jno. 11. 9, et al.; in N. T. an eventful season, 1 Jno. 2. 18, *bis.* Re. 3. 10; 14. 7; due time, Jno. 16. 21. Ro. 13. 11; a destined period, hour, Mat. 26. 45. Mar. 14. 35. Jno. 2. 4; 7. 33, et al.; a short period, Mat. 26. 40. Jno. 5. 35. 2 Co. 7. 8. Ga. 2. 5. 1 Th. 2. 17. Philem. 15; a point of time, time, Mat. 8. 13; 24. 42. Lu. 2. 38, et al.: *whence*

Ὁραῖος, α, ου, timely, seasonable; in prime, blooming; in N. T., beautiful, Mat. 23. 27. Ac. 3. 2, 10. Ro. 10. 15.

Ὁρύομαι, f. ὕσομαι, to howl; to roar, as a lion, 1 Pe. 5. 8.

Ὡς, *adv.* (ὥς) as, correlatively, 1 4. 26. Jno. 7. 46. Ro. 5. 15, et al.; as, like as, Mat. 10. 16. Eph. 4. et al.; according as, Ga. 6. 10, et al.; as, as it were, Re. 8. 8, et al.; Lu. 16. 1. Ac. 3. 12, et al.; *be numerals*, about, Mar. 5. 13, et al.; *conj.*, that, Ac. 10. 28, et al.; in Ro. 11. 2, et al.; when, Mat. 28. Phi. 2. 23; as an exclamatory particle, how, Ro. 10. 15; *equivalent* ὡς, accordingly, He. 3. 11; also condition that, provided that, Ac. 24; ὡς εἰπεῖν, so to speak, He. 7.

Ὡσαννά, (Heb. הושענה) sanna! save now, succour now, 1 21. 9, 15, et al.

Ὡσαύτως, *adv.* (ὥς & αὐτως, αὐτὸν just so, in just the same way or manner, likewise, Mat. 20. 5; 21. 30, et al.)

Ὡσεὶ, *adv.* (ὥς & εἰ) as if; as were, as, like, Mat. 3. 16; 9. 3, et al.; with terms of number or quantity, about, Mat. 14. 21. Lu. 1. 22. 41, 59.

Ὡσπερ, *adv.* (ὥς & περ) just as; like as, Mat. 6. 2; 24. 38. 1 Th. 5. et al.

Ὡσπερεὶ, *adv.* (ὥσπερ & εἰ) just as if; as it were, 1 Co. 15. 8.

Ὡστε, *conj.* (ὥς & τε) so that; as that, so as to, Mat. 8. 24. Mar. 12. Ac. 14. 1. Ga. 2. 13; as an intensive particle, therefore, consequently, Mat. 12. 12; 23. 31, et al.; in N. T. as a particle of design, in order that in order to, Lu. 9. 52.

Ὡτίον, ου, τό, (dimin. of οὗς) N. T. simply equivalent to οὗς, and Mat. 26. 51. Mar. 14. 47. Lu. 22. 3. Jno. 18. 10, 26.

Ὡφέλεια, as, ἡ, help; profit, gain, advantage, benefit, Ro. 3. 1. 1 Pe. 16: *from*

Ὡφελῶ, ὦ, f. ἡσῶ, a. 1. ὠφελῶσα, (ὀφελος) to help, profit, benefit, Mat. 27. 24. Mar. 7. 11. Ro. 2. et al.: *whence*

Ὡφελῖμος, ου, ὅ, ἡ, τό, -ον, profitable, useful, beneficial, serviceable 1 Ti. 4. 8, *bis.* 2 Ti. 3. 16. Tit. 3. 8: *p. II.*